

Motific Constituents
of
Arab-Islamic Folk Traditions
A Cognitive Systemic Approach

Volume I
A-K

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Acknowledgements

To the spirit of the leading scholars that established folklore as a vital interdisciplinary field this work is affectionately dedicated. The torch carried by Stith Thompson, Richard Dorson, Warren Roberts, W. E. Richmond, David Bidney, Linda Degh and George List, among others, still burns bright among generations of appreciative disciples.

To my loving family--Susan, Lyla, Jenny, Norbert, Nadia, and Ben--no amount of thanks is ever enough.

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A Note on Transliteration

The transcription applied to this file is as follows:

'/a	ء
b	ب
t	ت
th	ث
g/j	ج
<u>h</u>	ح
kh	خ
d	د
dh	ذ
r	ر
z	ز
s	س
sh	ش
<u>s</u>	ص
<u>d</u>	ض
<u>t</u>	ط
<u>z</u>	ظ
c	ع (Replaces the "ﺀ" which fails in most fonts)
gh	غ
f	ف
q	ق
k	ك
l	ل
m	م
n	ن
h	ه
w	و
y	ي

Short vowels:

a	<i>fathah</i>
i/e	<i>kasrah</i>
o/u	<i>dammah</i>

Long vowels:

â	aa/(Capital form unavailable on current font)
î/Î	ee/ii
û	oo/ou/ô
ai/ae/ü	' <i>imâlah</i> (like German <i>Umlaut</i>)

Abbreviations and Signs:
A Note on Data Presentation

- Alf*: *Alf Laylah wa Laylah*. 4 vols., Maktabat al-Jumhûriyyh: Cairo, n.d.
- AT/AaTh: Antti Aarne and Stith Thompson=s *The Types of the Folktale: A Classification and Bibliography*, *Folklore Fellows Communications* No. 184. Helsinki, 1961, 1964.
- ATU: Hans-Jrg Uther, *The Types of International Folktales: A Classification and Bibliography*. *Folklore Fellows Communications* No. 284. Helsinki, 2004.
- Burton: *Arabian Nights: The Book of the Thousand Nights and a Night*, Richard F. Burton, tr. ed., Vols. 1-10, London, 1894.
- Chauvin: Victor Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux arabes: publiés dans l'Europe chrétienne de 1810 à 1885*. 12 vols. Liège, 1892-1922. [With rèsumès of tales].
- DOTTI: Hasan El-Shamy, *Types of the Folktale in the Arab World: a Demographically Oriented Approach*. Bloomington, Indiana University Press, 2004.
- GMC-A: Hasan El-Shamy, *Folk Traditions of the Arab World: A Guide to Motif Classification*, 2 vols., Indiana University Press, Bloomington, 1995.
- Maspero: Gaston C. Maspero, *Popular Stories of Ancient Egypt*, Hasan El-Shamy, ed. ABC-CLIO, Santa Barbara, 2002, and Oxford, 2004.
Note: all footnotes and internal references to this work refer to the Maspero=s original edition. Against the present writer's warnings ABC-CLIO altered the structure of the book's contents. This act rendered using the notes as provided in this 2002 edition virtually useless.
- MITON: Hasan El-Shamy, *A Motif Index of The Thousand and One Nights*. Bloomington, Indiana University Press, 2006.
- ANE *The Arabian Nights Encyclopedia*, U. Marzolph, and R. van Leeuwen eds. Santa Barbara, 2004.
- Mot./Motif: Stith Thompson, *Motif-Index of Folk Literature*, 6 vols., Bloomington, 1955-58, first published between 1932-36; or El-Shamy's (GMC-A 1995 and other works: 1999, 2004).
Note: Users of "motif" reference works seem to consider the concepts, the wording and other innovative features these works provide public property or simply common culture the requires no attribution to a specific source (e.g., M. Al-Musawi's work below. Also translators of Islamic Literature, e.g., Thackston, ignore folklore contributions).
- RAFE: Hasan El-Shamy, *Religion among the Folk in Egypt* (Praeger, 2008/2009).
- TAWT: Hasan El-Shamy. *Tales Arab Women Tell: And the Behavioral Patterns they Portray* (Indiana University Press, 1999).

Editorials

General: Unlike S. Thompson=s system, a comma rather than a period marks the end of the numerical identification of a motif. Also the letter designating an entry/chapter (e.g., "A" for Mythology, "P" for Society, etc.) is integrated with the digital number of a motif; i.e., "A0001" "Identity of creator" rather than "A 0001", or P0001', "Social status" instead of P 0001',--(a practice not followed by some leading publications such as *Encyclopaëdie des Mearchens*).

Underlining: An underlined transcribed Arabic letter stands for that letter with an under-dot (which is problematic in a number of computer functions).

- \$: Indicates a new motif or tale-type *generated* by El-Shamy and added to the Aarne-Thompson motif or his tale-type systems so as to accommodate culture specific data not present in these two reference works. (This sign replaces the dysfunctional practice of indicating an addition by an asterisk to the *left* of the number adopted by FFC/Folklore Fellows Communications).
- I: (Double dagger). Removed since the present file is inclusive. It was used in previous publications to indicate new motif developed or added after the publication of El-Shamy's *Folk Traditions of the Arab World* (1995).
- >: Indicates the end of a record (one motif entry). It replaces Q (the small hollow square bullet) used in all my previous publications, but proved problematic for most users.
- | Is a separator of motifs units in the "Links:" section. It replaces the "≡" (6,32 "small center dot").
- /(): Comparative or explanatory data associated with the reference cited; such comments are placed after the reference to which the note pertains. This innovation sheds light on data in languages other than English and facilitates digital classification.
- /[?]/[!]: Meaning is doubtful or ambiguous.

Abbreviations Used to Refer to Nations/States
(place within angled parentheses "{ }")

Alg	= Algeria
Eg./Egy	= Egypt
Ert.	= Eritrea
Kwt	= Kuwait
Mrc	= Morocco
Omn	= Oman
Plstn	= Palestine
Qtr	= Qatar
Sctr	= Socotra/Soqotra Island, African Horn, Oman/Yemen
Sdn	= Sudan
Syr	= Syria
Tns	= Tunisia
Ymn	= Yemen

Other Abbreviations

Cf.	= Compare
Elabor.	= Elaboration
Incompl.	= Incomplete
Lit.	= Literary
n.	= note
Sim.	= Simile
Var.	= Variant/Version

SEQUENCE OF CITING REFERENCES

I: Ancient

Badawî *Herodot*
Budge/Spitta *Romances*
Budge *Gods*
Bduge *Mummy*
Green, R.L.
Hassan, S. *Mawasû)ah*
Hollis, S.T.
Ions. V.
Maspero, G.
Müller, W.M.
Romer, J.
Simpson, W.K.
Vinson, S.

II: Classic Arabic-Islamic sources cited according to author's date of death

Ibn al-Kalbî, (d. 826)
Jâhiz, (al-), (d. 868-69). Unless otherwise stated, all citations refer to his *al-Hayawân*.
Ibn-^CAasim, (d. 903)
Kisâ'î (al-), (d. 904)
Tabarî (al-), (d. 923)
Tha^Clabî (al-), (d. 1035/1036)
Ibn-al-Athîr, (d. 1233)
Qazwînî, (al-), (d. 1283)
Ibn-Kathîr, (d. 1373)
Damîrî, (al-), (d. 1405)
Ibshîhî, (al-), (d. 1446)
Ibn-^CArabshâh, (d. 1450)

III: All Other references Follow Alphabetically

Note on References to Specific Motifs

The present work is a continuation of other indexes and studies by the present writer. It expands and clarifies the theoretical approach begun in *Folkloric Behavior* (1967). Due to practical factors little known reference to a motif are not cited here. The acronyms *MITON*, *RAFE*, or *TAWT*, for example, will guide the reader to main works that will provide additional references to a motif in the present work. For example:

Motif C0001.1\$, "*al-harâm*: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted') Copposite of: *al-halâl* (the licit or legitimate, permitted by God)", cites the following references.: Maspero 60 no. 3 n. 2; Tha^Clabî 12-13: Shamy (el-) "Arab Mythology" no. 30; *DOTTI* 910/{lit.}; and *MITON*. By consulting these works, additional references will be found: *Alf* IV 155; Burton I 32-34. Chauvin VI 9-11 No. 184; *ANE* 237-38 No. 236. This Motif is also comparable to Motifs A0608\$, "Determination of *al-halâl* (the licit, legitimate) and of *al-harâm* (the illicit, sinful) for man"; C0059\$, "Tabu: ritual uncleanliness while before God (performing religious duties: prayers, etc.)", and C0060\$, "Tabu: violators of ablution-state (*wudû'*: being ritually clean) Critual contaminants (*nagâsah*): acts and objects that defile, or cause ritual uncleanliness and becoming unfit to perform certain religious rituals".

Similarly, Motif Z0013.5.2\$, "Tale character (speaker) instructs self (unusually reprimandingly and emphatically)", cites only *MITON*. However, by referring to *MITON*, the following additional occurrences will be found: Burton VI 70. Chauvin VII 26-29 No. g; *ANE* 386-87 No. 179.

INTRODUCTION

Motific Constituents of Arab-Islamic Folk Traditions is a comprehensive study of the systemic attributes of a traditional culture and its characteristic patterns of thought and behavior/actions throughout various civilizational phases.

The present writer introduced the theoretical foundations for this work and its applied derivatives to the academic world almost half a century ago. In 1967 "Folkloric Behavior: A Theory for the Study of the Dynamics of Traditional Culture" introduced to folklore scholarship circles cognitive mental and affective factors involved in the processes of learning, remembering/forgetting of traditional cultural expressions. Currently, this field is widely labeled: "memory". As a pioneering work, "Folkloric Behavior" advanced and redefined a host of new and old factors such as "motivation," "effect," "ego- involvement," "vicarious instigation" (empathy, sympathy, identification), "cognitive dissonance," etc. Beside the novel theoretical approaches, "Folkloric Behavior" also demonstrated the roles of these factors in the process of learning (recall, "retention," "forgetting," "extinction," "inhibition," "spontaneous recovery," and other aspects of performance) as these processes occurred in an Arab-Islamic immigrant community in Brooklyn, USA.¹ Naturally, The relevance of the present index is not limited to only Arab-Islamic data; it is also applicable to other cultures and societies.²

A further expansion of the cognitive behavioral approach of 1967 followed in the path of social psychological schools and the study of the "interpersonal behavior event." *Brother and Sister: Type 872*: A Cognitive Behavioristic Text Analysis of a Middle Eastern Oikotype* (1974, 1979)³ introduced to folklorists and other social scientists two major innovations:

1) The concept of the psychological "syndrome" (as opposed to "complex") with reference to the structure of sentiments within the Middle Eastern family in general, and the Arab family in particular (1972/1981).⁴ The impact "the Brother-Sister Syndrome" theory on the entire spectrum of life in Arab and other Middle Eastern communities still awaits serious academic assessment.

2) The concept of what is "systemic"--instead of the then prevalent adjective "systematic" applied mostly rhetorically--in addition to other cognitive research approaches.⁵ Thus, concepts such as "cognition," "cognitive system," "cognitive folkloric behavior," "interconnectedness," "simplicity/multiplexity," etc.

¹ Hasan El-Shamy, *Folkloric Behavior: A Theory for the Study of the Dynamics of Traditional Culture* [with Case Analysis of the Egyptian Community in Brooklyn, New York]. (Indiana University, Ph.D. Dissertation, September, 1967). (<https://scholarWorks.iu.edu/dspace/handle/2022/8959>).

Also see by the same author: "Behaviorism and the Text." In: *Folklore Today: A Festschrift for Richard M. Dorson*, Linda Dégh, Henry Glassie and Felix Oinas, eds. (Bloomington, Indiana, 1976), pp. 145-160.

² In *Types of the Folktale in the Arab World: A Demographically Oriented Tale-Type Index*. (2004) evidence was presented to show that certain cultural expression in the USA conform to typological characteristics of folk tale-types. These included Tennessee Williams' "A Cat on a Hot Tin Roof" (n. 15 p. xi), and the American motion picture titled "Frailty" (2002) designated as conforming to Type: AT 759, *God=s Justice Vindicated*. (The Angel and the Hermit)--[apparent misdeeds explained], (n. 16 p. xii).

A sample from the current events (a debate) in the US 2016 elections can illustrate this quality:

Candidate Senator Marco Rubio accused Mr. Donald Trump of having small hands. Robio's audience, which may be perceived at the time as mostly supporters of Cuban descent, readily perceived the sexual innuendoes involve and reacted accordingly. Mr. Trump was compelled to defend his sexual abilities as represented by the size of certain other organs/limbs of his.

The Motific components of this exchange are constituted by the following:

W0256.8\$, Stereotyping: physical traits and appearance--general.

W0256.8.2\$, Physical stature and character.

W0256.8.2.1\$, Short persons are crafty (sly/*makîr*), tall ones are idiotic (moronic/*habîl*).

Z0166.3.2.4\$, Limbs (organs; e.g., finger, pinky, toe, nose): penis.

Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

Z0179.1\$, Ascendance-descendance (social): act allegorically interpreted.

(See also App. no. 2: "Manifest and Latent Riddling: Multiplexity of Cognitive Connotations," below).

³ (Folklore Monograph Series, Vol. 8, Folklore Publications Group, Bloomington, Indiana, 1979).

An earlier draft of this work was read at the American Folklore Society Meeting, Portland, Oregon, 1974. Alsos *Beyond Oedipus* Y. (By the same Publisher, 2013). See n. 16, below.

⁴ "The Brother-Sister Syndrome in Arab Family Life. Socio-cultural Factors in Arab Psychiatry: A Critical Review." In: *International Journal of Sociology of the Family*, Special Issue, *The Family in the Middle East*, Mark C. Kennedy, ed., Vol. 11, no. 2, pp. 313-323 (July-December) 1981.

⁵ These approaches did *not* include the Finnish School's "Historic-Geographic" procedures seeking to reconstruct a tale's archetype/Urform in which the tale emerged for the first time onto the cultural scene).

were related to their psychological home base and applied to the study of folk traditions. Other studies followed in the same innovative path clarifying and elaborating on the basic tenets of the new approach. These included "The Traditional Structure of Sentiments in Mahfouz's Trilogy: A [Cognitive] Behavioristic Text Analysis" (1976)⁶ "African World View and Religion" (1977);⁷ *Folktales of Egypt* (1971, 1980),⁸ "Emotionskomponente [(Emotional constituents)] (1981),"⁹ and "Sentiment, Genre, and Tale Typology: Meaning in Middle Eastern and African Tales" (1985, 1986).¹⁰

Meanwhile, *Folk Traditions of the Arab World: a Guide to Motif Classification* (1995), employed "key principles from cognitive psychological literature as classificatory devices," and offered new motifs addressing this affective experience such as: "Death through empathy" (F1041.1.3.13\$), "Teaching (training) by cruel example" (J0070\$), "Empathy: one person (animal) experiences pain" (U0245\$), "Empathetic punishments" (U0246\$), Empathetic rewards" (U0247\$), "Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken" (U0249\$), and "Intolerance to cognitive dissonance (W0129.3\$)."¹¹ This line of research was continued and expanded in ensuing works such as "Psychologically-based Criteria for Classification by Motif and Tale-Type." (1997);¹² and *Tales Arab Women Tell: And the Behavioral Patterns they Portray* (1999)--henceforth, "TAWT"¹³ that treated the traditional texts as "Cognitive Folkloric Behavior." Although this work may seem to be a common anthology of tales, all its fifty independent narratives, and a score of secondary texts as well as the actual social life of a typical household tale-teller manifest the integrated facets of the "Brother-Sister Syndrome". The work also specified the "theoretical basis" for the "interpretations of the processes involved in the act of the narrating (performance), and of meanings of texts and contexts. The various conclusions proposed or affirmed, are based on the following interdependent theoretical perspectives:

- (1) principles of cognitive learning; (2) the psychology of cognitive systems; and (3) the systemic qualities of meaning.¹⁴

Likewise, *Types of the Folktale in the Arab World: A Demographically Oriented Tale-Type Index* (2004), adopted the same cognitive approach, and introduced for the first time the demographic data as factor in the study of typology and classification of folk narratives. It dismissed once and for all archaic ethnocentric European "impressions"/"theories" about Arab cultures and personality (creativity). Additionally, this work includes more than 630 *new* tale-types discover, treated both thematically and typologically, and offered for use and evaluation to the rest of the academic world.¹⁵

Regrettably the concept of an "index" in current folklore scholarship--whether of "motifs or "tale-types"--seems to be perceived stereotypically as a mere research "tool" associated with the Finnish School (the "Historic-Geographic Method") and inseparably anchored to its abandoned original goals (see note no. 3 above). As pointed out repeatedly, this understanding is not always correct. One of the main objectives the present work shares with its predecessors by the present author is to demonstrate the systemic qualities of cognitions (motifs) and how they affect virtually all walks of human life ranging from communal social

⁶ In: *Al-ʿArabiyya: Journal of the American Association of Teachers of Arabic*, Vol. 9 (1976), pp. 53-74.

⁷ In: *Introduction to Africa*, P. Martin and P. O'Meara, Eds., (Indiana University Press, Bloomington, Indiana, 1977), pp. 208-20.

⁸ *Collected, Translated and Edited with Middle Eastern and [sub-Saharan] African Parallels. Chicago: U. of Chicago Press, 1980.*

⁹ In: *Enzyklopädie des Märchens* (Göttingen) Vol. 3, nos. 4, (1981) 5-pp. 1391.1395-

¹⁰ In: *Papers III. The 8th Congress for the International Society for Folk Narrative Research*, R. Kvideland and T. Selberg, eds., pp. 255-283 (Bergen, Norway, 1985). Also (revised and expanded) in *al-Ma'thūrât al-Shaʿbiyyah*, Vol. 1 (Doha, Qatar, 1986), no. 3, pp. 41-51.

¹¹ 2 vols. (Bloomington: Indiana University Press, 1995). See Vol. 1 pp. xiii-xiv, nn. 5-10.

¹² In: *Journal of Folklore Research*, Vol. 34, No. 3, pp. 233-243.

¹³ Collected, translated, edited, and interpreted Y. (Bloomington: Indiana University Press)..

¹⁴ See *Tales Arab Women Tell*, pp. 4-5.

¹⁵ (Bloomington: Indiana University Press).

structure to dyadic relations between two strangers. However, in current folklore scholarship new theses that are not in agreement with the dominant theoretical trend are neither openly discussed nor refuted, but simply ignored.

Thus, apart from providing tools for research, this "index" offers theoretical principles accompanied by massive realistic and verifiable documentation culled from actual lore rather than from speculative abstracts ("theories") whose credibility is dependent primarily on the administrative/bureaucratic visibility of an "authority". As shown in the fields of Philosophy of Science and Positivism, "authority" often hinders innovation and blocks the discovery of new truths.¹⁶ One salient and persistent case of this disparity between abstract theory and social reality is the insistence by many theorists on the existence of the Oedipus Complex among Arabs on one hand, and the near total absence of the Oedipal tales (Tale-type 931) from Arab-Islamic repertoires. This academic phenomenon has been addressed in various publications by the present writer, and is treated more fully in *Beyond Oedipus*.¹⁷

BASIC TERMINOLOGY:

Culture Trait/Element, Culture Complex, Culture Institution

During the phase in which folklore scholarship turned to the field of cultural anthropology for guidance concerning the categorizing of various aspects of traditions, a mass of anthropological terms were added to folklorists' inventory of technical labels. Stith Thompson expressed his admiration for the field of cultural anthropology and predicted that folklore (or more specifically, the folktale) will make full use of the anthropological analytical devices and techniques.¹⁸ El-Shamy sums up this situation:

To facilitate the task of handling a given aspect of that body of shared human behavior, students of culture devised certain tools that allow for identifying and isolating a given component of a culture (e.g., culture trait or element, culture complex, culture institution, subculture, culture area, etc.). Such isolation is considered artificial and superimposed on the data, yet useful in setting up cultural constructs for the purpose of studying an item with some specificity. [Y].

Likewise, faced with the immensity of the contents of their field, students of folk-traditions employ a variety of quantitative and qualitative devices (terms) designating various aspects of traditional cultural phenomena. In addition to the above cited anthropological terms, a host of lore-bound concepts were introduced. In the field of folk-narrative research, two key concepts, "tale-type" and "motif", have become indispensable. Though arising from the works of the "Finnish School" and its "Historic-Geographic Method", and *shackled by problems of name-interpretation and linkage to the objectives of the Finnish School*, the usefulness of these terms as tools of identification and analysis transcends these limitations.¹⁹

These analytical tools and accompanying research techniques proved to have limited practical success in handling folklore materials. The emerging cognitive psychological theories (including the seemingly oxymoron of "cognitive behaviorism"), along with the psychology of cognitive systems seemed to offer more integrative approach and practical devices for data categorization and analyses. The major components of this new system are summed below.

Cognition

In the present work, virtually every motif is (or in rare cases, was) part of Arab-Islamic and directly related traditions, with continued presence through time (generations) and space (social groups and/or geographic locations). Each motif is constituted of a set of interrelated cognitions. A cognition being information arrived at instantly without going through the normal processes of thinking, evaluating and concluding. Thus, the term "*cognition*" signifies:

- 1) any process whereby an organism becomes aware of an object. (The process includes perceiving, recognizing, conceiving, judging, reasoning); 2). the product of cognizing; the knowledge obtained; and 3) the awareness of objects.²⁰

¹⁶ Paul B. Horton and Chester L. Hunt's *Sociology*. (New York, 1976, pp. 3-7.

¹⁷ Hasan El-Shamy, *Beyond Oedipus: The Brother-Sister Syndrome As Depicted by Tale-Type 872**: A Cognitive Behavioristic, Demographically Oriented, Text Analysis of an Arab Oikotype (Bloomington: Trickster Press, 2013).

¹⁸ El-Shamy, *Folk Traditions of the Arab World*, Vol. 1, p. 13 n. 2.

¹⁹ (Italics added). El-Shamy, "Psychologically-Based Criteria for Classification by Motif and Tale Type." In: *Journal of Folklore Research*, Vol. 34 (1997), No. 3, pp. 233-243, p. 234.

²⁰ Horace B. English and Ava English, *A Comprehensive Dictionary of Psychological and Psychoanalytical Terms* (New York, 1966), pp. 92-93.

All three categories of mentifacts (i.e., things that become known to an individual) are basic characteristics of the traditionality of a culture component. With particular reference to oral traditions, a "motif," a "tale-type" and related concepts are merely units for measurement and content analysis of a tradition's occurrence in social life.²¹

Cognitions join one another to form cognitive clusters and cognitive systems.²² These clusters and systems transcend the genre/form characteristics of cultural expressions (i.e., proverb, riddle, tale, song, dance, a manufactured tool, etc.). For example, the proper understanding of the meaning of a proverb such as "A woman trusting men[*'s* fidelity], is a woman trusting water [to remain] in a wide-meshed sieve!" (Mot. J2756.1.1\$) is dependent on the perceiver's correct cognitions. These include the facts that the wide-meshed sieve (*ghurbâl*) is a utensil designed to sift larger serials such as beans, corn and the like (but not sesame or wheat), and that it cannot hold any amount of water; by contrast a fine-mesh flour sieve (*mankhul*/sifter) can hold some water. This cognition recurs in other facets of oral traditions in this physical capacity--(e.g., Tale-type 1180, *Catching Water in a Sieve*, and Mot. H1023.2, "Task: carrying water in sieve," both signify impossible tasks and occur mostly in women's tales).²³

The theme also involves a symbolic mental response of water going through porous texture or surface, an image codified under "Symbolism: water going through field (irrigation canal)--sexual intercourse" (Mot. Z0186.2.0.1\$). This latter aspect betray a wife's apprehension of her husband's desire to acquire sexual gratification beyond what she provides as spouse--(cf. the theme of cut and uncut watermelon: Mot. H0664.2\$, "Sample No. 6, below).

Cognitive System

The term "cognitive system" designates interrelated complex of separate cognitions about concrete and abstract objects, as well as persons. Social psychologists conclude that the determinants by which an individual's cognitions become organized into a single system are of two kinds: (1) "stimulus" (i.e., conditions residing in the item itself); and (2) in the individual perceiver's past "experience":

(1) As illustrations of the "stimulus"-category, the factors of similarity and proximity may be pointed out. Thus two cognitions that are similar or that occur in close spatial or temporal proximity might be grouped into one cognitive system. (Cf. "formularization" as an aspect of lore materials).

(2) As illustrations of the "experience"-category, it may be pointed out that through the process of enculturation a child *learns* or is *taught* to organize into one cognitive system such apparently disparate objects as sieves, women, men, water and seepage, as the proverb cited above indicates.

Both sets of factors are basic characteristic of traditionality. Also, both are represented via new Mot. Z0105\$, "Shape (form, color) symbolism: association based on similarities of visually perceived properties of object" and its motific derivatives; the process is also related to Mot. T0604.0.1\$, "Women (mothers, nurses, sisters, etc.) provide infant with first contact with world: (socialization, enculturation).

Cognitive World

This term indicates the social and physical environments as apprehended by the individual.²⁴ Because an individual's cognitions reflect his own environment, his physiological structure, his wants and goals, and his experiences, no two persons have precisely the same conception of the world. Yet, there are many common features in the cognitive worlds of all people, especially those who belong to the same traditional culture and folk group to generate similar worldviews. These would be dissimilar to those held by non-community members.

Some Characteristics of Cognitive Systems

Cognitive systems differ in:

1. *Multiplexity*. The characteristic of a cognitive system which refers to the number and variety of the separate cognitions incorporated within the system. A cognitive system which has a large number and variety of cognitions is referred to as a *multiplex* system: one with relatively few or highly similar

²¹ Hasan El-Shamy, "Motif." In: *The Cambridge Encyclopedia of Language Sciences*, Patrick C. Hogan, ed. (Cambridge University Press, 2011); pp. 530-31.

²² El-Shamy, *African World View and Religion*, p. 210.

²³ For an example of a full text where these themes occur, see Tale no. 46 in Hasan El-Shamy, *Tales Arab Women Tell*, pp. 319-26, 451-42.

²⁴ Cf. Kurt Lewin's concept of "Life Space," in: *TAWT*, "Lore and life span," pp. 6-7. Also see David Krech, R.S. Crutchfield and E.L. Ballachey, *Individual in Society* (New York, 1962), p. 67.

cognitions, as a *simplex* system.²⁵

2. *Consonance*. The characteristic of a cognitive system which refers to the internal harmony existing among the component cognitions in the system. A cognitive system is said to be high in consonance when its component cognitions are congruent; low in consonance when they are incongruent or contradictory. Other things being equal, *simplex* systems tend to be higher in consonance than *multiplex* systems.²⁶

3. *Interconnectedness*. The characteristic of a cognitive system which refers to the degree to which it is interrelated with other systems. When there is a high degree of interconnectedness among many cognitive systems we speak of the existence of an ideology; when there is a low degree of interconnectedness among the individual's cognitive systems we speak of the compartment-tight mind.

4. *Selectivity*. The tendency of the individual to select out certain objects in his physical and social environment to incorporate into his cognitions. Only certain characteristics of these selected objects are perceived, and these characteristics may be distorted to fit the wants, emotions, and [mental] sets of the individual (Mot. U0248.0.3\$, Wants affect perception (cognitions).).

As stated above, cognitive selectivity is determined by both the characteristics of the stimulus object (stimulus factors) and the characteristics of the perceiving individual (personal factors).

The very fact that a motif (cognition) that existed in an ancient society is still encountered in contemporary culture may be viewed as an indication that the cognition (motif) has been passed through the covert process of "cognitive selectivity".

5. *Pervasiveness*. The degree to which a cognitive constituent is manifested in the behavior of an individual (or a social group). As is shown in the "Samples" below, traits that are highly pervasive occur (interlinked) in a wide variety of situations by different individuals and social groups; meanwhile, traits of low pervasiveness, appear only in a restricted number of situations.²⁷

FROM MOTIF INDEXING TO MOTIFIC SYSTEMIZING

HOW THE VARIOUS MOTIFS RELATE TO ONE ANOTHER

A few examples should help cast some light on the systemic nature of the motific constituents of cognitive systems found in the present work, and on the scope of their near universality within certain social groups. The majority of the contents of the present work pertains to latter category.

APPLICATIONS: EXAMPLES

EXAMPLE 1: Democracy, Elections, and Symbolism

The context for this event is represented by the newly generated Mot. P0500.0.4\$, "Government by election (selection) of ruler by citizens (subjects). (Republic, democracy)". However, the actual mechanisms involved are represented by motifs: "Color symbolism" (Z0140), and "Symbolism of right and left sides" (Z0179.3\$).

In Egypt, a plebiscite on the draft of the "New Constitution" took place recently (December 2012). Islamicist groups headed by the Moslem Brotherhood supported the new charter while secularly oriented groups and others forming the opposition rejected it. The details of this event provide an example of how knowledge of the symbolic significances of a *folk* cognitive system could have helped the secular opposition in their political quest.

Visually, the ballot (voting card) offered two choices: a *green* doughnut-shaped circle on the *right* side representing acceptance ("Yes" advocated by the Moslem Brotherhood presently in power), and a *red*

²⁵ Krech et al. *Individual in Society*, p. 66. For an early application of this concept, see El-Shamy, *Brother and Sister: Type 872** p. 3.

²⁶ Cf. "cognitive dissonance": a theory, developed by L. Festinger, which asserts that an individual experiences discomfort when he holds logically inconsistent cognitions about an object or event, and that he is thus motivated to reduce the dissonance through cognitive and attitudinal changes. See Krech et al., *Individual in Society*, pp. 40-42. Also see "cognitive dissonance" as a motivating force (W0030.0.1' _ (formerly, -W0129.3\$), "Intolerance to cognitive dissonance"), in H. El-Shamy, "Folkloric Behavior" pp. 46-47; and "The influence of group opinion on an individual's perceptions," in: El-Shamy, "Psychologically-based Criteria" p. 238, nn. 22-23].

²⁷ Note: The present work is not geared toward showing the degree to which "pervasiveness" may be detected or ascertained. On "pervasiveness," see: Krech et al., *Individual in Society*, pp. 112-13, 134.

doughnut-shaped circle on the *left* side representing rejection ("No" advocated by the secular opposition).

Color symbolism is an important factor in the process of perceiving the choices the ballot offered: green for "Yes", and red for "No". Green is a beloved color with strong associations to religious beliefs; "Green: auspicious color" (Mot. Z0145.2\$). All references in the Koran to the color green are positive (luxury, health, fertility/vigor).²⁸ Other motifs in diverse categories of "folkloric behavior" reveal the pervasiveness of the association between "greenness" and worthiness, an association that dates back to ancient Egyptian belief systems: "God with green face" (A0123.2.5.1\$).²⁹ Examples in contemporary life include the religious/mythological, animals, the Dead/soul, marvels, among others: "Earth founded on rock formed from gem (green emerald)" (A0849.1.1\$); "'Green bird' as bird of good-omen (auspicious bird)" (B0147.2.1.0.1\$); "Soul out of its body in form of green bird" (E0722.1.4.1.1\$); "al-Khidr (the Green-one): benevolent spirit associated with vegetation and water" (F0440.3\$); "Green as symbolic of martyrdom" (Z0145.1); "'Green-heeled' person: fortune- (blessedness-) bringing person--usually female" (Z0145.2.1\$).³⁰

Conversely, the color red recurs as symbol of evil (danger, drought, etc.)--(Mot. Z0141.3.1\$). This negative sentiment also dates back to ancient Egyptian religious systems (mythology) where the color red was associated with "Set: god of sterility (drought, desert, etc.)" (A0488.1\$).³¹ Other motifs recurring in contemporary traditional cultures reinforce this negative view, a "Red garment cures (prevents) measles (and warns of the malady's presence) (D1052.2.1\$); "Red Valley" ("*al-wâdî al-ahmar*") is [believed to be the] residence for sinners's souls" (E0755.0.4.3.2.1\$); "Person sentenced to execution dressed in red prison uniform" (Z0141.1.1\$).

With reference to directions/locations the "right" is always preferred to the "left." An oft quoted Tradition (*sunnah*), attributed to Prophet Muhammad, states "*tayammanû ma 'istatâ*)tom (Employ/choose the right-side whenever possible)". It is also a matter of common knowledge in all Moslem communities that the right side is "blessed" whereas the left lacks this quasi sacred attribute (Z0179.3.1\$). Relevant traditional beliefs from various categories of behavior include: "'Angel of the Right' registers mortal's good deeds, 'Angel of the Left' registers mortal's sins" (A0189.8.1.1\$); "Tabu: Satan's ways (the left, etc.)" (C0005\$); "Tabu: eating with left hand" (C0289\$); "Use of right side blessed" (D1708.1\$); "The left (north) as unlucky (inauspicious) direction" (N0122.1.6.1\$).

Thus, it is evident that the physical placement of the two choices on the ballot gave significant advantage to the "Yes" choice (placed on the right side) at the expense of the "No" choice (placed on the left side).

Taking into account these separate cognitions concerning color and location, and their accompanying sentiments, the fact that the color red lost is not only understandable but should have been predictable. The parties to whom it was assigned should have demanded and alternate color. Knowledge of the systemic qualities of the individual *folkloric* cognitions incorporated in the present work (*Motific Constituents of Arab-Islamic Folk Traditions*) could have provided election strategists with significant information of practical use.

EXAMPLE 2: Manifest and Latent Riddling: Multiplexity of Cognitive Connotations.

Another recent case with evident cross-cultural applicability has to do with directions. It has been designated as a motif of symbolic nature: Z0179.4\$, "Directions and motions (east--west, in--out, up--down, etc.) allegorically interpreted". It interconnects with a pseudo-erotic riddle from rural Egypt:

"All in, but 'his' head [is] out [(*kolloh guwwah, wi râsuh barrah*)]. (Answer: a nail [hammered or driven into an object])" (H0890.6\$).³²

It may be pointed out here that a successful solution of the riddle depends on the formation of a "proper" mental image ("gestalt") by the riddlee. That mental image would be derived from the verbal description in the riddle's text (assigned to the "true riddle" category). However, this category of pseudo-erotic riddles is based on a form of deception that impairs the formation of a "correct" image: "Message intended to generate erotic mental image camouflaged to seem decent. (The pseudo-erotic)" (Motifs: K1872.9.5.4\$, and U0248.0.2\$, "'It' taken to mean what listener has in mind", which pertains to the category of the "Nature of

²⁸ Koran, 6:99, 12:23 46, 18:31, 26:80, 67:21, 76:55.

²⁹ See: Veronica Ions, *Egyptian Mythology*. (Middlesex: Paul Hamlyn, 1968), pp. 91/(Buto) 110/(Hapi) 135/(Osiris).

³⁰ See DOTTI: NLV, EGYPT:- El-Shamy *Egypt* 273 No. 25; DOTTI 225; RAFE 121 n. 421; TAWT 332-33 No. 47; Zîr 138.

³¹ Ions 24/(land of barbarians/desert) 63/(for Egyptians); DOTTI 225 661 665: {Egy}; TAWT.

³² AUC: 32A No. 34; Kilânî *Bilâd al-Shâm* 102 no. 71/(Syria: informant: f., collector: f.).

Life". The riddle also incorporates other motifs: "Shape (form, color) symbolism: association based on similarities of visually perceived properties of object" (Z0105\$); and "Spear, peg, wedge, screw-driver, pen, key, needle, plough, etc.--penis" (Z0197.3.4\$).

The confusing technique involved in this version of the riddle from Egypt may clarify the cryptic title of a recent American book by a female author: "*All In: The Education of General David Petraeus*."³³ It may also explain what the enigmatic "All In" may readily denote to the authoress herself (but not so readily to the unsuspecting readers).

Considering the fact that the female author had had illegal and secret full sexual relations with the distinguished General, the "All In" acquires symbolic significance that only the riddler (the authoress) knew. Only she could have formed the proper mental image (gestalt) required for providing the proper (correct) answer to this enigmatic statement. However, the true answer would have been camouflaged by the "nail" as deceptive answer. (It may be relevant to cite here the common American expression of a male "nailing" a female (i.e., penetrating her sexually): Motifs: Z0106\$, "Action (movement) symbolism: association based on motion similarities"; and Z0197.3.4.0.1\$, Piercing (stabbing, puncturing, etc.)--sexual intercourse (penetration). Another relevant case is an Egyptian joke dealing with the ushering in and out of a high official's office:

"Madam Minister will receive visiting dignitaries according to natural order, not their bureaucratic rank: Judge al-'Air-yânî ('Peter'/[Dick]) first, Minister al-*Baidânî* ('Balls') to follow (Mot. X0479.1.1\$).

In the case above, it is clear that ordinary items that enter into the cognitive world of members of a given culture are consciously perceived in varying contexts to designate more than what is typical or conventional. The present writer has labelled this phenomenon: "Multiplexity of cognitive connotations".³⁴ The cognitions involved in this joke include, "Symbolic interpretation of names" (H0602.3), "Sound (name) symbolism: association based on sound similarities (homophony)" (Z0108\$), and "Meaning of a name" (Z0183.0.1\$). (Cf. Sample No. 6, below).

EXAMPLE 3: The Varying Connotations of "Breathing"

The systemic qualities of the sacred theme designated as Motif A0185.12.0.1\$, "God 'breathes' soul into Adam's pottery figure"³⁵ may be seen in the following motific fields within the context of social and culture institutions:

I. From the Mythological category, it interconnects with "Satan corrupts by blowing (breathing) into nostrils (of creature)" (A0066\$); and "Camel created from God's breath" (A1873.3\$).

II. From the category of "The Dead"/"The Soul" the Motif also interconnects with beliefs related to issues of being alive or deceased. These include "Resurrection at Judgment Day" (E0178); "Soul enters body through mouth" (E0726.0.1\$); "*nafas* (self) is constituted of *nafass* (breath, breeze, air, etc.)" (E0700.2.1\$); and "Perishable body shackles the soul to earth thus depriving the soul of its divine (angel-like) capabilities [i.e., God's Breath]" (E0709.3\$)--which is a cardinal factor in numerous parareligious rituals such as *dhikr*: "Ecstasy (trance) through religious dancing [Y]" (V0093.1\$).³⁶

III. Likewise, the Motif interconnects with cognitions about "Sex: its Accompaniments and consequences" (T0000). These interconnections include "Conception from inhaling ('breathing')" (T0519\$); and "Impregnation by 'blowing' (breathing) into pocket of (woman's) coat" (T0519.1\$); and "Jesus created in Virgin Mary's womb from divine breath (Gabriel's)" (E0703.2\$). This latter theme is a derivative of "Creation of soul" (E0703), which is a pivotal sacred theme in Islamic dogma; it interconnects with another sacred belief designated as "Counter-belief: Miraculous Conception (immaculate conception) through God's command" (V0312.0.1\$).

IV. Interconnectedness and relevance (pervasiveness) of the Motif are also present in the rhetorical-Symbolic context: "Death: God retrieves His breath (deposit)" (Z0111.9.4\$); and "Blowing (with machine)--sexual intercourse (foreplay) (Z0198.3\$); along with a joke derived thereof:

"At the physician, woman's pregnancy repeatedly diagnosed as: 'winds' (gases, inflation, i.e., pseudo-pregnancy); her husband asks to be examined, shows his organ, and exclaims: 'Doctor, is this a penis or bellows ('air-pump')!'" (Z0198.3.1\$).

Thus, the seemingly mundane aspect of folk culture is interconnected with the most sacred: a clear evidence

³³ Paula Broadwell, and Vernon Loeb, (Penguin Press 2012).

³⁴ See: TAWT 7, 56 n. 75 375 n. 273 378 n. 318 382 n. 379 n. 325 382 n. 399.

³⁵ As reported in Arabic in al-Thalabî, *Qisas* 17: El-Shamy "Arab Mythology" No. 41.

³⁶ See: RAFE 41 121 128.

of the pervasiveness of breathing (blowing, etc.) cognition.

EXAMPLE 4: Miraculous Births

Another theme from the sphere of the Mythological is "Deity conceived (by his mother) after his father's death" (A0112.0.1\$). This cognition is interconnected with "Immaculate conception of culture-hero" (A0511.1.3.3), and "Culture hero a posthumous child" (A0511.1.6). In turn, these motifs interconnect with others in the realm of "Tasks," enigmas and riddling--that also have didactic functions. Thus, our Motif is interconnects with "Riddle (riddling question): could there be plant without seed, tree without rainfall (*ghayth*), birth without male? Answer: Yes. God created plants without seeds; God created trees, then made their life dependent on water; God created 'Adam and his woman' (Eve) from neither a male nor female" (H0829\$), "Necrophilism: sexual intercourse with dead human body" (T0466); "Conception from casual contact with man" (T0531), "Procreation without male element (semen)" (T0510.1\$), and "Counter-belief: Miraculous Conception (immaculate conception) through God's command" (V0312.0.1\$)--a pivotal belief in Islamic dogma.

A derivative of our main theme is designated as "Anubis born from brother-sister incest--unsuspecting brother--(Osiris tricked by Nephthys) (A0112.1.2.1\$)"--a cardinal creed in ancient Egyptian belief systems. The ancient Egyptian cognition is expressed in the contemporary belief designated in a number of motifs: "Culture-hero son of sister by her brother" (A0511.1.3.2.1\$), "Boy born of brother-sister incest as hero (e.g., ^CAzîz-son-of-Abu-Zaid, Luqaym-son-of-Luqmân) as hero" (L0111.5.1.1\$), and "Sister who desires a son sired by her brother achieves her goal: the unsuspecting brother" (T0415.8\$).

All of these cognitions are also constituents of "The Brother-Sister Syndrome" in *contemporary* Arab cultures. They affect how traditionary groups perceive the various personal aspects of the "Syndrome", and, in turn affects how each and every of these cognitions is perceived.

EXAMPLE 5: Letters of the Alphabet and the Power to Create

Also, from the sphere of the sacred comes the cognition(s) involved in Mot. A0602.2.1\$, "'Science of letters' (Cilm al-hurûf): harnessing supernatural beings through knowledge of the characteristics of the 'servants' of letters (and numbers) that constitute their names." This mentifact (or piece knowledge/information) is interconnected with the sacred belief that language (and culture in general) are God-given: "God teaches vivified head of Adam to utter first words" (A0185.3.1\$)--a belief asserting that language is a "creature (*makhlûq*)" God created.

From the domain of "Magic," our main theme is related to several motifs: "Magic writings (gramerye [gramarye], runes)" (D1266.1); "Magic alphabet" (D1273.6); and "Magic results produced by religious ceremony. [*sihr nûrânî*^Culwî (upper magic, theurgy)] (D1766).

Meanwhile, in the sphere of "Marvels," the theme is related to: "Mysterious writing (non-magical)" (F0883.6\$); and "Prophesying by opening holy book. (Bibliomancy: *fath al-kitâb*)" (M0302.8.1\$); as well as to the "Religious" Motif: "Angel invoked by properties of letters of the alphabet and numbers--('magic')" (V0235.0.3\$).

An intriguing attribute of this 'science of letters'-motif is its association with the theoretical formalistic thesis about the 'Super-organic' theory known as "*einfache Formen*/simple forms" that Andre Jolles proposed in Europe in the 1930s. Jolles asserted that "Language creates artistic forms--(a belief). Y" (Z0119.0.1\$). This notion is also connected to the belief that "Inventing is not 'creating': only God creates" (A1440.5\$), and its subsequent: "Craftsman's (artist's) creativity is no innovation (creation)" (A1440.5.1\$). Meanwhile both concepts/beliefs occur under the umbrella of Motif A0600.1.1\$, "The model-world ('Câlam al-mithâl'): perfect forms of all created entities (humans, animals, plants, objects, forces of nature, etc.). The world (life) was created in its likeness". Interestingly enough, all themes occur in the *Thousand and One Nights*, thus antedating Jolles's theory by several centuries.³⁷

Another attribute of the "science of letters"-motif is its interconnectedness with the fairly recent finding in psychological research that "Human perception tends to be animated (i.e., inanimate objects perceived in animate terms)" (U0002\$).³⁸

³⁷ See Mot. Z119.0.2\$, "Word believed to have capacity (power) to create. (Blasphemous belief)," in: *MITON*; El-Shamy "Character Transmutation," pp. 258-59. On the "Superorganic," see H. El-Shamy, "Folkloric Behavior," pp. 16-17; "Behaviorism and the Text" pp. 148-49, 150; and "Superorganic Theories," in *Folklore: An Encyclopedia of Forms, Methods, and History* (Thomas A. Green, Gen. ed., ABC-CLIO, 1997), pp. 779-782.

³⁸ Krech et al., *Individual in Society*, 29-30.

As a recurrent occurrence in ordinary traditional social life ("folkloric behavior"), the personification of inanimate objects and abstracts plays a major role in human perception and in the development of certain aspects of cognitive systems. One such aspect, especially reflective of a literate cleric's worldview is perceiving language as personified (Mot. Z0119\$), along with personifications of other elements of social life: e.g., poetry (Z0117), music (Z0117.5\$), and "language of earth" (Z0120.1.3\$). Instances of such personifications, many of which are visual, of letters are: "Letters of the alphabet personified" (Z0119.1\$), which interconnects with "Creation of the letters of the alphabet (Arabic), and of numerals" (A0602\$). "Gender (sex) of object or abstract (e.g., planet, time period, letter of the alphabet, etc.)" (Z0108.1\$).³⁹

Derivative of Motif Z0119.1\$ (above) are: "Components of the alphabet in physical embrace" (Z0119.1.1\$); "Lover hugs beloved like a certain letter conjoins with another (e.g., in Arabic script: the *ʾAlif* (A) and the *Lâm* (L); in Latin script: the bar--symbolizing a male--in the letters A, E, t) (Z0119.1.1.1\$). This latter theme interconnects and is perceived within the mechanism: "Shape (form, color) symbolism: association based on similarities of visually perceived properties of object" (Z0105\$).⁴⁰

Another major facet with theological implications of this perceptual phenomenon is illustrated in Motif Z0119.0.2\$, "Word believed to have capacity (power) to create. (Blasphemous belief, [cf., superorganic view])".⁴¹

This motif interconnects with, "'Science of letters' (Cilm al-ḥurūf) ʾY" (A0602.2.1\$), "Creator's command: 'Be!--it becomes ('kūn!' fa-yakūn)" (A0611.0.1.1\$).⁴²

It should be noted here that Richard Burton concluded that this Islamic doctrine (A0611.0.1.1\$) was "borrowed from [ancient] Egyptians."⁴³

EXAMPLE 6: Patriarchy, Patrilocality and Incestuous Eroticism

Another case from the domain of Tests/(solving a riddle) is designated as Mot. H0888.1\$, "[What would say to a female]: 'Part your thighs wide and take me [in], and then make vocal manifestations of sexual enjoyment (*ghang*) and let me hear [them]'? Answer: kneading tub (*magûr el-^Cagîn*)". An elaboration on the mental image generated in this riddle is: "[What is] henna red (rose-colored), [and is] between the thighs of my paternal-uncle's wife? Answer: kneading tub (...)." (H0888.1.1\$). Meanwhile, "Sound (name) symbolism: association based on sound similarities (homophony)" (Z0108\$) provides the mechanism required to generate the theme of "Grunts of hard labor (e.g., kneading, lifting, digging, etc.) mistaken for grunts of sexual enjoyment (or vice versa)" (J1808.9.1\$).

Typically, both riddles are constituents of the same repertoire (i.e., known by the same person/riddler). The erotic nature of these two riddles interconnects with another theme: "Riddle: [She is] green in the street, red and cast aside at home. (Answer: watermelon [uncut--cut])" (H0664.2\$)--which may euphemistically refer to a female being desirable to a male when an unattained maiden/virgin, but less desirable and ignored when 'cut' (i.e., deflowered) as wife/woman.

The theme also interconnects with the domain of the Wise and the Foolish: "Melons ripe and overripe analogous to girls ready for marriage" (H0611.1), and with "Syllogistic logic: paradigmatic (Gestalt) perception. Inferring judgment in one case on the bases of another" (J0030.0.1\$). The motif also displays Deception: "Y (The pseudo-erotic)" (K1872.9.5.4\$). However, the formation of the gestalt/mental image required for solving the riddle pertains to the sphere of "Society" in general (P0000), and to the "Patriarchal family (patriarchy)" in particular (P0200.0.1\$). It also pertains more specifically to "The extended patrilocal family: married children (with their spouses and children) living under the roof of the patriarch's home" (P0200.0.1.5\$).⁴⁴ From a patriarch's economic perspective, a "Coin thrown away: spent on daughters" (H0585.3.1\$).

Just as folklore is "description of life and living,"⁴⁵ the riddle is generated by such factors as

³⁹ For the motifs above, see El-Shamy "Character Transmutation," 249.

⁴⁰ *MITON*; El-Shamy "Character Transmutation," 249.

⁴¹ *MITON*, *RAFE* 14 n. 29; Lane 260-62.

⁴² See: *MITON*; *Alf* IV 156; Burton IX 79/("Word hath inherent and positive power"). Chauvin VI 9-11 No. 184; *ANE* 237-38 No. 236}.

⁴³ Burton III 317 n. 02.

⁴⁴ This motif (situation) recurs in Tale-types: 402, 451B\$, 903D*\$, cf. 314, 318A\$.

⁴⁵ See H. El-Shamy, *Folk Traditions of the Arab World*, vol. I, p. xiii.

"Characteristic images (scenes) one experiences within patrilocal family residence--(mostly visual)" (P0200.0.1.5.1\$); and "Sitting with thighs (legs) parted wide--immodest, erotically suggestive" (P0783.2.2\$).⁴⁶

Another domain that interconnects with the focal point of our Motif/riddle pertains to "Sex [and its consequences]" especially within the family circle. Among the motifs involved in this situation are: "Patrilocal residence: bride moves to home of groom's family" (T0109.1\$); "In-laws's nakedness or exposure" (T0405.9.1\$); "Erotic scene spied (or accidentally witnessed) evokes reaction(s)--miscellaneous" (T0016.9\$); and "Lustful regard--('fornication-with-eye')" (T0481.0.2\$).

Meanwhile, within the realm of "Symbolism", several motifs play key roles: "Kneading tub (*magûr el-^cagîn*: traditionally, round, deep and of reddish earthenware)--vagina" (Z0139.9.3.1.1\$); "Red as symbol of (associated with) sex organs (Z0141.4\$); and "Shape (form, color) symbolism: association based on similarities of visually perceived properties of object" (Z0105\$). Other motifs/cognitions include Z0186.4.2.1\$, "Symbolism: kneading--erotic act"; Z0186.9.3.1\$, "Female's squatting posture (with thighs parted, while cooking, kneading, laundering, etc.): erotic"; and U0318\$, "Fusion of wants (needs): two or more needs (drives) addressed together (e.g., sex and religiosity, food and control, etc." (Cf. Sample No. 2, above).

The riddle, then, represents the experience of a person who comments/reports enigmatically on a scene spied of his father's brother's wife while she is busy at work but inattentive to the social propriety of her posture.

From the above (and EXAMPLE 4), it may be concluded that the riddle (H0888.1.1\$) is characterized by high degree of interconnectedness, pervasiveness, and consonance within the cultural system as a whole.

EXAMPLE 7: Social Processes: Political and Familial

Observers of the scenes of the so called "Arab Spring" were faced with the insistence by "*al-thuwwâr*" (the 'revolutionaries'/rebels/insurgents) on the motto: "*lâ tasâluh*" (No reconciliation!) or "*lâ tusâlih*" (Do not make peace! [imperative masc. singular form]) (Mot. P0525.3.1.1.1\$). The outcome of this motto has been the glorification and promotion of vengefulness, intolerance, and vigilante justice by which individuals were murdered by mobs for *qasâs* ("Lex talionis": the principle of "one life for one life," "an eye for and eye" etc.) (Mot. P0522.1). Photographs of sites in poor quarters of Cairo showed small families standing at the entrance of their residences with the slogan "No reconciliation" painted on the street facade of humble houses. Also, elite poets (e.g., Amal Dunuql) tapping folk traditions for poetic themes echoed and propagated that calamitous call.

One of the sources for this dysfunctional approach is a folk *sîrah* (romance-epic) titled *ez-Zîr Sâlim*, after the name of its "hero".⁴⁷ This theme in that *sîrah* interconnects with a number of motifs that include "Reconciliation (accommodation) is not possible between hostile brethren (paternal-cousins, etc.)" (P0201.2\$); and "Accommodation ('detente') possible between warring non-Arabs, but impossible between feuding Arab cousins (brothers)" (P0201.3\$). The centrality and force of this negative value and accompanying sentiments are emphasized in one situation through repeating it ten times by a dying man to his vendettist-to-be: "Ten commandments (instructions, orders, etc.)" (Mot. Z0071.16.2.3\$).

Other destructive acts that are clearly condemned in Islam--a faith that demands kindness toward animals, respect for earth and its natural resources--include: "Lioness nursing cubs cruelly killed" (S0481.5.1\$); "Man avenges death of his donkey by whole sale slaughter of predator animals (lions, wolves, etc.) responsible" (Mot. J1866.3\$); "Horse killed for throwing off (kicking) rider" (J1862.1.1\$); Slaughtering by severing neck from body. "Cutting from one artery in the neck (*warîd*) to the other" (S0305.1\$). According to the principle of "adaptation level" (U0300), this barbaric practice has currently become common on wide scale that it evokes no revulsion among the masses (U0304.6\$).

The broader theme is a subdivision of "Family feud is strongest" (P0201.0.1\$); and is interconnected to "Plea to vendettist-to-be: 'Never reconcile (make peace)'" (P0525.3.1.1.1\$); "Tribalism: (Casabiyyah-qabaliyyah)" (P0731.0.2\$); and "Fratricide in order to gain control of kingship" (S0073.1.1).⁴⁸

Clearly, Pre-Islamic (*jâhiliyyah*/Age of Ignorance) tribal values are alive and well among Arabs and

⁴⁶ Here it may be pointed out that the riddle states: "my paternal-uncle's wife" (*not* "maternal-uncle's wife"). The paternal component constitutes a typical situation dependent on the patrilocal pattern of residence. Yet, "Paternal-uncle's wife" is seldom encountered in oral lore, whereas "maternal-uncle's wife" is a recurrent character in folk expressions (e.g., Tale-types 872* and 1358C).

⁴⁷ *ez-Zîr Sâlim*. (Cairo, n.d.) p. 59, 79; cf. 67/poem.

⁴⁸ *DOTTI*; 401; Kisâ'î 79-80 86,/(Thackston 87-88 No. 37): El-Shamy, "Arab Mythology" No. 73; *Zîr* 101.

Muslims in the twenty first century A.D. Formerly, it was fratricidal raids and counter-raids between ^CAbs and Dubyân tribes and their likes; today, it is fratricidal raid and counter-raid between one religious faith and another, one sect and another, one profession/guild and another, one sports club and another (e.g., "The Port Said Massacre"), one district of city and another, one region of nation and another, etc.

The question is: Given how dysfunctional and harmful an item of folklore such as the *Sîrah of ez-Zîr Sâlim* is, and the extent of its influence on the unsophisticated masses, could knowledge of that harm have helped avert its destructive effects? Also: Could a reference work that objectively identifies the nature of folkloric materials and relate them to their counterparts in other levels of culture (e.g., elite, popular, religious, etc.) have helped anticipate or avert the current tragic events?⁴⁹

The current ardent calls on the part of many heads of states and religious leaders for "*tanqiyat al-khiṭâb al-dînî* (purifying the religious address/preaching)" blamed for a variety of forms of religious extremism indicate the dysfunctional nature of these parareligious and often folksy traditions. Thus, the need for such a reference as *Motific Constituents of Arab-Islamic Folk Traditions* becomes even greater.

⁴⁹ The present writer communicated his remarks expressed in (Example 1, above) to the influential *Al-Ahram* daily newspaper. Changes to the ballot were introduced in accordance with remarks offered concerning color and direction. (However, no acknowledgement was made of the assistance given).

MOTIFIC CONSTITUENTS OF ARAB-ISLAMIC FOLK TRADITIONS

A. MYTHOLOGICAL
[AND RELATED BELIEF] MOTIFS
A0-A99, Creator

A0000, Creator.

Ref.: Ibn-Kathîr I 4-5 8-9.>

A0001, Identity of creator.

Ref.: Ions 32 34 105/(Ptah of Memphis) 37/(Theban Ra) 37/96/(Amon) 40/(Atum/"creator of gods and men") 41/45/62/(Ra of Heliopolis) 109/(Khnum: creator/molder of gods and of men).>

A0001.0.1\$, Creator with multiple identities (phases of identity).

Ref.: Budge/Spitta *Romances* 116 no. A-06.>

A0001.0.2\$, "Creator of human beings from mud" (i.e., God/Allâh).

Link: |Z0095.0.2\$, Euphemisms.

Ref.: S. Hassan *Mawasû'ah* 258 no. 13/(mud and straw); Shamy (el-) "Eg. Balladry": "Hâger and Ismâ'îl" 3/(He who created Eve from *tîn*/mud) no. 51.>

A0001.1, Sun-god as creator.

Ref.: Ions 37/(Ra) 40/(Atum); W.M. Müller 69.>

A0002, Multiple creators.

Link: |A0100.5\$, Polytheism: belief in multiple gods.>

A0002.8\$, Eight gods as creators.

Link: |A0109.1, God as a triad. |A0167.1, Council of the gods.

Ref.: Ions 34.>

A0002.8.1\$, Ogdoad. Four divine couples as creators: Nun and Naunet, Huh and Hauhet, Kuk and Kauket and Amon and Amaunet.

Link: |A0109.1, God as a triad. |A0152.7.1\$, Eight (four) bearers of God's throne. |A0167.1, Council of the gods. |Z0097.7\$, Lovers's (or brother-sister's) alliterative names mirroring each other (e.g., gods Nun-Nanoid, gods Amon-Agminate, Hamad-Hamdah, Sâmi-Sâmyah, etc.). "Phonetic bifurcation".

Ref.: Ions 34.>

A0005, Reason for creation.

Ref.: Tha^Clabî 15: Shamy (el-) "Arab Mythology" no. 2; *RAFE* 297 n. 2.>

A0005.1\$, God created the universe so as to declare (publish, inform of) His Existence.

Link: |W0144\$, The need to inform (let it be known, publicize).

Ref.: Tha^Clabî 15: Shamy (el-) "Arab Mythology" no. 2; *RAFE* 297 n. 2.>

A0005.1.1\$, News of beginning of Creation (Genesis) announced.

Link: |A0600, Creation of the universe.

Ref.: Ions 45.>

A0005.1.1.1\$, Bennu bird heralded the good tidings of creation.

Link: |B0032.0.1\$, Bennu bird. ("Called Phoenix by the Greeks").

Ref.: Ions 45.>

A0005.5\$, Creation of the universe for the sake of a certain (sacred) person--(e.g., Abraham, Mohammed, Zoroaster/Zardusht).

Ref.: Tha^Clabî 18: Shamy (el-) "Arab Mythology" no. 44-1/(of Adam); *Alf* III 23-24/Burton V 306 n. 3: "Arab Mythology" no. 35-1; *MITON*; *RAFE* 297 n. 2.>

A0005.5.1\$, Creation of the universe for the sake of Prophet Mohammed.

Ref.: Tha^Clabî 15-16: Shamy (el-) "Arab Mythology" no. 2; *Alf* III 23-24; Burton V 306 n. 3; *MITON*; *RAFE* 297 n. 2.>

A0005.5.1.1\$, 'Had it not been for Prophet Mohammed there would have been no universe' (paradise, hell, sky, earth, sun, moon, etc.).

Ref.: *Alf* III 23-24/Burton V 306 n. 3; *MITON*; Shamy (el-) "Eg. Balladry": "Death of Abu-Bakr" 13/cf./("Holy Book/Koran") no. 54R; Wickett 169.>

A0005.5.2\$, Prophet Mohammed as "Lord of the two universes (*sayyid el-kawnayn*)".

Link: |A0102.4.2\$, God: 'King of kings,' 'Lord of lords,' (or the like).

Ref.: Shamy (el-) "Eg. Balladry": "Death of Abu-Bakr" 13 no. 54.>

A0006\$, Reason for creation of man (and spirits: e.g., jinn, afrits, etc.).

Link: |A0052.0.1, Angels created to execute God's will.>

A0006.1\$, Humans ('*ince*'), like jinn, were created solely to worship God.

Link: |A2901.1\$, Jinn, like humans, were created solely to worship God. |V0001.1.1, Worship of one god. |V0002.1\$, Jinn and humans are required to worship God. |V0248.2\$, Angels worship God constantly (perpetually). |V0310.1\$, Religious universe (all of God's creation, animate and inanimate, worship).

Ref.: Khalifah 177; *MITON*.>

A0006.2\$, Purpose of life is to worship God.

Link: |A2901.1\$, Jinn, like humans, were created solely to worship God.

Ref.: *MITON*.>

A0006.3\$, Reason for creation of woman.

Ref.: Tha^Clabî 18.>

A0006.3.0.1\$, Women were created solely for men.

Link: |A1275, Creation of first man's (woman's) mate. |C0160.0.1\$, Celibacy (*rahbanah*, abstention from sex): *makrûh* ('disliked\$', almost-tabu, merely tolerated)--not the way for Moslems. |W0256.6.0.1\$, Females stereotyped--general.

Ref.: Ibn-^CAasim no. 305; *MITON*.>

A0006.3.1\$, Eve created to relieve Adam's loneliness. Type: cf. 318.

Link: |H1573.0.3.1.1\$, Angels test Adam's knowledge of Eve (before becoming mortal). |T0100.0.9.2\$, Marriage as treatment (cure) for unhappiness (immaturity).

Ref.: Tha^Clabî 18; *TAWT* 23 n. 40.>

A0006.3.1.1\$, Mate (house-companion, wife, etc.) molded for hero so that he would not live alone. (The gods grant Batu female companionship). Type: 318.

Link: |A1278.4.1.1\$, Deity (Khnum) molds beautiful mate for unjustly treated man (Batu/Bata).

Ref.: Maspero 12 no. 1; Simpson 100-101; *DOTTI* 140 148 278 338 584/{lit.}>

A0006.3.2\$, Mate ('house-companion') molded for Batu so that he would not live alone. Type: 318.

Ref.: *DOTTI* 146.>

A0006.3.3\$, Eve created so that she would find serenity with Adam and he with her.

Link: |T0009.0.2\$, Beneficial effects of consensual lovemaking (coition, mutual sexual gratification).

Ref.: Tha^Clabî 18.>

A0006.5\$, Mankind was created in order to populate certain site (usually holy city, mountain, etc.). Type: cf. 123C\$.

Link: |F0766.1\$, Deserted (abandoned) city repopulated (when danger has passed). |F0913.3\$, Ogre's belly (toe) cut, all victims come out and repopulate town (nation, village).

Ref.: Ions 37; *DOTTI* 50.>

A0006.6\$, Mankind was created as source of pride for Earth (planet). Type: cf. 293A\$.

Ref.: Kisâ'î 21-22/(Thackston 20 no. 8): Shamy (el-) "Arab Mythology" no. 36; *DOTTI* 95/{lit.}>

A0006.8\$, Reason for creation of certain animals.

Link: |A0156.7.2.1\$, Lion as 'god's dog'. |A1811.2, Creation of cat: sneezed from lion's nostrils. |A1831.1, Dog created as watch-dog for Jesus. |A1871.0.2\$, Creation of pig (hog): discharged from elephant's anus. |A2228.1\$, Cock (chanticler) from heaven: God-sent as timing-device so as to help Adam mark prayer-times.>

A0006.8.1\$, Camel created as riding animal for Eve (women).

Link: |A0611.0.1.1\$, Creator's command: "Be!"--it becomes ("*kîm!*" *fa-yakûn*). |A1873.2\$, Camel created by God's Command: "Be!".

Ref.: Kisâ'î 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-3.>

A0010, Nature of the creator.>

A0010.1\$, Creator's nature is beyond human perception.>

A0010.1.1\$, "Whatsoever notion may occur to your mind [about God/'Allâh], He is unlike that! (*kùllû mâ khatara bi-bâlik, fa-huwa bi-khilâfi dhâlik!*").

Link: |A0102.5.0.1\$, 'God's existence needs neither proof nor witnesses'. |H0045.1, God recognized by his supernatural powers. |V0003.9.2.1\$, Required belief in God, His angels, His Books (scriptures), His Prophets, and the Day of Judgment.

Ref.: *RAFE* 13.>

A0010.1.2\$, Tabu: thinking of God in corporal, human-like terms; i.e., anthropomorphism (*al-tajasîm/al-mushabbihâh*).

Link: |A0102.2.1\$, 'God's sleepless eye'. |A0102.4.0.1\$, The Hand of Omnipotence (*yad al-Qudrah*). |A0120.3, Incorporeal god. |A0152_ (formerly, A0156.6\$), God's throne. [(CARsh/Empyrean)]. |V0001.11.8\$, Form of idols.

Ref.: *RAFE* 13 n. 28.>

A0011, Invisible creator. Type: cf. 827C\$.>

A0012, Hermaphroditic [(bisexual)] creator. The creator is half man and half woman or is thought of as both

male and female.

Link: |A0111.3.0.1, God of double sex carries within him seed of gods. |A1225.3\$, First man hermaphroditic: one side male, the other female. |A2924\$, Hermaphroditic Eblis (Satan) begets he-satans and she-satans. |F0547.2, Hermaphrodite. Person with both male and female sexual organs. |T0502\$, Theories (beliefs) about the process of conceiving (and procreation).

Ref.: Ions 26/40/(Atum) 39/(bisexual); Maspéro *Histoire* 141.>

A0012.9\$, Other bisexual (hermaphroditic) deities.

Ref.: Ions 39/(serpent-headed/frog-headed) 40/(Atum) 103/(Mut).>

A0013, Animal as creator.>

A0013.3, Insect as creator.

Link: |V0001.11.8.4\$, Idol in form of insect.>

A0013.3.1, Spider as creator.

Link: |A0522.3.1, Spider as culture-hero.>

A0013.3.2, Beetle as creator.>

A0013.3.3\$, Scarab as creator--Khepri.

Link: |A0118.1\$, Deity self-generated from own substance.

Ref.: Ions 24 46/cf.>

A0014\$, econdary deity as creator.>

A0014.1\$, esser deity as maker (modeler) of men--(Khnum). Type: 318.

Link: |A0185.12, Deity provides man with soul. |A1242\$, Deity fashions man on potter's wheel--(Khnum).

Ref.: Maspero 12 no. 1 n. 1 38 no. 2-4; *DOTTI* 146.>

A0015, Human creator.>

A0015.4, Artisan as creator.

Link: |A0141, God as craftsman. |A0450.1, God "of many arts". |A0451, Artisan-god. |A0465, God of the arts.

Ref.: Ions 105/(Ptah: "his oldest character as `Greatest of Craftsmen")/cf.>

A0015.4.1, Potter as creator.

Link: |A0014.1\$, Lesser deity as maker (modeler) of men--(Khnum). |A1242\$, Deity fashions man on potter's wheel--(Khnum).>

A0020, Origin of the creator.

Link: |C0069\$, Tabu: thinking of God's origin. Blasphemy.>

A0022, Creator comes out of chaos.

Ref.: Ions 39/(Nun)/cf.>

A0023, Creator offspring of dual powers of nature. (Male and female principles).

Link: |F1089.1\$, Creature with dual-sex (genitalia)--(hermaphroditic, androgynous).>

A0030, Creator's companions.>

A0037, Joint creators.>

A0040, Creator's advisers.>

A0050, Conflict of good and evil creators.

Link: |A0106, Opposition of good and evil gods.>

A0051, Creation of devil(s).

Link: |A2920\$, **Creation of Eblis (the Satan)**. |Q0551.3.0.1.1\$, Eblis (Lucifer) transformed form angel-form down to devil-form. |G0303.1, Origin of the Devil and his companions.>

A0052, Creation of angels.

Link: |A0054.5\$, Punishment of rebel angel.

Ref.: Ibn-Kathîr I 40-49.>

A0052.0.1, ngels created to execute God's will.

Link: |A0006\$, Reason for creation of man (and spirits: e.g., jinn, afrits, etc.).>

A0052.0.1.1\$, Savage-faced messengers" execute main deity's will.

Link: |V0233.0.1.1.1\$, +++"Savage-faced messenger" of death.

Ref.: S. Hassan *Mawâsû'ah* 159 n. 1/(Ra-Harakhte); Ions 75/(Osiris); Simpson 124/(Osiris); Shamy (el)

RAFE 46.>

A0052.1, Creation of individual angels.>

A0052.1.2, Angel Michael created from fire.

Link: |V0231, Appearance of angel.>

A0052.1.2.1\$, Angel (named Habîb) created from fire and ice.

Link: |A0052.3, Material of which angels are created (fire, water, and snow). |A0052.3.4\$, Angel emits fire. |V0231,

Appearance of angel.

Ref.: Tha^Clabî 8-9: Shamy (el-) "Arab Mythology" no. 17.>

A0052.2, Time of creation of angels.

Ref.: Tha^Clabî 9.>

A0052.3, Material of which angels are created (fire, water, and snow).

Link: |A0052.1.2, Angel Michael created from fire.>

A0052.3.1\$, Material of which angels are created is: pure light--(angels created from light).

Link: |V0230.0.2\$, Angels do not have mortals' basic needs (e.g., sex, food, etc.). |V0247.1.1\$, Military-like organization of angels (protocol).

Ref.: Qazwînî II 170; Ibn-Kathîr I 55; Ibshîhî 494.>

A0052.3.1.1\$, Luminous angel.

Link: |F0401.2, Luminous spirits.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5.>

A0052.3.3\$, Angel created from fire and wind.

Ref.: Tha^Clabî 8-9: Shamy (el-) "Arab Mythology" no. 17.>

A0052.3.4\$, Angel emits fire.

Link: |A0052.1.2, Angel Michael created from fire. |V0231, Appearance of angel.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5.>

A0052.3.4.1\$, Angel emits glowing embers from mouth (when praising God).

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5.>

A0052.4\$, Physical constitution (description) of interrogative angels.

Link: |V0231, Appearance of angel.

Ref.: Khalîfah 166.>

A0052.4.1\$, Nâkir and Nakîr are blue-black in color, eyes like lightening or copper, voice like thunder, canines like cow's horns, and when they talk fire issues from mouths.

Link: |A0671.1.5\$, *zabânîyah*: Hell's angels; they administer punishments (torture). |V0233.0.1.1.1\$, "Savage-faced messenger" of death.

@Z0144.4\$, Blue: inauspicious color.

Ref.: Khalîfah 166.>

A0053\$, Size and form of angels.

Link: |Q0551.3.0.1.1\$, Eblis (Lucifer) transformed form angel-form down to devil-form. |V0231, Appearance of angel.

Ref.: Tha^Clabî 8-9; Basset *Mille* III 5-6 no. 2 521 no. 318.>

A0053.0.1\$, Angel as shape-shifter. Type: 332, 750D, 757.

Link: |A0494.0.1.1\$, Angel of livelihoods intercedes with God on behalf of living beings whose form(s) he assumes (e.g., human's, animal's, bird's, etc.). |D0631.4.2, Angels change size at will. |F0234.0.2, Fairy as shape-shifter. |V0233.0.1.2\$, Azrael assumes gentle features when dealing with believer.

Ref.: Jâhîz VI 214; Ibn-Kathîr I 41; *DOTTI* 176 408 421.>

A0053.1\$, Astronomical size of angels.

Link: |Z0092.2\$, Formulas of astronomical (celestial) distances (thousands of years walk or flight).

Ref.: Kisâ'î 12-13/(Thackston 12-15 no. 5): Shamy (el-) "Arab Mythology" no. 5-1; Tha^Clabî 8; Qazwînî I 96-98; Ibn-Kathîr I 41 43; Damîrî II 404; Basset *Mille* III 3-4 no. 1 171 no. 110; *RAFE* 50 n. 156; Scelles-Millie *Maghreb* 245-47 no. 28; ^CIdwî (al-) 18-20.>

A0053.1.1\$, Angel so large that he can swallow universe (heavens and earth).

Link: |A0106.4.9.1.1\$, What would have happened had heavens and Earth failed to obey God's command? They would have been swallowed by God's animal. |A0156.7.1.1\$, Universe-swallowing creature as god's animal. |A0174.2\$, God commands one planet (star) to swallow another. |Z0092.8.3.1\$, Immense: the size of heavens and Earth.

Ref.: Kisâ'î 13; Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5.>

A0054, Rebel angels.

Link: |A0106.3, Created beings rebel against God. |A1217.1, Rebel angels oppose creation of man. |V0230.0.1\$, Angels's infallibility (Cismah: immunity from errancy).>

A0054.3\$, Eblis (Lucifer) as rebel angel.

Link: |V0236.3\$, Satan (Eblis, Lucifer) as fallen angel.

Ref.: *MITON*; Tha^Clabî 16-17: Shamy (el-) "Arab Mythology" no. 40; *Alf* III 33/Burton V 319-20: Shamy (el-) "Arab Mythology" no. 38-1.>

A0054.3.1\$, Eblis rejects Adam.

Ref.: Tha^Clabî 16-17: Shamy (el-) "Arab Mythology" no. 40.>

A0054.3.1.1\$, Eblis refuses to prostrate himself before Adam.

Link: |A1213.2\$, God orders angels to prostrate themselves before Adam (as acknowledgment of his privileged status). |Q0551.3.0.1.1\$, Eblis (Lucifer) transformed from angel-form down to devil-form. |V0029.8.3\$, Eblis refuses redemption in return for prostrating himself before Adam's tomb: did not do so even when Adam was alive. |V0326.1\$, Racist (sinner) renounces heaven because inferior made-from-clay Adamites are there, while superior made-from-fire Satan is in hell. |Z0179.1.2.1.1.0.1\$, Prostration (*sujûd*) as total submission (or veneration).

Ref.: Tha^Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 40; Ibn-Kathîr I 56 70 72; *Alf* III 33/Burton V 320: Shamy (el-) "Arab Mythology" no. 38-1; Burton I 13 n. 2; Cachia 145; *MITON*; *RAFE* 28 n. 79.>

A0054.3.2\$, Eblis as the general of a victorious angel-army: conceit causes him to rebel against God.

Link: |A2901.2\$, Jinn on Earth became despotic and corrupt; armies of angels were sent to subdue them and they driven out to remote regions. |F0499.3.5.1.1\$, Destructive (infidel) jinn driven to remote corner of earth. |P0506.3\$, Rebellion against government. |Q0218.1\$, Rebellion against ruler (king, sultan, chief, etc.) punished. |V0247.3\$, Angel army. |W0166\$, Arrogance (conceit).

Ref.: Kisâ'î 21-22/(Thackston 20 no. 8): Shamy (el-) "Arab Mythology" no. 36; Ibn-al-Athîr I 9-10: "Arab Mythology" no. 38; Ibn-Kathîr I 55 71/cf.>

A0054.3.3\$, Arrogance (conceit) caused angel Eblis to become Satan.

Link: |A0604.3.1.0.1\$, Iblis (Satan) as the first sinner. |G0303.9.4.0.5\$, 'Arrogance is from satan'.

Ref.: *MITON*.>

A0054.5\$, Punishment of rebel angel.

Link: |A0052, Creation of angels. |A1737\$, *sakht, maskh* (devolution): creation of animals through degeneration to present forms.

Ref.: Tha^Clabî 21/(10 things).>

A0054.5.1\$, Punishment of rebel angel by demotion (or transformation into lower form of creation).

Link: |A1737\$, *sakht, maskh* (devolution): creation of animals through degeneration to present forms. |Q0441.3\$, Punishment: demotion, reduction in rank. |V0236.5\$, Hârût and Mârût as fallen angels.

Ref.: Tha^Clabî 21.>

A0054.6\$, Punishment of Eblis (Lucifer) for rebelling.

Link: |A0192.8\$, Disempowerment of a deity (god, goddess).

Ref.: Tha^Clabî 21.>

A0054.6.1\$, Punishment of Eblis: dismissal from the viceroyalty (vicarship, governorship) (Cazl min al-wilâyah).

Ref.: Tha^Clabî 21.>

A0054.6.2\$, Punishment of Eblis: cast out of God's company (*jiwâr*).

Link: |Q0440\$, Punishment: expulsion (eviction, dismissal).

Ref.: Tha^Clabî 21.>

A0054.6.3\$, Punishment of Eblis: deformity of image (*maskh*).

Link: |A0192.8.1.1\$, Punishment of Isis: given an ox's head. |A1737\$, *sakht, maskh* (devolution): creation of animals through degeneration to present forms. |Q0551.3.0.1\$, Transformation to a lesser form (*sakht/maskh*) as punishment.

Ref.: Tha^Clabî 21.>

A0054.6.4\$, Punishment of Eblis: change of name.

Link: |Q0440.4\$, Punishment: deprivation of own name--given name revoked.

Ref.: Tha^Clabî 21.>

A0054.6.5\$, Punishment of Eblis: made *imâm* of the wretched ('*ashqiyâ*').

Ref.: Tha^Clabî 21.>

A0054.6.6\$, Punishment of Eblis: cursed by God.

Link: |M0411.8, Saint's (prophet's) curse. |Q0556, Curse as punishment.

Ref.: Tha^Clabî 21.>

A0054.6.7\$, Punishment of Eblis: stripped of all knowledge.

Link: |A0182.3.9.2\$, God erases knowledge from mortal's mind--(*naskh*: abrogation). |D2000, **Magic forgetfulness**. |G0303.9.4.5.4.1\$, "Khanzab": name of satan (devil) that causes the forgetting of memorized holy text (scriptural). |J0164.1.1\$, God's light (sacred knowledge, gnosis) is kept from sinners. |Q0551.11.1\$, Deprivation of knowledge as punishment. |U0263\$, Memory diminished by time. Forgetting (what had been learned) due to passage of time. |Z0097.1.2\$, *nisâ* (women): *nisyân* (forgetting).

Ref.: Tha^Clabî 21.>

A0054.6.8\$, Punishment of Eblis: door of repentance (*tawbah*) shut for him.

Link: |A0661.0.1.1.3\$, 'Door (Gate) of Atonement' leads to gates of heaven. |V0315.0.1\$, Repentance (*al-tawbah*) was created to countervail sinning.

Ref.: Tha^Clabî 21.>

A0054.6.9\$, Punishment of Eblis: rendered empty of goodness (*khayr*).

Link: |Z0127.0.2\$, Evil personified (as person, leech, or the like).

Ref.: Tha^Clabî 21.>

A0054.6.10\$, Punishment of Eblis: made the preacher of Hell-bound crowd (*khaṭīb 'ahl al-nâr*).

Link: |P0426.0.2\$, Cleric as preacher (orator, *khaṭīb*).

Ref.: Tha^Clabî 21.>

A0060, Marplot at creation.

Ref.: Simpson 191 n. 69; Tha^Clabî 17/(Iblis's plot to ruin Adam)/cf.>

A0060.1\$, Creator's children plan to make rebellion. He destroys them.

Link: |K2214.3, Treacherous son: leads revolt against his father to whom he owes all. |S0011.3.3, Father kills son. |S0021, Cruel son.

Ref.: Simpson 191.>

A0060.9\$, Marplot at creation--miscellaneous.>

A0060.9.1\$, Satan (Eblis) tries to destroy the world (universe) by causing it to fall off its support (Whale, tree, etc.).

Link: |A1099.5\$, World (Earth) destroyed by falling off its support (pushed out of its orbit). |F0840.0.1.2.4.1\$, Whale terrorized by insect.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 6.>

A0063.5, Lucifer [(Eblis)] causes fall of man.

Ref.: Tha^Clabî 17 19 _21ff.: Shamy (el-) "Arab Mythology" no. 40; Chauvin VIII 164 no. 176/cf.>

A0063.5.1, Satan seduces Adam to sin because he is jealous of him.

Link: |G0303.9.0.3.1\$, Satan's misdeeds motivated by envy (jealousy). |F0399.5\$, Jinni (fairy) envious of human. |W0195.0.2\$, Angels envious (jealous) of Adam for being favored by God (being His exquisite creation, successor on Earth, etc.).

Ref.: *MITON*; Tha^Clabî 19: Shamy (el-) "Arab Mythology" no. 42; *TAWT* 23 n. 40.>

A0063.5.2\$, Eblis discovers that Adam's pottery-figure laying on Paradise floor is hollow (by entering through its mouth and exiting out of its anus).

Link: |F0556.1.2.1\$, Voice (ogress's) made smooth by having ants seeking sunlight travel from one end of body to the other (anus to mouth): they clear away impurities. |F0913.5.1\$, Victim swallowed but slides out through swallower's other end (anus).

Ref.: Tha^Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 40.>

A0063.5.3\$, Eblis vows to corrupt Adam's descendants.

Link: |G0303.0.2\$, Satan and mortals.

Ref.: Tha^Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 40; Cachia 147; *RAFE* 53/(corrupt) 135 n. 486 (destroy); *TAWT* 23 n. 40; Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 2ff.>

A0063.6, Devil in serpent [(viper)] form tempts first woman (Satan and Eve).

Link: |B0176.1.1, Serpent as deceiver in paradise. |F0401.3.8, Spirit in form of snake. |G0303.3.3.6.1, Devil in form of snake. Sneaks into ark. |K2298.1.1\$, Satan (Eblis) in form of colorful bird leads holy man to bathing woman. (Temptation follows). |Z0192.2.1\$, Symbolism: viper--treacherous female.

Ref.: Hanauer 10; *TAWT* 24 n. 40.>

A0064\$, Spying satan(s): devil attempt(s) to learn heavenly secrets by eavesdropping on sky-worlds.

Link: |A0106.2.3\$, Eblis (Satan) banished from heavens. |A0157.8.1\$, Shooting star destroys satan (devil, demon) flying near (spying on) heavens. |A1480, **Acquisition of wisdom and learning**. |F0069\$, Tour of sky-worlds. |J0016.0.1.1\$, Devils keep on eavesdropping on heaven despite knowing that they will be burnt up by shooting stars. |K1164\$, Secret learned by spying (eavesdropping).

Ref.: Jâhîz VI 265-68/(criticized) 271-73; *DOTTI* 255 467/{lit.}; *MITON*.>

A0064.1\$, Satans climb on top of one another to first sky (heaven) so as to eavesdrop on angels' conversation.

Link: |J2133.6, Wolves climb on top of one another to tree: lowest runs away and all fall. |V0001.2.5.2\$, Satan gives idol (oracle) scanty information learned from eavesdropping on angels in sky.

Ref.: S. ^CA. Husayn *Al-Ginn* 31.>

A0065\$, Satan's *waswasah* (instigation) causes sinning.

Link: |A0185.14, God controls mortals' sinning. |G0303.9.4, The devil as a tempter. |M0414.14.1\$, "O Satan, may God punish (disgrace) you [for having caused sin]!". |W0199.3.4\$, Blaming Satan for one's own mistakes.

Ref.: *MITON*; Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 6, "Eg. Balladry": "Bahlûl and Samîrah" no. 3, "Armanyosas" 5 no. 62R.>

A0066\$, Satan corrupts by blowing (breathing) into nostrils (of creature).

Link: |A0185.12.0.1\$, God 'breathes' soul into Adam's pottery figure. |G0303.9.4.0.5.1.1\$, Eblis blows into a man's nostrils: the man becomes arrogant. |G0303.9.8.13\$, Devil causes illness (pain). |T0519\$, Conception from inhaling ('breathing'). |Z0188.5\$, Symbolism: nose--pride (vanity).

Ref.: Tha^Clabî 90 105.>

A0070, Creator--miscellaneous motifs.>

A0100-A499, GODS

A0100-A199, The gods in general.

A0100, Deity.>

A0100.1\$, Monotheism: belief in one God.

Link: |V0001.1.1, Worship of one god.

Ref.: Simpson 292; Tha^Clabî 15: Shamy (el-) "Arab Mythology" no. 2; *RAFE* 297 n. 2.>

A0100.1.1\$, The One-God, no other deity but He--(Allah). Type: 924A, 1847\$.

Link: |A1480.1.2\$, God instructs Adam in required worship on Earth. |C0062.5\$, Tabu: deification of a being other than The One-God--('asnamah). |V0001.1.2\$, Worship of invulnerable (almighty) god. |Z0010.0.2\$, Formula: affirmation of religious truth (e.g., 'Oneness of God\$, sacredness of prophet, etc.). |Z0199.1.1.1\$, 'God is One, there is no second to Him'.

Ref.: Tha^Clabî 15: Shamy (el-) "Arab Mythology" no. 2; *DOTTI* 610 936; *RAFE* 297 n. 2.>

A0100.3\$, Trinity: 'The Father, the Son, and the Holy Ghost (Spirit)'.

Link: |A0109.1, God as a triad. |A0120.3, Incorporeal god.

Ref.: Budge/Spitta *Romances* 285 no. B-10/(passim/exorcising devil); Shamy (el-) "Eg. Balladry": "Armanyosas" 12 no 62.>

A0100.3.1\$, Origin of the Trinity belief.

Ref.: Qazwîni II 174.>

A0100.5\$, Polytheism: belief in multiple gods.

Link: |A0002, Multiple creators. |A0101, Supreme god. One god chief of all other gods. |C0062.3\$, Tabu (injunction): polytheism. |C0062.5\$, Tabu: deification of a being other than The One-God--('asnamah).>

A0100.5.1\$, Groups of deities (gods, goddesses).

Link: |A0501.1.1\$, Seven demigoddesses.

Ref.: Maspero lv 36 no. 2; Simpson 26 n. 16.>

A0101, Supreme god. One god chief of all other gods.

Link: |A0161.2, King of the gods.

Ref.: Ions 24 128/(Ra) 33/(Ptah) 40/(Atum).>

A0101.0.1\$, Supreme goddess: all-powerful female deity.

Link: |A0161.3, Queen of the gods. |A0167.2\$, *dîwân*: council of deified humans (arch-saints, culture-heroes). |V0250.0.1\$, *as-sayyidah* Zaynab: supreme saint (culture-heroine, 'The Lady\$', 'The Chieftainess\$', etc.).

Ref.: Ibn al-Kalbî 12 14/(Manâh/Manât) 16/(al-)Uzzâ).>

A0101.1, Supreme god as creator [to the exclusion of other gods].

Link: |V0001.1.1, Worship of one god.

Ref.: Budge/Spitta *Romances* 111-12 no. A-06/(Râ); Ions 32-34ff./(Ptah); *RAFE* 298 n. 5.>

A0102, Characteristics of deity.

Ref.: Maspero 174-75 no. 10/(Horus' praise names)/cf.; Wickett xxi 16/cf./(Prophet Mohammad).>

A0102.0.1\$, God's names (99 attributes). (God's beautiful names).

Link: |A0102.6.0.2\$, God is the Beginning (absolutely nothing before Him). He is also the End. |A0138, God's ineffable name. |D1766.7.1, Magic results produced in name of deity. |J1286.1\$, Tyrant to advisor: "Caliphs are given such formal titles as 'Rules by Allah's Command,' 'Adheres to Allah[s Path],' and so forth; what do you think my title should be?" Advisor: "Na^Cûdhu bi Allah! ('We Seek Refuge in God [from You]!'; i.e., 'May heaven help us!')." |P0091\$, Formal title (medal) bestowed by ruler (state). |V0001.0.1.1\$, Praise (praise name) must be used when God or sacred personage is mentioned. |V0052, Miraculous power of prayer. |V0090\$, Miraculous effects of invoking God's attributes (*basmalah*, *hasbanah*, *hawqalah*, etc.). |Z0183.7\$, Personal names formed from one of God's names (deus-nymics)--e.g., ^CAbd-Allâh, ^CAbd-al-Karîm, 'Amatu-Allâh etc.

Ref.: Jâhîz IV 203-5/(poem) V 546; Burton III 182 n. 1/("Compassionating"/"Compassionate");

Gawhary (el-) 166-69; *RAFE* 297 n. 1; Shamy (el-) "Mental Health" 19; *TAWT* 398 n. 689; *Zîr* 68/(comment "for benefit of readers").>

A0102.0.1.1\$, Opposite attributes of God (e.g., forgiver-vengeful, honorer-abaser, etc.).

Link: |U0020\$, Opposites are ever present side by side: good-evil (honesty-fraud, truth-falsehood). |Z0183.0.1\$, Meaning of a name.

Ref.: *MITON*; *RAFE* 13 213 297 n. 1.>

A0102.0.2\$, God likes to be worshipped (venerated).

Link: |Q0020.3\$, Thanking God rewarded (failure to do so punished). |V0093.1\$, Ecstasy (trance) through religious dancing (*dhikr*, *zikr*).

Ref.: Tha^Clabî 15: Shamy (el-) "Arab Mythology" no. 2; *RAFE* 297 n. 2.>

A0102.0.2.1\$, Mankind created to be dependent on (needy for) God.

Link: |U0311.0.1\$, Biological drives (primary drives/*al-gharâ'iz*) motivate everyone. (They are universal). |U0311.5\$, Need to worship a higher being. |U0318\$, Fusion of wants (needs): two or more needs (drives) addressed together (e.g., sex and religiosity, food and control, etc.).

Ref.: *MITON*.>

A0102.0.3\$, God likes to be thanked.

Link: |Q0020.3.1\$, Thanking God for an affliction rewarded.

Ref.: *RAFE* 297 n. 2.>

A0102.1, Omniscient god. [All-knowing God].

Link: |D1810.0.1, Omniscience of a god. |U0263.0.1\$, 'Glory be to Him who never forgets' (i.e., only God does not forget). |Z0013.11\$, Reporter of the 'truth' expresses possibility that report may be untruthful (out of humility, or due to report's incredulity).

Ref.: Tha^Clabî 15: Shamy (el-) "Arab Mythology" no. 2; *RAFE* 297 n. 2.>

A0102.1.1\$, God's wisdom (providence, prudence). Type: 774P, 774Q\$.

Link: |A0461, God of wisdom. [Thoth]. |A2771.9, Why big trees have small fruit. |J2052.0.1\$, Man wishes (tries) to adjust (alter) God's creation: shown shortsightedness of his wish (as compared to God's wisdom). |N0107.2.2\$, 'What is unknown [and could have happened] must have been greater [calamity]'. |N0190\$, **Fate's inexplicable inequalities (injustices)**. |V0540.0.1\$, Providence (God's wisdom) is behind seemingly apparent injustice (i.e., 'The Lord moves in mysterious ways').

Ref.: *DOTTI* 432; Shawqî 297-98 [no. 25].>

A0102.1.2\$, Certain things only God knows.

Link: |H0502.1, Test of religious learning.

Ref.: *MITON*.>

A0102.1.2.1\$, Five things known only to God: Time of End of World (*al-sâ^Cah*), when and where rain will occur, [gender of] what is in wombs, one's future earnings, place of one's death.

Link: |A0630.2.1\$, Five things created before Creation: (water, dust/dirt, sleep, darkness, fruits). |H0830\$, Riddles (riddling questions) about things known only to God.

Ref.: *MITON*.>

A0102.2, All-seeing god. Type: 827C\$.

Link: |T0331.4, No place secret enough for fornication. |U0232, No place secret enough for sin.

Ref.: *DOTTI* 452; *RAFE* 18 n. 46.>

A0102.2.1\$, 'God's sleepless eye'.

Link: |A0010.1.2\$, Tabu: thinking of God in corporal, human-like terms; i.e., anthropomorphism (*al-tajasîm/al-mushabbihâh*). |A0102.8, Sleepless god. |A0102.13.1\$, God as shepherd of flock (of believers).

Ref.: *DOTTI* 94/{lit.}; Haykal 150.>

A0102.4, Omnipotent god. [Almighty God].

Link: |A0127\$, Vulnerable (weak) god.

Ref.: Tha^Clabî 15 91/(al-Jabbâr): Shamy (el-) "Arab Mythology" no. 2; *RAFE* 297 n. 2, 298 n. 5.>

A0102.4.0.1\$, The Hand of Omnipotence (*yad al-Qudrah*). Type: 759, cf. 759*, 759F\$, 1645B*.

Ref.: *MITON*; Burton VII 135 n. 1/("Kudrat"/cf.: "our [western] vague Providence").>

A0102.4.1\$, God: Lord of His Prophets (Abraham, Moses, Jesus, Mohammed, etc.).

Ref.: Shamy (el-) "Eg. Balladry": "Sabrî and the Pasha" no. 24.>

A0102.4.2\$, God: 'King of kings,' 'Lord of lords,' (or the like).

Link: |A0005.5.2\$, Prophet Mohammed as "Lord of the two universes (*sayyid el-kawnayn*)". |A0137.10, God represented as king, world as his kingdom.

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "^CAblah and Mokhtâr" no. 19, "el-Badawî and Bint-Birrî"

140/(*bayt* 1/Lord) no. 56.>

A0102.4.3\$, Life-giving, death-giving god. Type: 1534, cf. 753A.

Link: |Z0010.2.5\$, Glorification of God formulas.

Ref.: Simpson 294; *DOTTI* 415 838; *RAFE* 298 n. 5.>

A0102.4.3.1\$, 'The Resurrector' (God). Type: 1534.

Link: |L0403\$, Tyrant acting as God nonplussed.

Ref.: *DOTTI* 31 838 936/{Egy}.>

A0102.4.9\$, God's omnipotence--miscellaneous.>

A0102.4.9.1\$, Enumeration of the manifestations of God's omnipotence. Type: cf. 774Q\$.

Link: |A0706.1.1\$, Boasting between celestial entities (e.g., sky-earth, moon-sun, paradise-hell, etc.).>

A0102.4.9.1.1\$, God enumerates manifestations of His omnipotence (Creation).

Ref.: Tha^Clabî 91-92.>

A0102.5, Omnipresent god. Type: 827A\$, 827C\$.

Link: |A0102.9, Invisible god. |H0045.1, God recognized by his supernatural powers.

Ref.: *DOTTI* 452; *RAFE* 18 n. 46.>

A0102.5.0.1\$, 'God's existence needs neither proof nor witnesses'. Type: 827A\$.

Link: |A0005.1\$, God created the universe so as to declare (publish, inform of) His Existence. |A0010.1.1\$, "Whatsoever notion may occur to your mind [about God/'Allâh], He is unlike that! (*kùllù mâ khatara bi-bâlik, fa-huwa bi-khilâfi dhâlik!*").

|J1268.1\$, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (*qawalân*) concerning this [matter]". |V0310, **Particular dogmas**.

Ref.: *DOTTI* 452; Shamy (el-) "Eg. Balladry": "el-Adham" no. 33.>

A0102.5.1\$, 'God [resides] in heaven (sky)'. Type: 841A\$.

Link: |A0210, **Sky-god**. |A0211, God of heaven.

Ref.: *DOTTI* 462.>

A0102.5.1.1\$, God is in heaven (sky) and everywhere else. Type: 841A\$.

Ref.: *RAFE* 18 n. 46, 24.>

A0102.6, Eternal god.

Link: |A0109.3\$, Deity with multiple souls. |Z0061.2, Forever.

Ref.: Simpson 290/("for ever and ever").>

A0102.6.1\$, 'The [eternally] Living-One' (*al-Hayy*).

Ref.: *MITON*; Shamy (el-) "Character Transmutation" 263 n. 102.>

A0102.6.0.1\$, The One whose existence has no beginning and no end (*al-Sarmadiyy*, i.e., God).

Link: |Z0010.2.5.2\$, "Glory be to The Ever-living One, who dies not and in whose Hand is Dominion of the world visible and invisible (*al-mulk wa al-malakût!*)".

Ref.: *MITON*.>

A0102.6.0.2\$, God is the Beginning (absolutely nothing before Him). He is also the End.

Link: |A0102.0.1\$, God's names (99 attributes). (God's beautiful names). |A0118, Self-created deity.

Ref.: Ions 37/(Amon).>

A0102.6.0.3\$, Only God remains after all His creatures have died.

Link: |V0233.7.1\$, Angel of death will be last creature to die--(he will be commanded to seize his own soul).

Ref.: Kisâ'î 75/(Thackston 81-82 no. 35); Shamy (el-) "Arab Mythology" no. 70.>

A0102.6.1.1\$, "'*Dahr* (Time)' is 'God'" (i.e., they are one and the same: euphemistically).

Link: |A0196.1, Fate controls gods. |C0494.1\$, Tabu: cursing 'Time' (*Dahr*, 'Days\$, fate). |M0414.0.1\$, Luck ('Time\$, dice, etc.) cursed. |Z0122.7\$, Temporal forces (quasi powers of fate) personified: 'Time' (*ed-Dahr, ez-Zamân/Zamân, el-'Ayyâm*).

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>

A0102.7, Holy god.

Ref.: Jâhiz V 546.>

A0102.8, Sleepless god.

Link: |A0102.2.1\$, 'God's sleepless eye'. |A0102.13.1\$, God as shepherd of flock (of believers).>

A0102.9, Invisible god. Type: 827C\$.

Link: |A0102.5, Omnipresent god.

Ref.: Simpson 190/(hidden).>

A0102.9.1\$, Invisible flesh of God (The Father).

Link: |A2602.1.1.1\$, Osiris as creator of cereal. |A2685.6.2\$, Wheat on earth grown of seeds mixed with God's invisible flesh.

Ref.: Budge/Spitta *Romances* 207 no. B-02.>

A0102.10, Unity of god.>

A0102.12, Perfect God.

Link: |J0285.1\$, 'God likes work begun be completed (finished)'. |W0174.1\$, Perfection is God's alone.

Ref.: Ions 24/(Atum/complete); Simpson 290.>

A0102.13, Loving kindness of God.

Link: |T0001.3.1\$, Two lovers in one bed (the head of each resting on the other's arm) is the best scene in The Compassionate's creation.

Ref.: *MITON*.>

A0102.13.1\$, God as shepherd of flock (of believers).

Link: |A0102.2.1\$, 'God's sleepless eye'. |A0102.8, Sleepless god. |A0453, Shepherd-god. |P0500.0.3.1\$, Ruler as shepherd. Ruler's responsibilities towards subjects (citizens). |V0008.9.2.1\$, 'Each [member of the faith] is a shepherd (ruler), and is responsible for all his flock (subjects)'. |Z0194.1.6\$, Sheep symbolism ('flock').

Ref.: Ions 38; Maspero 34 no. 2-3 n. 1; Simpson 123 n. 20.>

A0102.13.2\$, Equanimity (*hilm*) of God.

Link: |W0025.0.1\$, Equanimity (*rabâtat ja'sh, hilm*).

Ref.: *MITON*.>

A0102.14, Goodness of God.>

A0102.14.1\$, Mercy of God.

Link: |A0102.19, Conflict between God's justice and mercy. |A0483, God of mercy. |V0545.1\$, God spares sinful people for the sake of innocent animals.

Ref.: *MITON*.>

A0102.14.1.1\$, God is too merciful to punish creatures too severely.

Link: |U0080\$, Value of one's own labor (creation).

Ref.: Tha^Clabî 144-45 231; *DOTTI* 677/{lit.}>

A0102.14.1.1.1\$, God rejects prophet's proposed punishment for disbelieving people: too harsh.

Link: |A0671.0.7\$, Why punishment in hell. Originally Prophet pleaded with God not to use hell, but people became tyrannical and corrupt: Prophet asked for reinstatement of hell as punishment. |V0220.0.8.3\$, Intercession by compassionate saint stops vengeful saint from carrying out extreme punishment.

Ref.: Tha^Clabî 144-45/(Elias/Ilyâs) 229-31/(Jonah).>

A0102.14.1.2\$, God's Mercy precedes His Anger (Wrath).

Link: |A0102.19, Conflict between God's justice and mercy. |P0012.0.1.1\$, Wrath of king when his pride is injured.

Ref.: Tha^Clabî 92.>

A0102.14.2\$, Generosity of God. Type: 1301*.

Link: |Q0170.0.1\$, God rewards a good-deed tenfold, punishes a sin but one (singly). |V0006\$, Expiatory-deed (*kaffârah*): negligence in religious exercise made-up for by additional good deeds.

Ref.: *DOTTI* 730; *TAWT* 398 n. 689.>

A0102.14.3\$, Forgiveness of God. Type: 756C.

Link: |V0315.3\$, Sincere repentance obliterates sins and brings redemption (forgiveness). |V0315.3.1\$, 'He who is penitent is like him who is sinless'. |V0441, Forgiveness [as religious virtue]. |V0441.0.1\$, God forgives all except partnerism (polytheism, *shirk*) and causing harm to people (fellow man). |V0545.2\$, Person performs an act of benevolence: God forgives sins of sinners for the sake of that act.

Ref.: Ibshîhî 639; *DOTTI* 415; *MITON*.>

A0102.14.3.1\$, Angels of forgiveness (*as-safl*).

Ref.: Ibshîhî 18-19 639.>

A0102.14.3.1.1\$, Angels with forms of terrestrial creatures plead with God to forgive sins of living beings in their forms (e.g., human's, animal's, bird's, etc.).

Link: |A0483.1, Goddess of mercy. |A0494.0.1.1\$, Angel of livelihoods intercedes with God on behalf of living beings whose form(s) he assumes (e.g., human's, animal's, bird's, etc.). |V0231.1, Angel in bird shape. |V0231.7.1\$, Angel with lion-face. |V0231.8\$, Angel with human-face. |V0249.9\$, Angels with specific assignments: 'Angel of such and such'. Angel controls the elements, insects, disease, etc.

Ref.: *MITON*.>

A0102.16, Justice of god. Type: 759.

Link: |M0400.2\$, Covert curse: to invoke God as judge (advocate) of oneself against adversary's injustice (i.e., "God will justly punish you!"). (*hasbanah/iltisâb*). |U0010.1.0.1\$, 'Justice is the foundation of rule (kingship, legitimacy, government)'.

Ref.: *DOTTI* 423; *MITON*.>

A0102.16.0.1\$, God's justice vindicated. Type: 759.

Link: |A0194.2.1\$, 'God may give respite, but never neglect'. |J0225, Choice: apparent injustice over greater wrong. |Q0550.0.1\$, 'Poetic justice'. |V0318.2\$, "Only God is to be thanked for an affliction (*makrûh*: a disliked matter, seeming harm)".

Ref.: Qazwînî I 4-5; *DOTTI* 423 424/{lit.}; Shamy (el-) *Egypt* 259 no. 12, 121-22 no. 18.>

A0102.16.1\$, 'istidrâj ("leading on"): God allows disbelievers powers so that they may have no excuse for their disbelief.

Link: |A1689.11, Why one people is superior in power to another. |F0772.1.3\$, Pharaoh's Tower: intended to reach sky and look at God. |Q0296.3.1\$, Respite from death as reward to Pharaoh for his accessibility and charity to all.

Ref.: Tha^Clabî 108/(Pharaoh's Tower); Nabhânî (al-) I 14-16 23-27; *RAFE* 147 n. 530.>

A0102.16.1.1\$, God's light is not bestowed on a Câs-in (sinner).

Link: |D2004.11\$, Acts of disobedience to God (*ma^Câsi/sins*) cause poor ability to learn (forgetfulness). |J0001.1\$, Animal's knowledge from instinct: (innate, 'from God\$, *hidâyah*). |V0220.0.2.1\$, A true-believer sees by God's light (what is veiled).

Ref.: *RAFE* 177 n. 644.>

A0102.16.2\$, Fairness of god.

Link: |E0724.1.1\$, Eblis's progeny: for each descendant of Adam God promised to create a satan counterpart as descendant of Eblis. |N0190.0.1.1\$, 'God grants whomsoever He pleases without limit'. |U0061, Dividing after God's fashion: little to poor, much to rich.>

A0102.16.3\$, God hates injustice even to the most unjust (of all people).

Link: |W0005.1.1\$, Kharijite's asceticism: exaggeration of others's sins (disregarding the fact that God hates injustice even to the most unjust of all people). |W0035.5\$, Justice learned (taught) by experiencing injustice. |Z0088.1.1\$, Invention of injustice as a deity's 'grand' accomplishment.

Ref.: Jâhîz I 219.>

A0102.16.9\$, Justice of God--miscellaneous.>

A0102.16.9.1\$, Truthfulness of God.

Link: |V0461.4.1, Truthfulness as clerical virtue.>

A0102.16.9.1.1\$, God is the (absolute) Truth.

Link: |U0190.2\$, The only absolute truth is the divine.>

A0102.17, Anger of God.>

A0102.17.0.1\$, Natural disasters (catastrophes) as expression of God's wrath. Type: 779E\$.

Link: |A0165.2.4, Powers of nature (sun, moon, etc.) as God's messengers. |A1003, Calamity as punishment for sin. |Q0552, Prodigy as punishment. [Miraculous punishment through the elements]. |V0315.2.3.1\$, Obliterating the sinful as means of placating natural disaster (prodigy, God's wrath).

Ref.: *DOTTI* 7 69/{Egy}; Littmann *Tigré* 93-94 no. 74: Shamy (el-) "Arab Mythology" no. 79; *MITON*; Shawqî 306 [no. 33].>

A0102.17.1\$, God's curse (*la^Cnah*).

Link: |C0900.2\$, The "Curse of Y" (someone or something). |G0303.2.5.1\$, Eblis, as al-la^Cîn (The Cursed/Damned-one). |M0411.4.1, Curse by a god.>

A0102.18, Imperfect god, subject to death and rebirth.

Link: |A0127\$, Vulnerable (weak) god. |A0128, Mutilated god. |A0199.8\$, Deity with character flaws (inconsistencies). |V0001.1.3\$, Worship (veneration) of vulnerable god (culture-hero). (Osiris).

Ref.: Ions 41/(Ra) 128/(Osiris).>

A0102.18.1\$, Deity grows old: shows signs of senility. (Ra).

Link: |F0571.9.1\$, Senility (*zamânah*): madness (diminished mental capacity) from old age.

Ref.: Ions 41.>

A0102.18.4\$, Deity commits shameful (perfidious, sinful) act(s).

Link: |A0109.5\$, Evil deity (Seth).

@L0114.4.1\$, 'Hero' commits anti-heroic (shameful, perfidious) act(s).

Ref.: S. Hassan *Mawasû*ah 153/(treacherously attacks Horus--his nephew) 154/(homosexual); Ions 75; Simpson 119.>

A0102.18.4.1\$, Deity lies.

Ref.: S. Hassan *Mawasû*ah 153; Ions 75/(implicit); Simpson 119/("falsely").>

A0102.19, Conflict between God's justice and mercy.

Link: |A0102.14.1.2\$, God's Mercy precedes His Anger (Wrath).>

A0103, Father-god.

Ref.: Ions 33/(Ptah) 39/(Nun) 41/(Ra) 48/(Geb).>

A0104, The making of gods.>

A0104.1, Living person becomes god.>

A0105\$, Source of the power (energy) of gods.

Link: |A0154, Drink of the gods. |A0175.1, God supplies reproductive energy to all things. |Z0125, Virtue personified.>

A0105.1\$, Deity's energy derives from mystical fluid (elixir, nectar)--("sa").

Link: |A0154.1, Magic drink gives immortality to gods. |A0175.1, God supplies reproductive energy to all things. |D1242.0.1\$, Magic elixir (nectar). |D1636\$, Statue animated by spiritual component ('double') from the entity (deity, person) it represents. |D1707.5\$, Blessed foods and drinks. |F0162.6.3\$, Reservoir of nectar of energy (vitality) in otherworld.

Ref.: Maspero 178 no. 10 n. 1.>

A0106, Opposition of good and evil gods. Type: cf. 613B\$-[Osiris-Set].

Link: |A0050, Conflict of good and evil creators. |U0020\$, Opposites are ever present side by side: good-evil (honesty-fraud, truth-falsehood). |U0280\$, Balance between merits and demerits, advantages and disadvantages, good and evil.

Ref.: *DOTTI* 347; Shamy (el-) "Mythological Constituents of *Alf laylah*" 39.>

A0106.2.2, Satan's fall from heaven.>

A0106.2.3\$, Eblis (Satan) banished from heavens.

Link: |A0064\$, Spying satan(s): devil attempt(s) to learn heavenly secrets by eavesdropping on sky-worlds.

Ref.: Tha^Clabî 25.>

A0106.3, Created beings rebel against God.

Link: |A0054, Rebel angels. |A0196, Deity's limitations.>

A0106.4\$, Created being disobeys (resists) God.>

A0106.4.1\$, Angel disobeys (resists) God's command. Type: 795, cf. 759F\$.

Link: |V0236.5\$, Hârût and Mârût as fallen angels. |V0249.6.3\$, Angel fails to carry out God's command(s) promptly.

Ref.: *DOTTI* 425.>

A0106.4.2\$, Soul fails to obey God: refuses to enter into Adam. Compelled to comply.

Link: |E0722.2.8.0.1\$, Why soul unwilling to leave body at death: it entered first man (Adam) by coercion and subsequently was forced to leave.

Ref.: Tha^Clabî 16-17: Shamy (el-) "Arab Mythology" no. 41.>

A0106.4.6\$, Celestial boy (planet, star) disobeys deity.>

A0106.4.9\$, Created being disobeys (resists) God--miscellaneous.>

A0106.4.9.1\$, Punishment of disobedient celestial being (planet, star, sky, etc.).

Link: |A0174.1\$, Celestial body punished. |A0192.8.1.1\$, Punishment of Isis: given an ox's head. |A0671.2.5\$, Celestial being prohibited from doing certain things. |A2870.1\$, Punishment of earth for sin (impious act). |D1551.0.2\$, Turbulent river dries up so that holy personage can cross (navigate) it. |Q0221.5, Disobedience to God punished.

Ref.: Tha^Clabî 8: Shamy (el-) "Arab Mythology" no. 16; Damîrî I 181.>

A0106.4.9.1.1\$, What would have happened had heavens and Earth failed to obey God's command? They would have been swallowed by God's animal.

Link: |A0053.1.1\$, Angel so large that he can swallow universe (heavens and earth). |A0156.7.1.1\$, Universe-swallowing creature as god's animal. |A0789.1\$, Birth and death of celestial body (planet, star, etc.). |Q0415.0.1, Punishment: being eaten by demon.

Ref.: Tha^Clabî 8: Shamy (el-) "Arab Mythology" no. 16; Ibshîhî 35.>

A0107, Gods of darkness and light. Darkness is thought of as evil, light as good.>

A0107.1\$, God of darkness. (Seker).

Link: |A0260.2\$, Angel of light. |A0260.4.1\$, Angel of nighttime ushers in night by spreading darkness on Earth (with his wings).

Ref.: Ions 116.>

A0108.1, God of the dead.

Link: |A0310, God of the world of the dead.

Ref.: Ions 128-29/(Osiris/"king of Y")/cf.>

A0109, Deity--miscellaneous motifs.>

A0109.1, God as a triad.

Link: |A0002.8.1\$, Ogdoad. Four divine couples as creators: Nun and Naunet, Huh and Hauhet, Kuk and Kauket and Amon and Amaunet. |A0100.3\$, Trinity: 'The Father, the Son, and the Holy Ghost (Spirit)'.

Ref.: Shamy (el-) "Eg. Balladry": "Armanyaoas" no. 62R 12/cf.>

A0109.3\$, Deity with multiple souls.

Link: |A0102.6, Eternal god. |E0711, Soul kept in object. |E0717\$, Multiple souls: a being with more than one soul.

Ref.: Maspero 175 no. 10 n. 3/(Horus).>

A0109.3.1\$, Deity with seven souls.

Ref.: Maspero 105 no. 5 n. 1/(Ra).>

A0109.5\$, Evil deity (Set).

Link: |A0102.18.4\$, Diety commits shameful (perfidious, sinful) act(s). |A0488.1\$, Set: god of sterility (drought, desert, etc.).

Ref.: Ions 61 66 134 93/cf./(Maka/serpent).>

A0110, Origin of the gods.>

A0111, Parents of the gods.>

A0111.0.1\$, God begets not, nor is God begotten.

Link: |A0512.3.1\$, Christ as son of God. |V0230.0.2.1\$, Angels do not procreate (marry). |V0312.0.1\$, Counter-belief: Miraculous Conception (immaculate conception) through God's command.

Ref.: Shamy (el-) *Egypt* 130 no. 21/cf.>

A0111.1.0.1\$, Motherhood among gods.

Link: |A0168, Family of gods. |B0534.1\$, Motherhood among animals. |F1041.8.10.15.1.1\$, Son decapitates his mother for betraying him. (Horus beheads Isis). |P0231.3.1.1.1\$, Isis forgives Horus who had decapitated her. |Z0130.0.2\$, Motherhood personified.

Ref.: Ions 82-83/(Hathor) 63 72 138/(Isis/Horus/Harpokrates) 110/cf./(Hapi/Osiris) 113/(Renenet/Renenutet).>

A0111.1, Mother of the gods.

Ref.: Ions 34/(Nut) 103/(Neith).>

A0111.1.1\$, Isis as mother of god (Horus).

Link: |A0476, Goddess of chastity. |P0253.3.2.1\$, Isis sides (temporarily) with her brother Set against her son (Horus). |T0148.1.1\$, "Horus son of Isis".

Ref.: Budge *Gods* II 194; S. Hassan *Mawsû^Cah* 148; Budge/Spitta *Romances* 127 no. A-07; Ions 38 82 82/cf./(Hathor) 109/(Heket); Maspero 194; Simpson 111 119 122 244.>

A0111.1.1.1\$, Isis harpoons her brother (Set) during his fight underwater with her son (Horus).

Link: |P0253.3.2.1\$, Isis sides (temporarily) with her brother Set against her son (Horus).

Ref.: Hassan *Mawsû^Cah* 152/(her *shis*/fish-hook); Simpson 108, 118; Shamy (el-) *Egypt* 248 no. 6; Wickett 88/cf.>

A0111.1.2\$, Mary as mother of "Son of God" (Jesus).

Link: |A0512.3.1\$, Christ as son of God. |T0148.1.6\$, "Jesus son of Mary".

Ref.: Shamy (el-) *Egypt* 169 no. 39.>

A0111.2, Father of the gods.

Ref.: Budge *Gods* I 357/(Khepri); Budge/Spitta *Romances* 206 no. B-02 n. 1; Ions 39/(Nun) 41/(Ra) 48/(Geb) 109/(Hapi).>

A0111.2.1\$, Osiris as father of Horus.

Link: |J0151.0.1\$, Wisdom from father: he instructs his child (usually son).

Ref.: Budge *Gods* II 193; Ions 72/(art of warfare).>

A0111.3, Ancestor of the gods.>

A0111.3.0.1, God of double sex carries within him seed of gods.

Link: |A0012, Hermaphroditic creator. The creator is half man and half woman or is thought of as both male and female.>

A0112, Birth of gods.

Link: |A0111.0.1\$, God begets not, nor is God begotten. |T0586.5.0.1.1\$, Five babies born during five successive days.>

A0112.0.1\$, Deity conceived (by his mother) after his father's death.

Link: |A0511.1.3.3, Immaculate conception of culture-hero. |A0511.1.6, Culture hero a posthumous child. |H0829\$, Riddle (riddling question): could there be plant without seed, tree without rainfall (*ghayth*), birth without male? [Y]. |T0466, Necrophilism: sexual intercourse with dead human body. |T0531, Conception from casual contact with man. |T0510.1\$, Procreation without male element (semen). |V0312.0.1\$, Counter-belief: Miraculous Conception (immaculate conception) through God's command.

Ref.: Ions 59.>

A0112.0.1.1\$, Horus conceived by Isis after Osiris's death.

Ref.: Ions 59.>

A0112.0.2\$, Birthplace of the god(s).>

A0112.0.2.1\$, Osiris born on (at) "Mountains of Sunrise and Sunset"--(or Thebes).

Link: |F0709.5.2.2.3\$, "Mountains of Sunrise and Sunset".

Ref.: Ions 47 38/(Thebes).>

A0112.1, God from incestuous union.>

A0112.1.2\$, Deity from brother-sister incest.>

A0112.1.2.1\$, Anubis born from brother-sister incest--unsuspecting brother--(Osiris tricked by Nephthys).

Type: 932A\$, 933A\$.

Link: |A0511.1.3.2.1\$, Culture-hero son of sister by her brother. |L0111.5.1.1\$, Boy born of brother-sister incest as hero (e.g.,
^cAzîz-son-of-Abu-Zaid, Luqaym-son-of-Luqmân) as hero. |K1390.1\$, Man deceived into impregnating woman (fathering a child). |T0415.8\$, Sister who desires a son sired by her brother achieves her goal: the unsuspecting brother.

Ref.: Ions 67 83.>

A0112.1.1, God from father-daughter incest.

Link: |A0465.2.2.1\$, Ihy born of father-daughter marriage of the gods.

Ref.: Ions 74.>

A0112.6, God as son of supreme god.

Link: |A0511.1.3.3, Immaculate conception of culture-hero. |V0312.0.1.1\$, Jesus as materialization of "God's word (*kalimatu Allâh*)".>

A0112.7, God born from peculiar part of parent's body.

Link: |T0541, Birth from unusual part of person's body.>

A0112.7.5\$, Deity born from mother's side.

Link: |A0511.1.1, Culture hero snatched from mother's side. |T0584.1, Birth through the mother's side--[(Caesarean)]. |T0584.7, Hero is born by splitting mother's womb.

Ref.: Budge *Gods* II 187.>

A0112.7.5.1\$, Set forces his own birth by splitting mother's womb and issues out of her side.

Link: |T0148.1.2\$, "Set son of Nut". |W0251.5.4\$, Caesarean birth (from mother's side) as source of pride for child (usually culture-hero).

Ref.: Budge *Gods* II 187.>

A0112.7.6\$, Deity born from parent's mouth (spat out or vomited up). Type: cf. 1739A*.

Link: |A1792, Animal vomited up by creator. |J2321.2, Man thinks he has given birth to a child by letting wind. |T0541.8, Birth from secretions of the body.

Ref.: Ions 26/(Shu/Tefnut/vomit); Ritter I.2 520-57 no. 75/(ogre/letting wind)/cf.>

A0112.8, God from adulterous union.

Link: |A0164.1, Brother-sister marriage of the gods. |A0164.5.1\$, Gods (goddesses) sired by different fathers born in one pregnancy.>

A0112.9, Gods born by human woman.

Link: |A0514\$, Culture hero (heroine) a hybrid.>

A0113, Totemistic gods. Gods which have animal associations; e.g., Athena with the owl, Venus with the sparrow.

Link: |A0131, God with animal features. |B0811.3.2, Sacred bull. |C0092.1.1.1\$, Tabu: killing ibis (Thot's bird). |E0610, Reincarnation as animal.

Ref.: Ions 120-122/cf./(animals that have god associations) 123/cf./(Apis-Osiris) 123/(Ibis-Thoth) 118/126/(Atum/ichneumon).>

A0115, Emergence of deity.>

A0115.1, First deity grows out of primeval chaos.

Link: |A0605, Primeval chaos.

Ref.: Ions 26/(Atum) 39/(Nun).>

A0116, Twin gods.>

A0116.2, Twin goddesses (or trinity of goddesses).>

A0118, Self-created deity.

Link: |A0102.6.0.2\$, God is the Beginning (absolutely nothing before Him). He is also the End.

Ref.: Ions 26 40/(Atum) 37/(Amon).>

A0118.1\$, Deity self-generated from own substance.>

A0118.1.1\$, Khepri (dungbeetle) self-generated from own substance.

Link: |A0013.3.3\$, Scarab as creator--Khepri.

Ref.: Budge *Gods* I 355-58; Ions 46.>

A0120, Nature and appearance of the gods.>

A0120.1, God as shape-shifter. [(With ability to shift one's form)].

Link: |D0615.6\$, Transformation combat (contest) between deities. |D0631.1.5\$, Saint as shape-shifter (changes shape at will).
|D0698, Gods have power to transform themselves.

Ref.: Ions 45-(Ra) 96.>

A0120.1.0.1\$, Goddess as shape-shifter.

Link: |A0125, Deity in human form.

Ref.: Ions 67/(Nephthys & Isis); Simpson 115-16.>

A0120.1.0.1.1\$, Goddess assumes series of forms: old-woman, young maiden, bird (kite), etc.

Ref.: Simpson 115-16.>

A0120.3, Incorporeal god.

Link: |A0010.1.2\$, Tabu: thinking of God in corporal, human-like terms; i.e., anthropomorphism (*al-tajasîm/al-mushabbihâh*).

|A0100.3\$, Trinity: 'The Father, the Son, and the Holy Ghost (Spirit)'>

A0120.5\$, Deity with ability to disintegrate into infinite number of secondary forms.

Link: |A0139.10, God with myriad natures. |D0631.1.5\$, Saint as shape-shifter (changes shape at will).

Ref.: Maspero 11 no. 1 n. 2; Simpson 294.>

A0123, Monstrous gods.>

A0123.1, God monstrous as to body.>

A0123.1.2, God with two joined bodies.

Link: |B0015.7.19\$, Animal with double chests (busts, torso).>

A0123.2, God unusual as to face.>

A0123.2.5\$, God (goddess) unusual as to face color.>

A0123.2.5.1\$, God with green face.

Link: |A0431, God of fertility. |Z0145.2\$, Green: auspicious color.

Ref.: Ions 91/(Buto) 110/(Hapi) 135/(Osiris).>

A0123.4.1, God with many heads.>

A0123.4.1.4\$, Two-headed deity.

Link: |A0131.3.6\$, Deity with bull's head. |B0015.1.2.1.1, Two-headed serpent. One head in front and one at rear.>

A0123.7.2, Black god(dess).

Ref.: Ibn al-Kalbî 16-25/(al-)Uzzâ); Aalûcî II 204; Shamy (el-) *Egypt* 55/(Abyssinian).>

A0124, Luminous god.

Link: |H0069.1.1\$, Luminous face and limbs from ablution.>

A0124.0.1, God with luminous countenance.

Ref.: Simpson 125/(Horus).>

A0124.0.2\$, God's radiance (light) as the source of knowledge.

Link: |A0182.3.8.1\$, Fields of inquiry (topics, spheres) where human knowledge does not reach. |A1183\$, Creation of *al-hijâb* ('The Veil'): determination of the Divine realm (of timelessness, infinitude, clairvoyance, etc.) and that of mortals (Adamites, jinn). |D1645.12\$, Book emits light. |D1810.0.3, Magic knowledge of saints and holy men. |J0164.1\$, Wisdom (knowledge) is from God's light. |V0220.0.2\$, Classes of sacred persons (prophets, saints) according to amount and source of gnosis (knowledge) they possess.

Ref.: Nabhânî (al-) I 87; *RAFE* 177.>

A0124.0.3\$, God's radiance as the first light in universe.

Link: |A0260.2\$, Angel of light. |A0790.2\$, Heavenly lights originate from God's face. |A1171.5\$, Origin of day: result of creation of the sun.

Ref.: Ibn-al-Athîr I 8-9/(8): Shamy (el-) "Arab Mythology" no. 22.>

A0124.0.3.1\$, Seeing (perceiving) through light (radiance) of God.

Link: |J0001\$, Capacity to know (knowledge) from instinct: (innate, 'from God\$, 'ilhâm, *hidâyah*, *tawfîq*). |V0220.0.2.1\$, A true-believer sees by God's light (what is veiled). |W0251.1\$, Physiognomy (*firâsah*): the judging of character.

Ref.: Qazwînî II 98/(*firâsah*).>

A0124.4, God's radiance upon Moses's face.>

A0124.4.1\$, God's radiance upon a prophet's face.

Link: |V0210.0.2.0.2.1\$, "The light of prophethood/*nûr al-nubuwwah*". (Luminous face of prophet or his parents).>

A0125, Deity in human form.

Link: |A0131, Gods with animal features. |A0182.0.3.1\$, God reveals himself in human form to mortal. |F0401.6, Spirit in human form. |V0231.9.1\$, Angel in human form (shape)--general.>

A0125.0.1\$, Deity with human face (head).

Ref.: Ions 45 47/(Anhur/Onuris).>

A0125.4, Beautiful goddess.

Link: |A0120.1.0.1.1\$, Goddess assumes series of forms: old-woman, young maiden, bird (kite), etc. |A0462.1, Goddess of beauty.

Ref.: Ions 75/cf./(Isis) 109/cf./(Hatshepsut).>

A0125.6\$, Deity disguised as human.

Link: |F0401.6, Spirit in human form.

Ref.: Ions 45-(Ra)/cf.; Maspero 36 no. 2-4.>

A0126\$, God's regard (stare, glance).

Link: |D1707.2.3.1.1\$, Glance from eye of sacred person bestows blessedness. |D1820.1, Magic sight of saints. |V0221.0.1.4\$, Glance (*nazrah*) from saint's eye heals (bestows power).

Ref.: Tha^Clabî 10: Shamy (el-) "Arab Mythology" no. 3-1/(var.).>

A0126.1\$, God's stare melts gem, mountain, etc.

Link: |A0182.0.1, God does not reveal himself; men unable to endure his glory.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5; Qazwînî I 17.>

A0126.2\$, God's stare shatters mountain (rock).

Link: |A0139.5.1, God's voice shatters mountain.

Ref.: Tha^Clabî 10: Shamy (el-) "Arab Mythology" no. 3-1/(var.); Tha^Clabî 114/(mountain sinks into earth).>

A0127\$, Vulnerable (weak) god.

Link: |A0102.4, Omnipotent god. [Almighty God]. |A0102.18, Imperfect god, subject to death and rebirth. |V0381, Heathen beats his god [(idol)] because of misfortune.>

A0127.0.1\$, Deity born prematurely: seems frail. (Horus/Harpokrates).

Link: |T0573.2\$, Premature birth. |V0211.0.3.1\$, Christ the only 'child of eight' [months of pregnancy] that survived. |Z0353.1\$, Only one 'child of eight [months of pregnancy and premature birth]' ever survived.

Ref.: S. Hassan *Mawasû*ah XVII 146 n. 3; Simpson 112 n. 7.>

A0127.1\$, Deity dismembered (cut-up). (Osiris).

Link: |V0463, Religious martyrdom. |Z0071.5.0.1.2.1\$, Corpse cut-up into fourteen portions (two sevens).

Ref.: Ions 128-33.>

A0127.2\$, Demigod (culture-hero, saint, etc.) dismembered (cut-up). Type: cf. 315.

Link: |E0001.1, Saint cut into pieces or decapitated comes back to life.

Ref.: Shamy (el-) "Eg. Balladry": "Armanyaoas" no. 62R/(Jacob the dismembered) 24 31; Zîr 89-92.>

A0127.3\$, Deity threatened.>

A0127.3.1\$, Mortal threatens god.

Link: |A0595.3\$, Arch-saint threatens to render heaven and hell inoperative.

Ref.: S. Hassan *Mawasû*ah XVII 129/(after Grapow and Gardiner).>

A0128, Mutilated god.

Link: |A0102.18, Imperfect god, subject to death and rebirth.

Ref.: W.M. Müller 92ff.>

A0128.2, One-eyed god. Odin.>

A0128.2.1, God with Evil Eye.>

A0128.2.1.1\$, Eye of deity becomes vengeful and evil (the Evil Eye).

Link: |A0194.2.3\$, Vengeful deity. |D2071.1.6\$, Evil Eye mollified.

Ref.: Ions 27 41; *RAFE* 208 n. 730; Shamy (el-) *Egypt* 286 no. 45.>

A0128.5, Lame god.>

A0128.5.2\$, God lame in his lower limbs. Harpocrates (the child Horus).

Link: |A0137.6.1\$, Squatted infant with his finger in his mouth (Harpocrates).

Ref.: Budge *Gods* II 194.>

A0128.9\$, Deformed (handicapped) deity--miscellaneous.>

A0128.9.1\$, Deformed child(ren) of deity.

Link: |D1716.1, Magic power of the idiot. |L0112.3, Deformed child as hero. |T0550.2, Abnormally born child has unusual powers. |T0553.1\$, *tulbah*: abnormal child (Thumbling, or the like) born in answer to prayer.

Ref.: Ions 106.>

A0128.9.1.1\$, Patakoï: deformed offspring of Ptah (Hephaestus/Hephaistos). They are friendly to men.

Ref.: Ions 106.>

A0131, Gods with animal features.

Link: |A0113, Totemistic gods. Gods which have animal associations. |A0125, Deity in human form. |A0137, Pictorial representations of gods. |V0001.8, Worship of animals.

Ref.: Ions 2/("qualities"); W.M. Müller 15ff.>

A0131.3, Deity with animal's head.>

A0131.3.1, Deity with cat's head.

Ref.: Ions 126/(Mafdet).>

A0131.3.0.1\$, Deity in form of cat ("cat-goddess").

Link: |B0811.3.4, Sacred cat. |V0001.12\$, Cat worship.

Ref.: Ions 126/(Mafdet); *RAFE* 115 n. 392.>

A0131.3.1.1\$, Bast: goddess with cat's head.

Link: |C0841.11, Tabu: killing a cat.

Ref.: Ions 45 94 103 119 126; Burton III 149 n.; *RAFE* 115 n. 392.>

A0131.3.1.2\$, Goddess with lioness' head.

Ref.: Ions 47/(Tefnut) 78-79 106/(Sekhmet); Maspero 78 no. 4 n. 1 113 no. 6 n. 1/(Sekhmet/Sokhêt).>

A0131.3.3, God with ram's head.

Link: |A0132.14.1\$, God in form of ram. (Amon).

Ref.: Ions 60/(Amon in form of ram) 63/(ram-headed Horus) 72/cf.; W.M. Müller 135 405.>

A0131.3.5\$, Deity with serpent's head.

Link: |V0001.11.8.3.2\$, Idol in form of serpent (viper). |Z0194.2.4\$, Serpent, male-snake (*hanash*, *thu^Cbân*)--treacherous (evil) male.

Ref.: Ions 39.>

A0131.3.5.1\$, Goddess with viper's (serpent's) head.

Link: |A0310.1, Goddess of the world of the dead. |B0244.1.1.1\$, Queen of vipers. |F0150.2.2.1\$, Entrance to world of the dead (crypt, tomb) guarded by deity (goddess). |Z0192.2.1\$, Symbolism: viper--treacherous female.

Ref.: Ions 35 37 39; Maspero 127-28 no. 7 n. 4/(Maruîtsakro).>

A0131.3.5.1\$, Goddess in viper (female serpent) form. Beset.

Link: |B0011.2.11.0.1\$, Fire-spitting viper.

Ref.: Ions 111.>

A0131.3.6\$, Deity with bull's head.

Link: |A0123.4.1.4\$, Two-headed deity. |A0132.9, Bull-god. |V0001.8.1.1, Bull worship.

Ref.: Ions 124/(Apis).>

A0131.3.6.1\$, Deity with double bull's head.

Link: |A0123.4.1.4\$, Two-headed deity.>

A0131.6, Horned god.

Link: |D0992.1, Magic horns (grow on person's forehead). |F0511.3, Person with horns.

Ref.: Ions 96; W.M. Müller 38/(Hathors); *RAFE* 143 n. 519.>

A0132, God in animal form.

Link: |V0001.11.8.2\$, Veneration of idol in animal (quadrupeds) form.

Ref.: W.M. Müller 15ff.>

A0132.1.2\$, Deity in form of snake (serpent, viper).

Link: |A0131.3.5\$, Deity with serpent's head. |A0416.2\$, Patron saint of city or district (guardian-genius, or Agathodaemon).

|V0001.11.8.3.2\$, Idol in form of serpent (viper).

Ref.: Ions 32/(Buto, Edjo); *RAFE* 110 n. 367.>

A0132.2, Monkey as god.>

A0132.2.1\$, Deity in form of baboon. (Thoth).

Ref.: Ions 24 54.>

A0132.3.3, Ass-god. [Set (formerly-"Seth")].>

A0132.6, Bird deity.

Link: |B0815\$, Sacred bird.>

A0132.6.1, Bird-god.

Link: |A0522.2, Bird as culture hero. |V0001.11.8.1\$, Veneration of idol in bird's form.>

A0132.6.2, Goddess in form of bird. Type: cf. 705A\$, 753A, 1442*/1442\$.

Link: |F0234.1.15, Fairy in form of bird.

Ref.: *DOTTI* 375 415 807 810.>

A0132.6.2.1\$, Goddess assumes form of small bird (swallow, starling, she-sparrow, etc.). Isis. Type: 1442*/1442\$, cf. 591A\$.

Link: |D0151.1, Transformation: man to swallow.

Ref.: Budge *Gods* II 190; Ions 126; *DOTTI* 341 807 810/{lit.}>

A0132.6.2.2\$, Goddess in form of vulture (kite, she-eagle, etc.). (Nekhet). Type: cf. 705A\$.

Link: |B0455.5, Helpful kite (bird, [vulture]).

Ref.: Ions 59/(Isis) 63 67/(Isis and Nephthys) 90 99/(Mut); *DOTTI* 158 268 375 427 428/{Egy}>

A0132.6.6\$, Deity in form of ibis. Thoth.

Link: |A0132.2.1\$, Deity in form of baboon. (Thoth). |C0092.1.1.1\$, Tabu: killing ibis (Thot's bird).

Ref.: Ions 24 34 85 87.>

A0132.6.7\$, Deity in form of falcon (hawk). Horus.

Link: |C0092.1.1.2\$, Tabu: killing falcon (Horus's bird).

Ref.: Ions 40.>

A0132.6.8\$, Deity in form of crane.

Ref.: Damîrî II 181-82: Shamy (el-) "Arab Mythology" no. 112.>

A0132.7, Swine-god.>

A0132.7.1\$, Pig-god.

Ref.: Ions 65/(Set).>

A0132.7.2\$, Deity in form of boar.

Ref.: Ions 67.>

A0132.7.4\$, Goddess in form of sow. (Nut).

Link: |A0132.9.2\$, Goddess in form of cow (Nut, Hathor). |A0210.1, Sky-goddess. |Z0194.1.7.4.1\$, Sow: fertility, procreation.

Ref.: Ions 24, 50.>

A0132.8, Dog (wolf)-god.

Link: |A0522.1.1, Dog as culture hero. |V0001.8.3, Dog worship.

Ref.: Ions 126.>

A0132.8.1\$, Wild dog (jackal) as deity.

Link: |V0001.8.3.1\$, Wild dog (jackal) worship.

Ref.: Ions 70 83 85/("jackal-headed") 118 126.>

A0132.8.1.1\$, Anubis (of western desert): deity in form of jackal.

Ref.: Ions 83 85, 126.>

A0132.8.1.2\$, Duamutef (of eastern desert): deity in form of jackal.

Ref.: Ions 118.>

A0132.8.3\$, Wolf-deity.

Link: |V0001.8.5, Wolf worship.

Ref.: Ions 85/(Upuaut, Wepwawet).>

A0132.8.3.1\$, Wolf-deity as warrior.

Ref.: Ions 85.>

A0132.9, Bull-god.

Link: |A0131.3.6\$, Deity with bull's head. |B0811.3.0.1\$, Sacred calf. |B0811.3.2, Sacred bull. |D0133.4.1, God assumes form of calf. |V0001.11.8.2.3\$, Idol in form of bull.>

A0132.9.1, Cow as god.>

A0132.9.2\$, Goddess in form of cow (Nut, Hathor). Type: cf. 511A.

Link: |A0132.7.4\$, Goddess in form of sow. (Nut). |B0731.4.0.1.1\$, Red and white cow. |E0611.2.0.1, Divinity reincarnated as cow. |T0605, Divine nurse. |A0665.2.1.1.1\$, Horus, Set, Thoth and Sopdu stabilize the shaky legs of Nut (sky). |V0001.8.1, Cow worship. |Z0191.1.1\$, Symbolism: Cow--"ad-dunyâ" ("the world", "life").

Ref.: Ions 41-42 48 50 56-57 78 82-83; *DOTTI* 265.>

A0132.9.2.1\$, Goddess with cow's head.>

A0132.14, Ram-god.

Link: |A0131.3.3, God with ram's head. |Z0194.1.6.3\$, Ram: strength, stamina.>

A0132.14.1\$, God in form of ram. (Amon).

Ref.: Ions 60-61 94.>

A0132.16\$, Crocodile-deity (Sebek).

Link: |A1546.7.1, Origin of crocodile worship. |A2541.5.1\$, Crocodile serves (helps) deity: becomes sacred. |B0875.2.1\$, Sacrifice to crocodile. |B0843.1.0.1\$, Immortal reptile (viper, serpent, snake, crocodile, etc.). |V0001.11.8.3.1\$, Idol in form of

crocodile.

Ref.: Ions 93; Shamy (el-) *Egypt* 187 no. 47/cf.>

A0132.17\$, Frog-deity.>

A0132.17.1\$, Goddess in form of frog. (Heket).

Link: |A0477.3.1\$, Goddess presides over births of kings and queens. (Heket).

Ref.: Maspero 37 no. 2-4 n. 3; *TAWT* 25 n. 44.>

A0132.18\$, Hippopotamus-deity.

Link: |V0001.11.8.2.4\$, Idol in form of hippopotamus.>

A0132.18.0.1\$, Goddess in form of hippopotamus. (Taueret).

Link: |A0477.3\$, Goddess as midwife: presides at childbirth. (Taurut). |B0014.1.2\$, Taueret. Hippopotamus with hind legs of lion, and tail of crocodile.

Ref.: Ions 104-5.>

A0132.19\$, Dolphin-deity.>

A0132.19.0.1\$, Dolphin goddess--(Hat-mehit).

Ref.: Ions 124.>

A0135, Man-eating god (goddess).>

A0134, Dwarf god [(midget)].

Link: |F0535, Pygmy. Remarkably small man.>

A0134.1\$, Dwarf (midget) as deity (culture-hero).

Link: |X0142.0.1\$, Humor concerning dwarf deity (culture-hero, arch-saint).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 11/(height equals his fools' cap).>

A0135.1\$, Sekhmet as blood-thirsty (man-eating) goddess.

Link: |A1005.4.1\$, Bloodthirsty creature about to annihilate mankind stopped (by ruse: diverting). |A0194.2.3.1\$, Deity's excessive revenge. |G0036.2, Human blood (flesh) accidentally tasted: brings desire for human flesh.

Ref.: Budge/*Romances* 71 no. A-03; Ions 82.>

A0136, God with unusual transportation.>

A0136.1.4, Deity rides a lion.

Link: |B0557.5.1\$, Saint carried by lion (or some other ferocious man-eater).>

A0137, Pictorial representations of gods.

Link: |A0131, Gods with animal features.

Ref.: Ions 16-17.>

A0137.3, God with wheel.>

A0137.3.1, Wheel symbol.>

A0137.3.1.1\$, Potter's wheel symbol.

Link: |A0015.4.1, Potter as creator. |A1242\$, Deity fashions man on potter's wheel--(Khnum). |Z0198\$, Symbolism: machine movement--engaging in sexual intercourse.

Ref.: Ions 38, 109.>

A0137.6, Squatted god.>

A0137.6.1\$, Squatted infant with his finger in his mouth (Harpocrates).

Link: |A0128.5.2\$, God lame in his lower limbs. Harpocrates (the child Horus).

Ref.: Budge *Gods* I 268-69/cf.; Simpson 109 n. 1.>

A0137.10, God represented as king, world as his kingdom.

Link: |V0211.9.3\$, Christ as king (in "Kingdom of Heaven").>

A0137.11, God represented in cloud.>

A0137.11.1\$, God speaks to mortal from cloud.

Link: |A0182.3.0.1, God speaks to Moses from bush.

Ref.: Tha)abî 91.>

A0138, God's ineffable name.

Link: |C0051.3, Tabu: revealing name of god.

Ref.: Budge/*Romances* 111 no. A-06.>

A0139, Nature and appearance of the gods--miscellaneous.>

A0139.5, God's voice.>

A0139.5.1, God's voice shatters mountain.

Link: |A0126.2\$, God's stare shatters mountain (rock).>

A0139.5.2, God's voice causes thunder.

Link: |A1142.10\$, Thunder from trembling of clouds due to fearing God.>
A0139.10, God with myriad natures.
Link: |A0120.5\$, Deity with ability to disintegrate into infinite number of secondary forms.>
A0140, Gods as workmen.>
A0141, God as craftsman.
Link: |A0015.4, Artisan as creator. |A0451, Artisan-god. |V0223.10\$, Holy men (saints, prophets) as workmen (craftsmen, tradesmen, laborers).
Ref.: Ions 105/(Ptah: "his oldest character as `Greatest of Craftsmen").>
A0141.0.1\$, Marvels of Creation by The Creator--(Cajâ'ib al-makhlûqât: encompasses all aspects of the universe).
Link: |F0200-F0699, MARVELOUS CREATURES. |F0888.1\$, Inimitable handiwork. |Z0010.2.5\$, Glorification of God formulas.
Ref.: Qazwînî Entire Work; Ibshîhî 490-93.>
A0141.0.1.1\$, Splendor (beauty, magnificence, perfection, etc.) that compels beholder to praise the Creator (God's Glory).
Link: |F0575.1.6.3\$, Woman's beauty compels beholder to perform prayer ritual (prostrate self, kneel etc.).
Ref.: Qazwînî I 8/(beehive architecture).>
A0141.0.2\$, A "creature (*makhlûq*)" is whatsoever other than Allâh (God).
Link: |F0200-F0699, Marvelous creatures.
Ref.: Qazwînî I 15.>
A0141.1, God makes automata and vivifies them.
Link: |D0435.1.1, Transformation: statue [of person] comes to life.>
A0141.2\$, Deity (goddess) makes animal and vivifies it.
Link: |D1782.0.1\$, Magic result from effigy in the likeness of target for magic ritual (Voodoo doll). |E0078\$, Vivification: life (soul) given to inanimate object (statue).>
A0141.2.1\$, Isis makes viper (serpent) and vivifies it.
Ref.: Ions 61-62.>
A0142, Smith of the gods.>
A0142.0.1, God as blacksmith.
Link: |A1447.2.1\$, Blacksmithing taught by angel. |V0223.10.4\$, Prophet (saint) as blacksmith.
Ref.: Budge/*Romances* 153 n. 1 no. A-11.>
A0142.0.1.1\$, Ptah as blacksmith deity.
Ref.: Budge/*Romances* 153 n. 1 no. A-11.>
A0150, Daily life of the gods.>
A0151, Home of the gods.>
A0151.0.3\$, God resides in the sky (and everywhere).
Link: |A0152_ (formerly, A0156.6\$), God's throne. |Z0159.1.1.1\$, Blue tent--sky.
Ref.: *RAFE* 18.>
A0151.3.2, Home of gods on island.
Link: |A0692.2\$, River marks border to land of afterlife in the west. (Nile).>
A0151.7.1, Deity resides in tree.
Link: |D0950.20\$, Magic sycamore tree. |E0481.8.6.1\$, Abode of dead saints in certain trees (Lotus-tree). |V0001.7.1, Sacred tree.
Ref.: *RAFE* 42 n. 133.>
A0151.7.2\$, Goddess (Hathor) dwells in sycamore tree.
Link: |D0950.20\$, Magic sycamore tree.
Ref.: Ions 82.>
A0151.9, God originally resident among men.
Link: |A0222, Sun-god bitten by snake, leaves earth for heaven. |A0625.2, Raising of the sky.>
A0152_ (formerly, A0156.6\$), God's throne. [(C)Arsh/Empyrean].
Link: |A0010.1.2\$, Tabu: thinking of God in corporal, human-like terms; i.e., anthropomorphism (*al-tajasîm/al-mushabbihâh*). |A1015.4\$, Nile inundation caused by deity (Osiris) lifting his feet off opening under his throne through which water flows (from great world ocean). |A0151.0.3\$, God resides in the (blue) sky (and everywhere). |G0303.25.16.2\$, Devil's throne.
Ref.: Tha^Clabî 8-9: Shamy (el-) "Arab Mythology" no. 25; Ibn-Kathîr I 9-13 13-14; Burton III 106 V 167 293 VI 103 106; Hanauer 4; *RAFE* 25; T. al-Hakîm *Yawmiyyât* 115/(passim).>

A0152.0.1\$, Universe as replica of God's throne: throne contains the model (*mithâl*: prototype, archetype, mold) for every one of His creations.

Link: |A0600.1\$, Universe created in the likeness of a model. |Z0062.9.1.1\$, In proverbial comparison, the 'compared to' (*mushabbah bihi*) is superior to what is being 'compared'.

Ref.: Kisâ'î 7/(Thackston 6-7 no. 3/cf.): Shamy (el-) "Arab Mythology" no. 24; Tha^Clabî 3: "Arab Mythology" no. 5; Tha^Clabî 8-9: "Arab Mythology" no. 25.>

A0152.3.1\$, Legs of God's throne.

Link: |A0152.7.1\$, Eight (four) bearers of God's throne.

Ref.: Tha^Clabî 8-9: Shamy (el-) "Arab Mythology" no. 25.>

A0152.4, Attendants of God's throne.

Link: |A0152.7.1\$, ight (four) bearers of God's throne.>

A0152.4.1\$_ (formerly, A0156.6.1\$), God's throne surrounded by serpent (viper) so as to stabilize it.

Link: |A0650.1.2\$, The world is suspended within the universe by a celestial viper (named Falaq).

Ref.: Tha^Clabî 9-10; Hanauer 5.>

A0152.7, Bearers of God's throne.

Link: |V0247.0.1.1\$, Isrâfil is the angel closest to God.

Ref.: Badawî *Herodot* 139 n. 2; Ibn-Kathîr I 10 45/(Isrâfil); Farrân (al-) and Son "Al-Fann al-14/(ballad).>

A0152.7.1\$, Eight (four) bearers of God's throne.

Link: |A0002.8.1\$, Ogdoad. Four divine couples as creators: Nun and Naunet, Huh and Hauhet, Kuk and Kauket and Amon and Amaunet. |A0152.3.1\$, Legs of God's throne. |A0165, Attendants and servants of the gods. |A0665.2.1.1, Four gods at world-quarters support the sky.

Ref.: Badawî *Herodot* 139 n. 2/(Ed.: "reminded of verse in Koran"); Kisâ'î 7/(Thackston 6-7 no. 2; Qazwîni II 394-95/(four).>

A0153, Food of the gods.

Ref.: Ions 132-33.>

A0153.2, Magic food gives immortality to gods.

Link: |Q0553.3.8\$, Loss of immortality as punishment.

Ref.: Ions 132-33.>

A0153.2.2\$, Fruit of "Tree of Heaven" as food of the gods.

Link: |A0652.3.0.1\$, "Tree of Heaven". Its fruits are the foods of the gods and give them immortality.

Ref.: Ions 132-33.>

A0153.2.2.1\$, Magic fruit gives immortality to gods.

Link: |D1346.6, Fruit of immortality.

Ref.: Ions 132-33.>

A0153.8, Cannibal gods.

Link: |G0011.0.1, Cannibalistic god.>

A0154, Drink of the gods.>

A0154.1, Magic drink gives immortality to gods.

Link: |A0105.1\$, Deity's energy derives from mystical fluid (elixir, nectar)--("sa"). |F0162.6.3\$, Reservoir of nectar of energy (vitality) in otherworld.

Ref.: Maspero 178 no. 10 n. 1/cf.>

A0155, Animals of the gods.

Link: |B0811.3.5\$, Sacred camel.>

A0155.3, Birds of the gods.>

A0155.9\$, Animals of the gods--miscellaneous.>

A0155.9.1\$, Sethian animals (associated with the ancient Egyptian Seth).

Link: |A2231.7, Animal harmful to holy person cursed. |J1117, Animal as trickster. |K0309\$, The trickster: a character composed of opposites (contradictions).

Ref.: Shamy (el-) *Egypt* 221, 225 no. 61/(ass, hyena, jackal); Ions 122-23/(black pig, crocodile, hippopotamus, Nile crab).>

A0156, Precious properties of the gods.

Link: |A0165.6.1\$, Accountant (secretary, bookkeeper) of the gods. |P0013.9.3\$, Royal regalia (symbols of power).

Ref.: Ions 85.>

A0156.4, God's seal.

Link: |Z0189.2.1\$, Symbolism: 'With God's seal'--virgin.>

A0156.7\$, God's animal(s).>

A0156.7.1\$, Celestial (supernatural) being as god's animal.>

A0156.7.1.1\$, Universe-swallowing creature as god's animal.

Link: |A0053.1.1\$, Angel so large that he can swallow universe (heavens and earth). |A0106.4.9.1.1\$, What would have happened had heavens and Earth failed to obey God's command? They would have been swallowed by God's animal. |A0721.2.1.1\$, Darkness due to whale swallowing sun. |A0737.1.1\$, Eclipse caused by serpent (Apep) swallowing solar barque. |F0911.6, All-swallowing monster.

Ref.: Tha^Clabî 8: Shamy (el-) "Arab Mythology" no. 16.>

A0156.7.2\$, Predator (mammal) as god's animal.

Ref.: Budge *Gods* II 189.>

A0156.7.2.1\$, Lion as 'god's dog'.

Link: |A0006.8\$, Reason for creation of certain animals. |A0522.1.1.2\$, Deity serves as watch-dog for the gods. (Anubis).

Ref.: Jâhîz II 181-82; Damîrî I 4 II 15.>

A0156.7.4\$, Bird as god's animal.>

A0156.7.4.1\$, Cock (rooster) as God's bird (animal).

Link: |A0669.5.3\$, Cosmological cock. |A2421.6, Why cocks crow.

Ref.: Damîrî I 344-45; Ibshîhî 471; *RAFE* 111 n. 374.>

A0157, Weapons of the gods.>

A0157.1.1, Thunderbolt as god's weapon.

Link: |A0157.8.1\$, Shooting star destroys satan (devil, demon) flying near (spying on) heavens.>

A0157.2, God's arrow.>

A0157.8\$, Shooting star (*shahâb*) as god's weapon.

Link: |A0157.1.1, Thunderbolt as god's weapon. |A0788.7\$, Shooting star as guard of heavens against Satan. |J0016.0.1.1\$, Devils keep on eavesdropping on heaven despite knowing that they will be burnt up by shooting stars.

Ref.: *RAFE* 37 n. 113.>

A0157.8.1\$, Shooting star destroys satan (devil, demon) flying near (spying on) heavens.

Link: |A0064\$, Spying satan(s): devil attempt(s) to learn heavenly secrets by eavesdropping on sky-worlds. |Q0552.1.0.1\$, Death by shooting star as punishment.

Ref.: Jâhîz VI 271-73 266 496-502; *DOTTI* 255 467/{lit.}; *MITON*; *RAFE* 37 n. 113.>

A0157.9\$, Weapons of the gods--miscellaneous.>

A0157.9.1\$, Awesome all-annihilating shout ('Great Cry\$, Great-Howl) as god's weapon. (*al-sayḥah*).

Link: |F0688.0.1\$, Awe-inspiring voice. |F0688.5\$, Strong-man's mighty shout: kills. |F0966, Voices from heaven (or from the air). [*hâtîf/munâdî*]. |G0303.3.5.6\$, Demon with ability to utter a shout that can kill every living creature when heard. |Q0552.26\$, Death by annihilating shout (*al-sayḥah*) as punishment.

Ref.: Kisâ'î 7/(Thackston 6-7 no. 3): Shamy (el-) "Arab Mythology" no. 24; Ibshîhî 505-6; Burton IV 117-18/("mighty rushing sound from the Heavens").>

A0160, Mutual relations of the gods.>

A0161, Hierarchy of gods.

Link: |V0220.0.1\$, Hierarchy (stratification) of saints.

Ref.: Ions 40-118.>

A0161.0.1\$, Son is to succeed father as deity.

Link: |L0410.5.2\$, Heir to throne-lost reinstated as king. |P0017.0.2, Son succeeds father as king. |V0211.9.3\$, Christ as king (in "Kingdom of Heaven").

Ref.: Ions 47/(Shu) 51/(Osiris); Simpson 125/(Horus).>

A0161.1, Division of control of universe among gods.

Link: |A0167.2\$, *dîwân*: council of deified humans (arch-saints, culture-heroes). |P0507.1\$, *lukm el-bâtin* (divine government): invisible but real.

Ref.: Ions 65/(of Egypt).>

A0161.2, King of the gods.

Link: |A0101, Supreme god. One god chief of all other gods.

Ref.: Ions 87 96/(Amon).>

A0161.3, Queen of the gods.

Link: |A0101.0.1\$, Supreme goddess: all-powerful female deity.

Ref.: Ions 90/(Mut).>

A0161.3.1\$, Isis as "queen of the gods".

Link: |A0101.0.1\$, Supreme goddess: all-powerful female deity.

Ref.: Budge/*Romances* 117 no. A-06; Ions 65; Maspero 286-87 no. 22.>

A0162, Conflicts of the gods. Type: cf. 318, 613.

Link: |A0169.1, Judge and tribunal of the gods. [Ennead].

Ref.: *DOTTI* 146 344; Shamy (el-) *Egypt* 262 no. 14, 281 no. 34.>

A0162.1.0.1, Recurrent battle (everlasting fight [between gods]). Type: 613B\$.

Link: |F1012.2.1\$, The long war.

Ref.: Ions 42/("daily"); *DOTTI* 347; Shamy (el-) *Egypt* 248 no. 6, 261-62 no. 14.>

A0162.2, Combat between god of light and dragon of ocean.

Ref.: W.M. Müller 104.>

A0162.5, God reborn of human woman to avenge self on giant.

Link: |A0162.9.1\$, Deity as avenger (vendettist).>

A0162.9\$, Conflicts of the gods--miscellaneous.>

A0162.9.1\$, Deity as avenger (vendettist).

Link: |A0162.5, God reborn of human woman to avenge self on giant. |P0525.3.1\$, Vendettist (avenger).>

A0162.9.2\$, One deity replaces another (in performing certain function).

Link: |A0165.2.3, Angels as God's messengers. |K1687, The easier job. [Men exchange jobs]. |L0423.1\$, Arch-saints ('*aqtâb*) exchange duties: tiresome bargain. |P0016.3.5\$, King forced to abdicate or is dethroned.

Ref.: Ions 41-42/(Sun-god abdicates).>

A0162.9.1.1\$, Horus the avenger. Type: 613B\$.

Link: |P0233.6, Son avenges father. |P0525.5.2\$, Funerary (burial) rituals not applicable until murdered person has been avenged.

Ref.: Budge *Gods* I 193; Ions 133; *DOTTI* 347 592/{lit.}>

A0163, Contests among the gods.

Link: |V0220.0.9\$, Contest (competition) among saints.

Ref.: *DOTTI* 702/{lit.}>

A0163.1, Game between gods.

Ref.: R.L. Green 24-25.>

A0163.1.1, Gods play chess.>

A0163.1.2\$, Gods play draughts (checkers).

Ref.: R.L. Green 24-25; Ions 48.>

A0163.1.3\$, Sports contest between two deities. (Race, rowing, or the like). Type: 1087A\$.

Link: |K0014.2.1\$, Sailing contest won by deception: wooden boat made to look like stone--adversary deceived. |P0801\$, Competitive game: physical activity--(mainly outdoors).

Ref.: Ions 94/(hiding); Simpson 122 no. 9/(sailing/race); *DOTTI* 702.>

A0163.5\$, Gambling game among gods.

Link: |N0002.3.9.1\$, Moon (god) wagers part of his light. |N0003.1, Gambling with a god.

Ref.: R.L. Green 24-25; Ions 48.>

A0163.8\$, Deity who loses contest appeased (reconciled) with lesser award.

Link: |P0795.0.2\$, Consolation prize: loser of contest reconciled (appeased) with some (lesser) award.

Ref.: Simpson 125.>

A0163.8.1\$, Set loses contest with Horus for kingship: reconciled with the office of "god of thunder" (and becomes feared).

Link: |A0284, God of thunder [and storms]. [Set]. |A1382.2\$, Why man is fearful when it thunders.

Ref.: Simpson 125.>

A0164, Marriage or liaison of the gods.>

A0164.1, Brother-sister marriage of the gods. Type: 758C\$, cf. 932\$, 932A\$.

Link: |A0112.8, God from adulterous union. |A0511.1.3.2, Demigod son of king's unmarried sister by her brother. |A2921.1\$, Eblis: born as one of the fourteen children of Khâlîl and Mâlîl. He disobeyed his father by refusing to marry one of his seven twin-sisters, and was transformed into a worm (which became Eblis). |L0111.5.1\$, Child born of brother-sister incest as hero: 'Son of own maternal-uncle'. |P0264.0.1.3\$, Sisters as *salâ'yif* (sisters-in-law). |Q0242.6\$, Brother-sister incest punished. |T0415, Brother-sister incest. |T0415.5, Brother-sister marriage.

Ref.: Ions 46-67; Maspero 120 no. 7 n. 3; *Alf* III 33/Burton V 319/cf.: Shamy (el-) "Arab Mythology" no. 38-1; Aalûcî III 212-13; *DOTTI* 98 124 131 422 630 631 632/{Lbn, lit.}; Shamy (el-) *Beyond Oedipus* 9-

11/cf./(martyr/demi-god).>

A0164.1.0.1\$, Twin sister and brother in love even when in mother's womb. Type: Cf. 707.

Link: |T0611.1.2\$, Twin infant sister and brother nourished by suckling each other's thumbs.

Ref.: Budge *Gods* II 187; Ions 50-51 (Osiris-Isis); *DOTTI* 149 150/{lit.}>

A0164.1.1, Mother-son marriage of the gods.

Link: |A1553.5\$, Parent(s) and children as the entire world population: 'incestuous' marriage a must. |T0412, Mother-son incest.

|T0473.1.1\$, Mother raped by her drunk son.

Ref.: Maspero 174 no. 10/(Horus) 174 no. 10/(Harmakhis).>

A0164.1.1.1\$, Deity reborn as his own son via intercourse with own mother. Type: 931, cf. 932A\$.

Link: |A0168.5.1\$, Deity's paternal-maternal uncle at once (being a father's and mother's brother simultaneously). |A0510.3\$,

Culture hero (demigod) comes into being (pre-exists) before he is born. |L0111.5.1\$, Child born of brother-sister incest as hero:

'Son of own maternal-uncle'.

Ref.: Ions 41 (Ra); *DOTTI* 626 631.>

A0164.1.2\$, Father-daughter marriage of the gods (demigods, defied humans, etc.).

Link: |A0465.2.2.1\$, Ihy born of father-daughter marriage of the gods. |C0162.5.2.1\$, Tabu: father-daughter marriage. |T0411,

Father-daughter incest.

Ref.: Ions 78/(Ra-Hathor).>

A0164.2, Adultery among the gods.

Link: |A0164.8.2\$, Deity guilty (accused) of rape.

Ref.: Ions 67/(Nephthys) 94.>

A0164.3, Polygamy among the gods.

Link: |P0264.0.1.3\$, Sisters as *salâyif* (sisters-in-law).>

A0164.5, Polyandry among the gods.>

A0164.5.1\$, Gods (goddesses) sired by different fathers born in one pregnancy.

Link: |A0112.8, God from adulterous union. |A0515.1.1.1, Twin culture-heroes sired by two fathers. |A1274.4\$, Score of

brothers and sisters born in same pregnancy. |T0586.3, Multiple birth as result of relations with several men.

Ref.: Budge *Gods* II 187/(Osiris-Isis, Seth-Nephthys, etc.).>

A0164.7, Jealous wife of god.>

A0164.8\$, Sexual deviance among the gods.

Link: |A0164.2, Adultery among the gods. |A1273.1, Incestuous first parents. |P0197\$, Sexual deviants (homophiles).

|T0473.1\$, Incestuous rape committed while intoxicated (drunk).

Ref.: Ions 47 48/(Shu) 75, 86/(seth).>

A0164.8.1\$, Incestuous jealousy among gods (culture heroes).

Link: |A0194.3, God's jealousy. |A0626.1\$, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by

their father Shu (the atmosphere). |A1297, First human being killed by jealous brothers (reptiles and insects). |W0181.6,

Jealousy of Venus in the love of Psyche and Cupid.

Ref.: Ions 46/(Shu's).>

A0164.8.2\$, Deity guilty (accused) of rape. Type: 931, cf. 932A\$.

Link: |A0164.2, Adultery among the gods. |T0471, Rape.

Ref.: Ions 47 48/(Shu) 75 86/(Seth/attempted); *DOTTI* 626 631.>

A0164.8.3\$, Deity guilty (accused) of sodomy.

Link: |P0199\$, *bitû*^c-iyâl, lawâtî, lûtiyyah (homosexual sodomites, the pedophilic). |T0463.8\$, Anal intercourse (sodomy).

|T0472\$, Sodomy-rape (man, boy).

Ref.: Ions 86/(seth); Simpson 120.>

A0164.9\$, Marriage or liaison of the gods--miscellaneous.>

A0164.9.1\$, Sacred concubinage (prostitution).

Link: |A0165, Attendants and servants of the gods. |A0166, Dancers of the gods. |A0195, Divinity's companions. |T0457, Sacred prostitution.

Ref.: Ions 18.>

A0164.9.1.1\$, Deity's concubine(s).

Ref.: Ions 38 82, 109.>

A0164.9.1.1.1\$, Priestess as deity's concubine.

Link: |V0112.8.1\$, Sacred prostitution--in temples.

Ref.: Ions 18.>

A0164.9.2\$, Deity impregnates mortal woman.

Link: |A0188.3\$, Deity marries mortal. |T0111.1, Marriage of mortal and god.

Ref.: Ions 45/(Ra and priest's wife).>

A0164.9.2.1\$, Deity assumes the form of a mortal woman's husband and impregnates her.

Link: |A0182.0.3.1\$, God reveals himself in human form to mortal. |A0514.1\$, Culture hero (demigod) born from sexual liaison between deity and mortal ('son of god'). |K1311, Seduction by masking as woman's husband. |K1843.5\$, Sister masks as her brother's wife and sleeps with him.

Ref.: Ions 45/(Ra and priest's wife).>

A0164.9.2.2\$, Pharaoh as son of god--(all pharaohs are sons of god).

Link: |A0512.3, Culture-hero as son of god.

Ref.: Ions 45.>

A0165, Attendants and servants of the gods.

Link: |A0152.7.1\$, Eight (four) bearers of God's throne. |A0164.9.1\$, Sacred concubinage (prostitution).>

A0165.2, Messenger of the gods.

Link: |V0219.0.1\$, Hierarchy of God's human emissaries: *rusul* (Messengers of God/Apostles) and '*anbiyâ*' (prophets).

Ref.: *RAFE* 304 n. 37.>

A0165.2.3, Angels as God's messengers.

Link: |A0162.9.2\$, One deity replaces another (in performing certain function). |A0165.2.5\$, Deity as god's messenger.>

A0165.2.3.1\$, Archangel Gibrîl (Gabriel) as God's messenger.

Link: |V0247.0.1\$, Archangels are the chiefs of angels (*al-ru'asâ*).

Ref.: Kisâ'i 12-13/(Thackston 12-15 no. 5): Shamy (el-) "Arab Mythology" no. 5-1; Tha^Clabî 16-17: "Arab Mythology" no. 40; Cachia 161; *DOTTI* 229 413 416/{Alg/Mrc}; Littmann "Marienlied" 114.22; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 4-5, "Maryam" 8 no. 52, "Mythological Constituents of *Alf laylah*" 44; HE-S: ^CIzbat-Bilâl 70-71 no. 9.>

A0165.2.3.1.1\$, Archangel Gibrîl (Gabriel) as the 'spirit trusted by God' (*al-rûh al-'amîn*).

Ref.: Tha^Clabî 32: Shamy (el-) "Arab Mythology" no. 28, 199; *RAFE* 47 n. 145.>

A0165.2.3.2\$, Angel carries message from heaven to creature (man).

Link: |F0966, Voices from heaven (or from the air). [*hâtif^munâdî*]. |V0231.9.1\$, Angel in human form (shape)--general. |V0232, Angel as helper.>

A0165.2.3.3\$, One angel is replaced by another (in executing assignment).

Link: |A0195.1.1.1.1\$, Angel showing no mercy chosen to be angel of death. Azrael does not heed earth's repeated pleading for mercy: must obey God; he is chosen for the unpleasant task.

Ref.: Tha^Clabî 16.>

A0165.2.4, Powers of nature (son, moon, etc.) as God's messengers. Type: 779E\$.

Link: |A0102.17.0.1\$, Natural disasters (catastrophes) as expression of God's wrath. |Q0552, Prodigy as punishment. [Miraculous punishment through the elements].>

A0165.2.5\$, Deity as god's messenger.

Link: |A0165.2.3, Angels as God's messengers.>

A0165.2.5.1\$, "Amon of the Road" as divine ambassador of Amon.

Ref.: Maspero xxvii-xxviii 203 206 212 n. 1 no. 15.>

A0165.5, Doorkeeper of the gods.

Link: |A0164.9.1\$, Sacred concubinage (prostitution). |A0661.0.1.1.3\$, 'Door (Gate) of Atonement' leads to gates of heaven. |A1413.7.2\$, Doorkeeper of the Straight of '*Majma*^C al-Bahrayn'.>

A0165.6, Scribe of the gods. Type: cf. 318.

Link: |A0465.3, God of eloquence and learning. [Thoth]. |P0425.0.1\$, Scribe as hero (sage). |P0760.5.3.4.1\$, Theft of contents of written book punished--(intellectual piracy, [plagiarism]).

Ref.: Ions 85-87; Maspero 31 no. 2-4 n. 2/(Thoth); Simpson 121/(Thoth).>

A0165.6.1\$, Accountant (secretary, bookkeeper) of the gods.

Link: |A0156, Precious properties of the gods. |A0189.8.2\$, Deity as accountant of record of mortal's deeds. |P0144.2.1\$, Accountant. |P0425.5\$, Scarcity of writing assistants: author cannot easily find a "*warrâq*" (scribe, secretary).

Ref.: Ions 85.>

A0165.6.1.1\$, Thoth as secretary to Ra. (He helped the deity keep count of his possessions).

Ref.: Ions 85.>

A0166, Dancers of the gods.

Link: |A0164.9.1\$, Sacred concubinage (prostitution).

Ref.: Ions 111/(Bes).>

A0166.6\$, Musician of the gods.

Link: |A0465.2, God of music.

Ref.: Ions 111/(Bes).>

A0166.7\$, Singer (chanter) of the gods.

Link: |P0427.7.5, Bard. [Minstrel, (*shā*^cir-rabābah): performer of *siyar* (heroic epics and romances)].>

A0166.7.1\$, Praiser of the gods.

Ref.: Maspero 137 no. 7 n. 2.>

A0167, Assembly of gods.>

A0167.1, Council of the gods. Type: 613B\$, 875B4.

Link: |A0169.1, Judge and tribunal of the gods. [Ennead]. |P0510.0.1\$, Council of (panel) judges at law court.

Ref.: Ions 65; Simpson 109; *DOTTI* 347; *RAFE* 169 n. 624; Shamy (el-) *Egypt* 152/278 no. 30 261 no. 14; Shamy (el-) "Arab Mythology" no. 109-5.>

A0167.1.1\$, Council of the nine gods. Type: 613B\$, 875B4.

Link: |P0112.0.1.1\$, "Council of Thirty" governors (noblemen)--advises Pharaoh.

Ref.: S. Hassan *Mawasû*^{ah} 137-61/(*tâsû*)); R.L. Green 51/(Nine gods of Memphis)/cf.; Maspero 11 no. 1 n. 2; *DOTTI* 348.>

A0167.2\$, *dîwân*: council of deified humans (arch-saints, culture-heroes).

Link: |A0161.1, Division of control of universe among gods. |A0503\$, Human being deified (Adamite as a god). |A0595.0.1.1\$, Imam Ali (ibn Abi Tâlib) as culture-hero (demigod). |C0062.5\$, Tabu: deification of a being other than The One-God--(*ʿasnamah*). |P0507.1.1\$, Government by arch-saints (deified humans). |P0510.0.1\$, Council of (panel) judges at law court. |V0296.3\$, Clique of saints (arch-saints).

Ref.: *DOTTI* 436/{Egy}; *RAFE* 169 n. 624; Shamy (el-) *Egypt* 151-53/278 no. 30: "Arab Mythology" no. 109-5, "Eg. Balladry": "Karîm and Karîmah" no. 9.>

A0168, Family of gods.

Link: |A0111, Parents of the gods. |A0164, Marriage or liaison of the gods.>

A0168.1\$, Nuclear family of gods.>

A0168.2\$, Child(ren) of the gods.>

A0168.2.1\$, Son of the gods.

Link: |A0225, Son of the sun.>

A0168.2.2\$, Daughter of the gods. Type: 318, cf. 898.

Link: |A0225.0.1\$, Daughter of the sun.

Ref.: Ions 50/(of Ra) 58/(of Geb) 78/(of Nut) 78, 90/(of Ra), 91/(of Anubis) 103 109 115/(of Ra); Maspero xvii xxi 13 no. 1 n. 2 27 no. 2 n. 36 n. 188-89 no. 10 n.; *DOTTI* 146.>

A0168.5\$, A deity's (culture-hero's) uncles.

Link: |P0293, Uncle.

Ref.: Simpson 108-27.>

A0168.5.1\$, Deity's paternal-maternal uncle at once (being a father's and mother's brother simultaneously). Type: cf. 932A\$.

Link: |A0164.1.1.1\$, Deity reborn as his own son via intercourse with own mother. |H0795.1\$, Riddle: "Your father is from your father (or, Your father!: Who is your father?); your father is your maternal-uncle." (Son of girl raped by her brother).

|L0111.5.1\$, Child born of brother-sister incest as hero: 'Son of own maternal-uncle'.

Ref.: Ions 83-85; *Jâhiz*/(*al-Bayân*) I 103/cf.: Shamy (el-) "Arab Mythology" no. 62; Aalûcî III 212-13; *DOTTI* 349 631.>

A0168.5.1.1\$, Set as paternal-maternal uncle of Horus and Anubis. Type: 613B2\$.

Ref.: Ions 85; *DOTTI* 349.>

A0168.6\$, A deity's (culture-hero's) aunts.

Link: |P0294, Aunt.

Ref.: Ions 69/(Nephthys).>

A0168.6.1\$, Deity's paternal-maternal aunt at once (being a father's and mother's sister simultaneously). Type: cf. 932A\$.

Link: |H0795.1\$, Riddle: "Your father is from your father (or, Your father!: Who is your father?); your father is your maternal-uncle." (Son of girl raped by her brother). |P0294.1.3.1\$, Sister (^cammah) adopts her brother's child.

Ref.: Ions 69/(Nephthys) 83-85; *Jâhiz*/(*al-Bayân*) I 103/cf.: Shamy (el-) "Arab Mythology" no. 62; Aalûcî III 212-13; *DOTTI* 631; Shamy (el-) "Eg. Balladry": "Armanyaoas" no. 62R/(title).>

A0168.6.1.1\$, Isis as paternal-maternal aunt to Anubis.

Ref.: Ions 67.>

A0168.6.1.2\$, Nephthys as paternal-maternal aunt to Horus.

Ref.: Ions 69 83/cf.>

A0169.1, Judge and tribunal of the gods. [Ennead]. Type: 613B\$.

Link: |A0162, Conflicts of the gods. |A0167.1, Council of the gods. |F1012.3.1\$, Long tribunal: lasts for many years (centuries, millennia, aeons of time).

Ref.: Ions 75; Simpson 109; *DOTTI* 348 957/{lit.}; *RAFE* 169 n. 624; Shamy (el-) *Egypt* 152, 261 no. 30.>

A0169.2\$, Bringing suit (complaint) to law court of the gods. Type: 613B\$.

Link: |P0523, Bringing suit in law court.

Ref.: Maspero 129 no. 7/(Râ) 286-87 no. 22; *DOTTI* 348 957/{lit.}>

A0170, Deeds of the gods.

Ref.: Simpson 291-95.>

A0170.1\$, Miracle. Supernatural deed or manifestation by God.

Link: |A0174.3\$, God uses celestial body (sun, moon, star, sky, etc.) to manifest His power (and test creature). |D0001\$, *sihr* (magic, sorcery): controlling (coercing, harnessing) the supernatural and the natural by means of supernatural agents other than God and His powers. |D1719.1.1.1\$, Magician(s) declare(s) that holy man' miracles are not magic. |V0003.9.2.2\$, Required belief in miracles (by God). |V0210.0.2\$, Miracles manifested (by God) at hands of His Messengers (and Prophets). (*mu^Cjizât/mu^Cjizah*). |V0220.0.6\$, Miracle-like manifestation by saint (*karâmah*).

Ref.: Maspero 146 no. 8; Tha^Clabî 12-13: Shamy (el-) "Arab Mythology" no. 30; *RAFE* 4 n. 16.>

A0171, Gods ride through air.>

A0171.2, God flies in bird plumage.

Link: |V0211.9.2\$, Christ granted in Heaven angels' physical attributes (plumage, light's constitution, etc.): he becomes 'human-angel' ('terrestrial-celestial'). |V0231.1.0.2\$, Wings of angel.>

A0171.4\$, God answers questions. (Dialogue between God and a creature, usually a sacred person). Type: 460A, 460B, 461, cf. 759.

Link: |A0182.3, God (angel) speaks to mortal. |B0258\$, Animal (bird) seeks answer to question: awaits reply (usually from supernatural source). |E0755.2.8, Dialogue between Christ and the souls in hell. |H1291, Questions asked on way to other world. |V0211.7.2, Dialogue (debate) between Christ and Satan (at the harrowing of hell). |V0240\$, Angel, or angel-like being, answers questions. (Sacred being other than God: e.g., Prophet, arch-saint, spirit).

Ref.: Tha^Clabî 4 21-22: Shamy (el-) "Arab Mythology" no. 10, 92 93-94; *DOTTI* 229 230 231 423/{Irq}; *MITON*.>

A0172, God intervenes in battle.>

A0174\$, God dealing with the celestial elements (universe).

Link: |A0195.1, God dealing with his angels. |A0197, Deity controls elements.

Ref.: Tha^Clabî 8: Shamy (el-) "Arab Mythology" no. 16.>

A0174.1\$, Celestial body punished.

Link: |A0106.4.9.1\$, Punishment of disobedient celestial being (planet, star, sky, etc.). |Q0221.5, Disobedience to God punished. |V0310.1\$, Religious universe (all of God's creation, animate and inanimate, worship).

Ref.: Tha^Clabî 8: Shamy (el-) "Arab Mythology" no. 16.>

A0174.1.1\$, Celestial body punished for disobedience.

Ref.: Tha^Clabî 8: Shamy (el-) "Arab Mythology" no. 16.>

A0174.2\$, God commands one planet (star) to swallow another.

Link: |A0053.1.1\$, Angel so large that he can swallow universe (heavens and earth). |A0737.1, Eclipse caused by monster devouring sun or moon. |A0737.9, Eclipse as punishment by deity.

Ref.: Tha^Clabî 8: Shamy (el-) "Arab Mythology" no. 16.>

A0174.3\$, God uses celestial body (sun, moon, star, sky, etc.) to manifest His power (and test creature).

Link: |A0170.1\$, Miracle. Supernatural deed or manifestation by God.

Ref.: Tha^Clabî 12-13: Shamy (el-) "Arab Mythology" no. 30.>

A0175, God reduces the elements to order.

Link: |A0755.8.1\$, Creation of night by making moon dim: Archangel Gabriel wipes moon with his wing. |A2291.1\$, Animal's size reduced in order to allow for boarding the ark.

Ref.: Simpson 291-95.>

A0175.1, God supplies reproductive energy to all things.

Link: |A0105.1\$, Deity's energy derives from mystical fluid (elixir, nectar)--("sa"). |D1705\$, *barakah* (blessedness):

supernatural [positive] power residing in object, act, or person.

Ref.: Maspero 178/("innate virtue or power of the gods")/cf.>

A0177, [A] god as thief.>

A0177.1, [A] god as dupe or trickster. [Set].

Link: |J1116, Foolish person becomes [i.e., (proves to be)] clever. |J1117, Animal as trickster. |K0309.2\$, Contradictory acts of trickster (good-evil, honesty-fraud, etc.).

Ref.: Shamy (el-) *Egypt* 221.>

A0179, Deeds of the gods--miscellaneous.>

A0179.5, Deity reincarnated. Type: cf. 318.

Link: |A0511.1.3, Culture-hero incarnated through birth from virgin. |E0670.2\$, Repeated reincarnation: person (woman, mother) becomes cow, then tree, then fruit, etc.

Ref.: *DOTTI* 146.>

A0180, Gods in relation to mortals.>

A0181, God serves as menial on earth.>

A0181.0.1\$, Goddess serves as nurse maid to mortal (man). Type: 318B\$.

Link: |E0192.1.1\$, Wife retrieves (buys) husband's corpse in exchange for service as menial. (Isis retrieves Osiris's body). |E0192.2\$, Sister retrieves (buys) brother's corpse.

Ref.: Ions 58-59; *DOTTI* 149.>

A0182, God reveals himself to mortals.>

A0182.0.1, God does not reveal himself; men unable to endure his glory.

Link: |A0126.1\$, God's stare melts gem, mountain, etc.>

A0182.0.2, Human intellect unable to conceive God's essence. Type: 827A\$.

Link: |A0102.5.1\$, 'God [resides] in heaven (sky)'.

Ref.: *DOTTI* 452.>

A0182.0.3\$, God reveals himself in certain form(s) to mortals.>

A0182.0.3.1\$, God reveals himself in human form to mortal.

Link: |A0125.6\$, Deity disguised as human. |A0164.9.2.1\$, Deity assumes the form of a mortal woman's husband and impregnates her. |A0514.1\$, Culture hero (demigod) born from sexual liaison between deity and mortal ('son of god'). |A0188.3\$, Deity marries mortal.

Ref.: Ions 45-(Ra); Maspero 140 no. 7 n. 3.>

A0182.1, God reveals secrets (mysteries) to mortals.

Link: |J0164, Wisdom from God. [(*'ilhâm*)].>

A0182.1.1\$, Deity reveals criminal (thief).

Link: |D1311.15.3\$, Magic oracular vessel (jar, bottle or the like used for divination).

Ref.: *RAFE* 73/(Romer).>

A0182.1.1.1\$, Deity's replica (statue, insignia or the like) used as divination rod.

Link: |D1636\$, Statue animated by spiritual component ('double') from the entity (deity, person) it represents.

Ref.: *RAFE* 301 n. 20/cf.>

A0182.3, God (angel) speaks to mortal.

Link: |A0171.4\$, God answers questions. (Dialogue between God and a creature, usually a sacred person). |V0246.4.2\$, Angel as mortal's companion (advisor).

Ref.: Tha^Clabî 27 205-7: Shamy (el-) "Arab Mythology" no. 64; Damîrî II 23/(Ruqyâ'il): "Arab Mythology" no. 105; *Egypt* 137-38 271-72 no. 23: "Arab Mythology" no. 109.>

A0182.3.0.1, God speaks to Moses from bush.

Link: |A0137.11.1\$, God speaks to mortal from cloud.

Ref.: Tha^Clabî 102-3; *RAFE* 142 n. 516.>

A0182.3.0.1.2\$, God speaks from heaven to Moses (at the bush).

Ref.: *MITON*; Tha^Clabî 102-3; Ibshîhî 331/cf. 641/cf.; *RAFE* 142 n. 516.>

A0182.3.0.1.3\$, God speaks from heaven to one of His Messengers (Moses, Jesus, Mohammed). Type: 460B, 759.

Ref.: Ibshîhî 152-53/(Moses).>

A0182.3.0.2\$, God speaks to Adam.

Ref.: Tha^Clabî 24-25: Shamy (el-) "Arab Mythology" no. 57.>

A0182.3.1, God consoles mortal.

Ref.: Tha^Clabî 32: Shamy (el-) "Arab Mythology" no. 28.>

A0182.3.2, God rebukes mortal.

Link: |A1650.5.1.1\$, Punishment of Adam: God's reconciliatory-reprimand (Citâb). |A0182.3.7\$, God interrogates mortal. |V0232.11\$, Angel rebukes (reproaches) mortal.

Ref.: Tha^Clabî 19/(Citâb/reconciliatory-reprimand) 91/cf., 27: Shamy (el-) "Arab Mythology" no. 64., "Job the Afflicted" 202.>

A0182.3.3, God blesses mortal.>

A0182.3.4, God makes promises to mortal.

Ref.: Tha^Clabî 201-203: Shamy (el-) "Arab Mythology" no. 107.>

A0182.3.5, God advises mortals.

Link: |D1810.9, Magic knowledge from God.>

A0182.3.5.1\$, Premonition from God ('ilhâm).

Link: |A0182.0.3\$, God reveals himself in certain form(s) to mortals. |D1810.9, Magic knowledge from God. |J0001.0.1\$, Types of brain (capacity to know): inherited or acquired (*mawhûb-maksûb/muktasab*). |U0124.0.2\$, Deviant character (wiliness) due to nature (from God, by "casting/'ilqâ' upon"). |V0318.1.2.2\$, God casts urges (drives, motivation) upon creatures to cause them to act in a certain manner (i.e., falling in love, experiencing sexual desire, etc.).

Ref.: Ions 58/("divine revelation"); Qazwînî I 8/(bees) 356 367.>

A0182.3.5.1.1\$, God's revelation of truth (message) to His Messenger (chosen mortal)--(*wahy*/'ilhâm).

Link: |A0189.1, Mortal as ally of gods. |J0164, Wisdom from God. [(*'ilhâm*)]. |V0513.0.1\$, A prophet's vision (dream) is a command from God (*wahy*, 'ilhâm). |V0513.0.3\$, Visions (*ru'â*) are one of forty-six signs of being a prophet (sent by God).>

A0182.3.5.2\$, God's proclamation (instruction) perceived as supernatural voice--(*munâdî*, *hâtîf*).

Link: |D1810.9, Magic knowledge from God. |F0966, Voices from heaven (or from the air). [*hâtîf*/'*munâdî*']. |V0246.4.3\$, Angel(s) warn(s) mortal of danger.

Ref.: Kisâ'î 6/(Thackston 5 no. 1): Shamy (el-) "Arab Mythology" no. 3; Kisâ'î 79-80 no. 34/(Thackston 87-88 no. 37): "Arab Mythology" no. 73; Tha^Clabî 32 38; *DOTTI* 444/{lit.}; *RAFE* 297 n. 3, 178 n. 649.>

A0182.3.7\$, God interrogates mortal.

Link: |A0182.3.2, God rebukes mortal. |Q0494.4\$, Reprimand (censure, rebuke, denounce, etc.) as punishment--usually, public.

Ref.: Tha^Clabî 27: Shamy (el-) "Arab Mythology" no. 64; Tha^Clabî 91/(Job)/cf.>

A0182.3.8\$, Limits of human knowledge (gnosis).

Link: |V0220.0.2\$, Classes of sacred persons (prophets, saints) according to amount and source of gnosis (knowledge) they possess.

Ref.: Damîrî I 180-81: Shamy (el-) "Arab Mythology" no. 12.>

A0182.3.8.1\$, Fields of inquiry (topics, spheres) where human knowledge does not reach.

Link: |A0124.0.2\$, God's radiance (light) as the source of knowledge.

Ref.: Damîrî I 180-81: Shamy (el-) "Arab Mythology" no. 12.>

A0182.3.9\$, Revelation from God--other aspects.>

A0182.3.9.1\$, God causes knowledge to evade mortal--(*tams*).

Ref.: *MITON*.>

A0182.3.9.2\$, God erases knowledge from mortal's mind--(*naskh*: abrogation).

Link: |A0054.6.7\$, Punishment of Eblis: stripped of all knowledge. |D1741.7.2\$, Saint causes loss of knowledge--(it is erased from mind). |D2000, **Magic forgetfulness**. |J0164.1.1\$, God's light (sacred knowledge, gnosis) is kept from sinners. |Q0551.11.1\$, Deprivation of knowledge as punishment.

Ref.: *MITON*; Tha^Clabî 178; Damîrî II 181-82: Shamy (el-) "Arab Mythology" no. 112; Damîrî II 190-91/cf.; Ibshîhî 213-15 441.>

A0182.3.9.5\$, Animal (bird, insect) receives divine revelation ('ilhâm, *wahy*). Type: 967.

Link: |J0001\$, Capacity to know (knowledge) from instinct: (innate, `from God\$, 'ilhâm, *hidâyah*, *tawfîq*).

Ref.: Damîrî II 340-41/(bee).>

A0183, God invoked.

Link: |V0090\$, Miraculous effects of invoking God's attributes (*basmalah*, *hasbanah*, *hawqalah*, etc.).>

A0183.0.1\$, Seeking refuge in God from sinning or encountering evil (*al*-^Ciyâdhu bi-illâh).

Ref.: Kisâ'î 22-23/(Thackston 22 no. 8): Shamy (el-) "Arab Mythology" no. 37; Tha^Clabî 16-17: "Arab Mythology" no. 40; Burton V 212 n. 6/(also, "have recourse to God").>

A0184, God as founder and protector of certain peoples (nations). Type: 802D\$.

Ref.: *DOTTI* 445.>

A0184.0.1\$, God's favorite people (nation). Type: 802D\$.

Link: |A1618, Origin of inequalities among men. |V0293.0.1\$, The afflicted (the weak, the persecuted, the orphaned, etc.) as

God's favorite. |V0317, The chosen people.

Ref.: *DOTTI* 445.>

A0184.0.1.1\$, Noah's blessing: prophets and noblemen form Shem's descendants. Type: 758D\$.

Link: |A1614.1, Negroes as curse on Ham for laughing at Noah's nakedness. |P0251.5.6, Man's descendants shall serve those of his brother.

Ref.: Kisâ'î 98-99/(Thackston 105 no. 43): Shamy (el-) "Arab Mythology" no. 81; *DOTTI* 423.>

A0184.0.1.2\$, Noah's blessing: mighty rulers and conquerors form Japheth's descendants. Type: 758D\$.

Ref.: *DOTTI* 423/{lit.}>

A0184.0.2\$, Deity as protector of certain category of a population (nation).>

A0184.0.2.1\$, Goddess as protectress of women--especially pregnant ones.

Link: |V0250.0.1.1\$, *as-sayyidah* Zaynab as "'*Omm el-*^C*awâgiz* (Mother of the disabled, Protectress of dispossessed)".

Ref.: Ions 82 90, 104 111.>

A0184.0.2.1.1\$, Goddess venerated by all women.

Ref.: Ions 82/(Hathor/"from queen to lowliest woman").>

A0184.0.2.2\$, Goddess as protectress of children.

Ref.: Ions 63/(Isis).>

A0184.0.5\$, Males (men) as God's favorite.

Link: |A1372.9.1\$, Adam walks into Paradise in front of Eve. |P0753.1\$, "Men": adult males. |T0380.5\$, A male's privileges.

Ref.: Littmann "il-Bedawî" 70.17.>

A0185, Deity cares for favorite individuals.

Link: |M0201.0.6.3\$, God promises mortal His protection. |N0817, Deity as helper.>

A0185.1, God helps mortal in battle.

Link: |N0485.1\$, Natural phenomenon destroys army's weapons (equipment). |V0232.1, Angel as helper in battle.

Ref.: Budge/*Romances* 190-91 no. A-12; Maspero 170-71 no. 9.>

A0185.2, Deity protects mortal.

Link: |R0165.9.1\$, Rescue by deity.

Ref.: Shamy (el-) "Eg. Balladry": "Maryam" no. 52 7.>

A0185.2.5\$, God suspends bodily functions of mortal.

Link: |J0232.2\$, Kingdom (power, riches, etc.) not worth loss of a bodily function (e.g., ability to urinate, break wind, or the like).>

A0185.2.5.1\$, God suspends a man's urination: he is thus saved from execution.

Ref.: Tha^Clabî 188/(Daniel's); *DOTTI* 572/{lit.}>

A0185.2.6\$, God suspends senses (sight, hearing, taste, etc.) of mortal.>

A0185.2.6.1\$, Only persons possessing certain qualities (fitting description) would perceive a stimulus (e.g., sound, sign, sensation); others made supernaturally incapable of perceiving it.

Link: |V0510.2, Only man without sin can see God.

Ref.: Damîrî I 235-36: Shamy (el-) "Arab Mythology" no. 57-5.>

A0185.3, Deity teaches mortal.

Ref.: Tha^Clabî 21-22 24-25: Shamy (el-) "Arab Mythology" no. 43; Tha^Clabî 17.>

A0185.3.1\$, God teaches vivified head of Adam to utter first words.

Link: |A0185.12.0.1.2\$, Vivified head of Adam sneezes when soul enters his nostrils: soul thus penetrates to his mouth and tongue causing him to utter first words. |A1480.1\$, God instructs Adam--while still a clay image, before 'breathing soul' into him--of man's mission and worthiness. |J0001.1\$, Animal's knowledge from instinct: (innate, 'from God\$, *hidâyah*). |Z0119.0.2\$, Word believed to have capacity (power) to create. (Blasphemous belief, [cf., superorganic view]).

Ref.: Tha^Clabî 17: Shamy (el-) "Arab Mythology" no. 41; Burton IX 220 n. 3.>

A0185.3.1.1\$, First words uttered by Adam: "Thank God the Lord of the Universe."

Link: |A0604.2.1.1.1\$, First predestination: 'In the name of God the Merciful, the Compassionate!'.>

A0185.6, Deity particular friend to one mortal.>

A0185.9, Covenant between God and mortal.

Link: |M0201.0.1, Bargain with God (by holy man [prophet]). |M0201.0.6\$, Kinds (types) of covenants between God and mortal.

Ref.: Shamy (el-) "Eg. Balladry": "Maryam" no. 52 7/cf.>

A0185.9.1\$, Adam violated his covenant with God.

Link: |A1331, Paradise lost. Original happy state forfeited because of one sin. |M0205.9\$, Breakers of their 'word' (i.e., bargains, promises). |W0154.29.0.1\$, 'Adamites as ungrateful by nature'.

Ref.: *MITON*.>

A0185.11, God rewards mortal for pious act. Type: 1735, cf. 779.

Link: |Q0020, **Piety rewarded**.

Ref.: Damîrî II 180/cf.>

A0185.12, Deity provides man with soul. Type: 318.

Ref.: Ions 109/(Khnum for Hatshepsut); Maspero 12 no. 1 n. 1; Tha^Clabî 17: Shamy (el-) "Arab Mythology" no. 41; *DOTTI* 146.>

A0185.12.0.1\$, God 'breathes' soul into Adam's pottery figure.

Link: |A0066\$, Satan corrupts by blowing (breathing) into nostrils (of creature). |A1873.3\$, Camel created from God's breath. |E0178, Resurrection at Judgment Day. |E0700.2.1\$, *nafs* (self) is constituted of *nafass* (breath, breeze, air, etc.). |E0709.3\$, Perishable body shackles the soul to earth thus depriving the soul of its divine (angel-like) capabilities. |E0726.0.1\$, Soul enters body through mouth. |T0519.1\$, Impregnation by 'blowing' (breathing) into pocket of (woman's) coat. |Z0111.9.4\$, Death: God retrieves His breath (deposit). |Z0198.3\$, Blowing (with machine)--sexual intercourse (foreplay).

Ref.: Tha^Clabî 17: Shamy (el-) "Arab Mythology" no. 41; Wickett 113.>

A0185.12.0.1.1\$, Soul breathed first into Adam's cranium (top-of-skull) it eventually seeps down to other organs.>

A0185.12.0.1.2\$, Vivified head of Adam sneezes when soul enters his nostrils: soul thus penetrates to his mouth and tongue causing him to utter first words.

Link: |A0185.3.1\$, God teaches vivified head of Adam to utter first words. |E0714.14\$, Soul in nose (nostrils)--temporarily. |F0950.0.9.1\$, Sneezing as promoter of good health.

Ref.: Tha^Clabî 17: Shamy (el-) "Arab Mythology" no. 41; Burton VIII 237 n. 1/(poem).>

A0185.12.1, God resuscitates man. [(Resuscitation by deity)].

Link: |D2161.5.3, Cure by deity. |E0121.5, Resuscitation by holy man (priest, etc.). |E0178, Resurrection at Judgment Day.

Ref.: Ibn-^CAasim no. 517/cf.; Tha^Clabî 243/(Girgîs); Basset *Mille* III 171 no. 110.>

A0185.13, God puts mortal to test. Type: 750J\$, 817*.

Link: |H1573.9\$, Test of religious faith (in God, God's powers, etc.)--miscellaneous. |N0193\$, 'A true believer is [always] afflicted [(tested)]'. |V0330.2\$, Mortal puts deity (idol) to test.

Ref.: *DOTTI* 411 449; *MITON*; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>

A0185.14, God controls mortals' sinning.

Link: |A0065\$, Satan's *waswasah* (instigation) causes sinning. |A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead. |A0604.3\$, *maktûb*, *muqaddar*, *qismah* (written, predestined, kismet)--one's fated lot. |C0001.1.2\$, Satan's way: legitimizing (inviting commission of) what God deemed sinful. |J0225.4.1\$, Hermit (al-Khidr) kills boy: predestined to cause grief to his pious parents. |J2203\$, Sinning in compliance with God's fashion. |N0062\$, Wager that predestination is the ultimate winner against free-will. |V0318\$, Fatalism. Belief in predestination, not free-will.>

A0185.14.2, God withholds mortals [(protects)] from sinning.

Link: |V0228.0.1\$, Infallibility (Cismah: immunity from errancy) of *imâms* and certain saints.>

A0188, Gods and goddesses in love with men [mortals].

Link: |T0111.1, Marriage of mortal and god.>

A0188.1, Philandering god.>

A0188.2, Gods as ancestors of mankind.

Ref.: Ions 41/(Ra)/cf.>

A0188.3\$, Deity marries mortal.

Link: |A0182.0.3.1\$, God reveals himself in human form to mortal. |A0514.1\$, Culture hero (demigod) born from sexual liaison between deity and mortal ('son of god'). |T0111.1, Marriage of mortal and god.

Ref.: Ions 45-46/(Ra-Priest's wife) 90/(Amon-Akmet).>

A0189, Gods in relation to mortals--miscellaneous.>

A0189.1, Mortal as ally of gods.

Link: |A0182.3.5.1.1\$, God's revelation of truth (message) to His Messenger (chosen mortal)--(*wahy/ilhâm*).>

A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead.

Link: |A0463, God of fate. |A0471, God of prophecy. |A0604.2.1\$_(formerly, A0604.2\$), The Pen recorded fate on the Tablet of destiny. |A0652.3.2\$, Tree of life-spans in upper world. (Has as many leaves as there are living persons, when a leaf falls the corresponding person dies). |M0302.2, Man's fate written on his skull. |N0100.0.1\$, 'Luck' as non-sacred entity: e.g., *bakht*, *hazz* (luck), *zahr* (dice), *zaman* (Time). |N0101.0.2\$, 'What is written on the forehead will [inevitably] be witnessed by the eye'. |N0121, Fate decided before birth.

Ref.: Budge/Spitta *Romances* 103 no. A-05/(Thoth--drawing); Ions 113-14; Tha^Clabî 18/cf.: Shamy (el-)

"Arab Mythology" no. 44-2; *DOTTI* 434 626/{Tns}; *Zîr* 27/(poem).>

A0189.7.0.1\$, Goddess of human destiny. (Maskhonûit/Meshkent).

Link: |A0471.1, Goddess of prophecy.

Ref.: Ions 87/(Seshat) 113/(Meshkent); Maspero 38 no. 2-4 n. 3 36 no. 2-4 n. 1/(Meshkent).>

A0189.7.0.1.1\$, Goddess records (inscribes) destiny of leaves of 'Tree of Life'. (Seshat). Type: cf. 801A\$/470C\$.

Link: |A0652.3.2\$, Tree of life-spans in upper world. (Has as many leaves as there are living persons, when a leaf falls the corresponding person dies). |A0878, Earth-tree [of life-spans]. Tree of life or fate.

Ref.: Ions 87.>

A0189.7.0.2\$, God(s) of destiny.

Link: |A0463, God of fate. |N0111.5, Giant is clerk to God of Destiny and measures out mortals' spans of existence.>

A0189.7.0.2.1\$, Khnum, Amon and Ptah as "Lords of destiny".

Ref.: Ions 109.>

A0189.7.1\$, 'God forgets no one': every creature gets a predestined livelihood. Type: 86\$, 1645B*.

Link: |A0604.5.2\$, Creation of livelihoods. |J1014.0.2.1\$, It is fortunate for a person to make a living ('receive livelihood') in own country (town). |J2068.3\$, Acquiring livelihood (making a living) requires action. |N0100.1.3\$, God will care (provide) for all. |U0263.0.1\$, 'Glory be to Him who never forgets' (i.e., only God does not forget). |V0318.1.0.2\$, "While man (*el*-^Cabd) is planning, the Lord (*el-rabb*) is [already] disposing;" (i.e., "Man proposes, God disposes").

Ref.: Ibshîhî 103-4; Ibn-^CArabshâh 63/cf./(slit mouth); *DOTTI* 34 893; *MITON*.>

A0189.7.2\$, Angel (deity) ascertains destiny of female infant as "Weakling" at her birth.

Link: |A0604.5.2\$, Creation of livelihoods. |A1275, Creation of first man's (woman's) mate. |A1570.2\$, Why men assume the upkeep (supporting, taking care of) women. |W0256.6.6\$, Women are the weaker sex.

Ref.: Tha^Clabî 18: Shamy (el-) "Arab Mythology" no. 44-2/(blond angels).>

A0189.7.3\$, New life comes with its livelihood. Type: 707, 832.

Link: |A0661.0.1.1.4\$, 'Door of Livelihood': from heavens to Earth. A creature's preordained sustenance is sent down from heaven via that door; it is shut when that creature's lifetime expires. |E0190.5\$, Resuscitated person cannot remain alive because his predestined livelihood had already been consumed (during his normal lifetime). |N0100.1\$, Predestined income (financial gains and losses). |N0100.1.2.1\$, Fisherman casts net only limited number of times (e.g., once, twice, etc.). |Q0553.5, Punishment: small catch of fish for child-murderers. |T0503.1.1\$, Complaint: 'Praying for [an extra] penny, but receiving [an extra] belly'. |T0504.1.1\$, God states: "Property and offspring are the adornment of life in the here-and now Y", in that order. Therefore, one should have the means of support first, and then have children.

Ref.: *DOTTI* 66 244 385 657 821 846/{Egy, lit.}; *MITON*; Shamy (el-) *Egypt* 63, 65 no. 9; Taymûr no. 293/cf.>

A0189.7.4\$, A guest comes along with (predestined) livelihood (hospitality-food). Type: cf. 750*.

Link: |P0320, **Hospitality. Relation of host and guest.**

Ref.: *DOTTI* 230 412 892/{Egy}.>

A0189.8, Accountants of god keep lists of good and bad acts of human beings.

Link: |A0679\$, Interrogative angels (Nâkir and Nakîr, Munkir and Nakrân, etc.) question the dead at time of burial.>

A0189.8.1\$, Angel-keepers (*hafazah*) of a mortal. They also act as accountants of deeds.

Link: |C0044, Tabu: offending guardian spirits. |V0238, Guardian angel. |Z0129.0.1\$, Person's religious faith (*'îmân*) personified.

Ref.: Qazwînî II 410-11; Ibn-Kathîr I 50-51; *RAFE* 51 n. 160 298 n. 8.>

A0189.8.1.0.1\$, Angel-keepers abandon mortal during commission of sin.

Link: |D1847, Loss of invulnerability. |G0303.9.8.13.3.1\$, Devil enters into a person when that person yawns (through open mouth). |V0238.0.1\$, Guardian angel abandons mortal (under certain circumstances). |V0515.1.6.1\$, Vision in which one's own religious faith abandons him during commission of sin.

Ref.: *RAFE* 51 n. 163.>

A0189.8.1.1\$, 'Angel of the Right' registers mortal's good deeds, 'Angel of the Left' registers mortal's sins. Type: cf. 1718\$.

Link: |J1740.1.1\$, 'Angel of the Left' punished (reprimanded) for being betrayer of secrets: he reports mortal's sins to God--(but 'Angel of the Right' praised: he reports good deeds). |Z0179.3.1\$, Right side is good (blessed); left sides is evil (cursed).

Ref.: *DOTTI* 921 922/{Egy}; *RAFE* 298 n. 8, 51 n. 161.>

A0189.8.2\$, Deity as accountant of record of mortal's deeds.

Link: |A0165.6.1\$, Accountant (secretary, bookkeeper) of the gods. |A0463, God of fate. |N0111.5, Giant is clerk to God of Destiny and measures out mortals' spans of existence.

Ref.: Ions 116/(Shai), 133/(Meshkent).>

A0189.11, Mortal adopted son by god.

Ref.: Simpson 285.>

A0189.11.1\$, Deity addresses mortal as own child (son, daughter). Type: cf. 506**/760B\$.

Link: |A0512.3, Culture-hero as son of god. |G0443\$, Ogre adopts human child. |T0611.1.1.1\$, Infant nourished by suckling finger of goddess. |V0317, The chosen people. |V0510.1.1\$, Image of deity speaks in vision to devotee.

Ref.: R.L. Green 60 no. 6; Ions 71.>

A0189.14, God's enemies.>

A0189.18\$, God's favorite animal(s).

Link: |B0840.1\$, Donkey (ass) as unfortunate animal (though valuable).

Ref.: Damîrî I 310-11: Shamy (el-) "Arab Mythology" no. 57-1.>

A0189.18.1\$, Deity's favored beast of burden.

Ref.: Damîrî I 310-11: Shamy (el-) "Arab Mythology" no. 57-1.>

A0189.18.1.1\$, Horse as God's favored beast of burden.

Link: |L0211.1\$, Adam given choice of any object in Paradise, chooses the horse: told "You have selected loftiness (glory) for yourself and your descendants!".

Ref.: Damîrî I 310-11: Shamy (el-) "Arab Mythology" no. 57-1.>

A0189.18.2\$, Horses (winged) grow on tree in paradise.

Link: |B0041.2, Flying horse.

Ref.: Damîrî I 311.>

A0190, Gods: miscellaneous motifs.>

A0192, Death or departure of the gods.>

A0192.1, Death of the gods.>

A0192.1.1, Old god slain by young god.

Link: |P0016.3.4\$, Pharaoh put to death after certain period (28 years)--(an abandoned ritual).

Ref.: Ions 83/cf.>

A0192.1.3\$, Deity slain by holy man.

Link: |A0583\$, Culture-hero as demon slayer. (He kills devil, dragon, evil spirit, and the like).

Ref.: Ibn al-Kalbî 13-14 21-22 49/(al-)Uzzâ/Manâh/Wadd); Aalûcî II 204; Shamy (el-) *Egypt* 55.>

A0192.2, Departure of gods.>

A0192.2.1, Deity departs for heaven (skies).

Link: |A0151.9, God originally resident among men.>

A0192.8\$, Disempowerment of a deity (god, goddess).

Link: |A0054.6\$, Punishment of Eblis (Lucifer) for rebelling. |P0013.5.2.2.1\$, Insignia of royalty (divinity) stripped off fallen king (sacred character).

Ref.: Budge *Gods* II 194-95/(Isis).>

A0192.8.1\$, Punishment of deity: deformity of image (*maskh*).

Ref.: Budge *Gods* II 194-95.>

A0192.8.1.1\$, Punishment of Isis: given an ox's head.

Link: |A0054.6.3\$, Punishment of Eblis: deformity of image (*maskh*). |A0106.4.9.1\$, Punishment of disobedient celestial being (planet, star, sky, etc.).

Ref.: Budge *Gods* II 194-95.>

A0194, Divinity's emotions.>

A0194.2, God's vengeance. Type: 759.

Link: |J0225, Choice: apparent injustice over greater wrong.

Ref.: Simpson 189; *DOTTI* 423.>

A0194.2.1\$, 'God may give respite, but never neglect'. Type: 759.

Link: |A0102.16.0.1\$, God's justice vindicated. |Q0211.0.1, God revenges murder after thirty years. |Q0550.0.1\$, 'Poetic justice'. |Q0550.0.3\$, Murderer is himself (inevitably) murdered.

Ref.: *DOTTI* 423; *MITON*; *RAFE* 20 n. 52; Shamy (el-) *Egypt* 122 no. 18.>

A0194.2.3\$, Vengeful deity.

Link: |A0128.2.1.1\$, Eye of deity becomes vengeful and evil (the Evil Eye). |V0220.0.8\$, Vengeful saint.

Ref.: Budge/*Romances* 71 no. A-03/(Sekhmet); Ions 82/(Sekhmet).>

A0194.2.3.1\$, Deity's excessive revenge.

Link: |A0135.1\$, Sekhmet as blood-thirsty (man-eating) goddess. |G0036.2, Human blood (flesh) accidentally tasted: brings

desire for human flesh.>

A0194.2.3.1.1\$, Intervention by concerned deity stops vengeful deity from carrying out extreme measures.

Link: |V0220.0.8.3\$, Intercession by compassionate saint stops vengeful saint from carrying out extreme punishment.

Ref.: Ions 82/(Ra-Sekhmet).>

A0194.3, God's jealousy.

Link: |A0164.8.1\$, Incestuous jealousy among gods (culture heroes).>

A0194.4, God's joy [(*ridâ*/contentment)].>

A0195, Divinity's companions.

Link: |A0164.9.1\$, Sacred concubinage (prostitution).>

A0195.1, God dealing with his angels.

Ref.: Tha^Clabî 4: Shamy (el-) "Arab Mythology" no. 10; *DOTTI* 967/{lit.}.>

A0195.1.1\$, God puts angel(s) to test. Type: 759F\$.

Link: |A0185.13, God puts mortal to test. |H1573.9.1\$, God puts non-human forms of life (animal, bird, insect, etc.) to test.

Ref.: *DOTTI* 425; ^CIdwî (al-) 24.>

A0195.1.1.1\$, Angel characteristics (functions) as result of test.

Link: |H1598.1, Contest between man and angel. |V0233, Angel of death. |V0249.6.3\$, Angel fails to carry out God's command(s) promptly.

Ref.: ^CIdwî (al-) 24.>

A0195.1.1.1.1\$, Angel showing no mercy chosen to be angel of death. Azrael does not heed earth's repeated pleading for mercy: must obey God; he is chosen for the unpleasant task.

Link: |A0165.2.3.3\$, One angel is replaced by another (in executing assignment). |A0483.0.1, Angel of mercy.

Ref.: Kisâ'î 22-23/(Thackston 22 no. 8): Shamy (el-) "Arab Mythology" no. 37; Tha^Clabî 16; ^CIdwî (al-) 24.>

A0195.2, Wisdom as God's companion.

Link: |A1210.2\$, Human brain as God's favorite creation.>

A0196, Deity's limitations.

Link: |A0106.3, Created beings rebel against God.>

A0196.1, Fate controls gods.

Link: |A0102.6.1.1\$, "'*Dahr* (Time)' is 'God'" (i.e., they are one and the same: euphemistically).>

A0196.2, Decree of gods irrevocable.

Link: |A1005.4\$, Deity stops calamitous event (penal measure) upon realizing that the result will be total destruction of mankind. |N0130.1\$, Attempts to alter fate: futile. |V0318\$, Fatalism. Belief in predestination, not free-will. |V0318.1.2.1.1\$, "Wit (resourcefulness) does not overcome predestination (fate)": (*al-hîlah lâ taruddu al-qadâ' wa al-qadar*).

Ref.: Ibshîhî 635 289/cf./(predestined); Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 10/(slaughter son), "Maryam" 7 no. 52; Taymûr no. 594.>

A0196.2.1, Deity changes decision.

Link: |V0318.1.1\$, Suppliant pleads "not that God revoke His prejudgment but only that He lighten its impact".>

A0196.4\$, Deity errs (makes mistake).

Link: |A1618.3\$, Inequalities among nations from deity's misunderstanding.>

A0196.4.1\$, Deity renders unjust decision (judgment, verdict). Type: 613B\$, cf. 774M2\$.

Link: |P0519\$, Judging in error by law court: unfair verdict due to ignorance of the law or insufficient knowledge of the case-- ("absence of malice").

Ref.: *DOTTI* 348.>

A0196.5\$, Deity deceived (cheated).

Link: |K2020.1\$, Eblis secures God's promise of longevity (till Resurrection-Day) and then vows to corrupt Adam's offspring.

Ref.: Budge/*Romances* 111 no. A-06.>

A0196.5.1\$, Deity's secret name learned by trick.

Link: |C0051.3, Tabu: revealing name of god. |K2371, Deceiving the higher powers (God, the saints, fate).

Ref.: Budge/*Romances* 111-12 no. A-06.>

A0197, Deity controls elements.

Link: |A0174\$, God dealing with the celestial elements (universe).>

A0198\$, Infant deity (saint) performs as adult as soon as he is born.

Link: |A0511, Birth and rearing of culture-hero (demigod). |H0045.0.1\$, Recognition of future holy person (or culture-hero). |T0585, Precocious infant.>

A0198.1\$, Deity joins (directs) war as soon as he issues from mother's womb.

Link: |A0485, God of war.

Ref.: Maspero 174-75 no. 10-(Harmakhis/Montu).>

A0199, God--additional motifs.>

A0199.5, God's day is one thousand years.

Ref.: Kisâ'î 22-23/(Thackston 22 no. 8): Shamy (el-) "Arab Mythology" no. 37; Ibn-al-Athîr I 8: "Arab Mythology" no. 20-2; Basset *Mille* III 552 no. 337; *DOTTI* 371 659/{lit.}>

A0199.5.1\$, For a deity (Ra, Râ) aeons of time are like years (to mortals).

Link: |Z0122.9.1\$, Formulas signifying passage of time (moments, nights, days, years, etc.).>

A0199.8\$, Deity with character flaws (inconsistencies).

Link: |A0102.18, Imperfect god, subject to death and rebirth. |W0110, **Unfavorable traits of character--personal**.>

A0199.8.1\$, Braggart deity.

Link: |L0118\$, Braggart (liar) as hero. |W0166.2.2\$, Braggart nonplussed (proved wrong).

Ref.: Ions 65-66/(Set).>

A0199.8.2\$, Deity with contradictory functions or roles (e.g., peace-war, love-hate, etc.).

Link: |A0102, Characteristics of deity.>

A0199.8.2.1\$, Bes: deity with contrasting roles.

Ref.: Ions 110-11; Shamy (el-) "Eg. Balladry": Intro. "el-Badawî and Bint-Birrî" no. 56 4.>

A0200-A299, Gods of the upper world.>

A0200, God of the upper world.>

A0210, Sky-god.

Ref.: Ions 14/15/21/67/(Horus), 110/(Min).>

A0210.1, Sky-goddess.

Link: |A0132.7.4\$, Goddess in form of sow. (Nut).

Ref.: Ions 24 48/(Nut) 78/(Hathor); W.M. Müller 37/(Hathor and others) 41/(Nut).>

A0211, God of heaven.

Link: |A0102.5.1\$, 'God [resides] in heaven (sky)'. |**A0210, Sky-god**.>

A0211.1\$, 'Kingdom of Heaven'.

Link: |A0102.4.2\$, God: 'King of kings,' 'Lord of lords,' (or the like). |V0211.9.3\$, Christ as king (in "Kingdom of Heaven").

Ref.: Budge *Gods* I 196 198 294.>

A0216, God of the air.

Link: |A0626.1\$, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere). |A0665.1, God of space upholds sky. [Shu].>

A0220, Sun-god.

Ref.: Ions 137/"Amon-Ra" 33/"Horus: ancient sun-god" 14 21 26 41 61 94/("Ra") 135/("Ra-Harakhte"); W.M. Müller 24ff. 129/(Amon).>

A0222, Sun-god bitten by snake, leaves earth for heaven.

Link: |A0151.9, God originally resident among men. |A0192.2.1, Deity departs for heaven (skies).

Ref.: W.M. Müller 80ff.>

A0225, Son of the sun.

Link: |A0168.2.1\$, Son of the gods. |A1216.0.1\$, Mankind as children of creator.

Ref.: Maspero lx 84 134 n. 6 174 175 n. 3.>

A0225.0.1\$, Daughter of the sun. Type: cf. 898.

Link: |A0168.2.2\$, Daughter of the gods.

Ref.: *DOTTI* 554.>

A0225.0.1.1\$, Daughter of the sun-god. (Daughter of Ra). Type: cf. 898.

Ref.: Ions 50-(Nut) 78/(Nut/Hathor) 90/(Nekhebet) 103/(Neith) 109/(Satis) 115/(Mayet).>

A0227.2, One sun-god for night; another for day (Osiris, Horus).

Ref.: W.M. Müller 113.>

A0240, Moon-god.

Link: |F1041.8.14.1\$, Moonstruck: madness from gazing at the moon. |V0001.4.3, Worship of the moon.

Ref.: Ions 33-34/41/85-87/(Thoth) 103/(Kons/Khons); Simpson 143 202/(Kons/Khons); W.M. Müller 32 33.>

A0250, Star-god.>

A0260, God of light.

Link: |A0107, Gods of darkness and light. Darkness is thought of as evil, light as good. |A0726.5.1\$, God of the horizons of

sunrise and sunset.
Ref.: Ions 46/(Shu) 67/(Harokeris) 70/(Harakhte); Tha^Clabî 13/cf.>
A0260.1, Goddess of light.>
A0260.2\$, Angel of light.
Link: |A0107.1\$, God of darkness. (Seker). |A0124.0.3\$, God's radiance as the first light in universe.
Ref.: Tha^Clabî 13/cf.; *RAFE* 211 n. 743/(Nûryâ'il).>
A0260.4\$, Angel of nighttime (darkness).
Ref.: Tha^Clabî 13.>
A0260.4.1\$, Angel of nighttime ushers in night by spreading darkness on Earth (with his wings).
Link: |A0107.1\$, God of darkness. (Seker). |V0231.1.0.2\$, Wings of angel.
Ref.: Tha^Clabî 13.>
A0265\$, Angel (god) of shade.
Ref.: Tha^Clabî 46.>
A0270, God of dawn.>
A0270.3\$, Angel of dawn.
Ref.: Tha^Clabî 13/cf.>
A0280, Weather-god.
Link: |V0249.9\$, Angels with specific assignments: 'Angel of such and such'. Angel controls the elements, insects, disease, etc.>
A0281, Storm-god.
Link: |A0284, God of thunder [and storms]. [Set].
Ref.: Maspero 211 no. 15/(Sutekhu), 271 no. 19.>
A0282.0.2, Wind-angel.
Link: |A1128.3\$, Angels control (bridle, reign) winds (storm).
Ref.: Kisâ'î 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1; Tha^Clabî 8.>
A0283.1, Cloud-angel.
Ref.: Tha^Clabî 8.>
A0284, God of thunder [and storms]. [Set].
Link: |A0281, Storm-god. |A1382.2\$, Why man is fearful when it thunders.
Ref.: Ions 66 75; Simpson 125; W.M. Müller 103.>
A0284.0.1, Angel of thunder.
Ref.: Tha^Clabî 8-9: Shamy (el-) "Arab Mythology" no. 17; Ibn-Kathîr I 39.>
A0287, Rain-god.
Ref.: Ions 110/(Min).>
A0287.3\$, Archangel Mikâ'il (Michael) as angel of rain and livelihoods.
Link: |A0494, Food-goddess. |A1130.1, Angels set over clouds, winds, and rains. |N0117\$, Livelihood personified.
|V0247.0.1\$, Archangels are the chiefs of angels (*al-ru'asâ'*).
Ref.: Kisâ'î 64-65/(Thackston 69 no. 29): Shamy (el-) "Arab Mythology" no. 54; Tha^Clabî 199.>

A0300-A399, Gods of the underworld.>
A0300, God of the underworld.
Link: |A0491.\$, God of minerals ('riches beneath the earth').
Ref.: Budge/*Romances* 173 no. A-11/(Osiris, Thoth); Ions 123/(Apis)/cf.>
A0300.1, Goddess of underworld.
Ref.: Ions 116/(Selket)/cf.>
A0300.2\$, Goddess administers punishment in the underworld.
Link: |A0671.1.5\$, *zabâniyah*: Hell's angels; they administer punishments (torture).
Ref.: Budge/*Romances* 173 no. A-11.>
A0302, Angel of hell.
Link: |A0300.2\$, Goddess administers punishment in the underworld. |A0671.1.5\$, *zabâniyah*: Hell's angels; they administer punishments (torture).>
A0310, God of the world of the dead.
Link: |A0108.1, God of the dead.
Ref.: Ions 128-29/(Osiris/"king of"); W.M. Müller 97/(Osiris).>
A0310.1, Goddess of the world of the dead.
Ref.: Maspero 83 no. 4 n. 5.>

A0310.1.1\$, Goddess as guardian to the entrance of the world of the dead (crypt, tomb).

Link: |F0150.2.2.1\$, Entrance to world of the dead (crypt, tomb) guarded by deity (goddess). |F0150.2.4\$, Entrance to world of the dead guarded by vipers (serpents).

Ref.: Maspero 127-28 no. 7 n. 4/(Maruîtsakro).>

A0311, Conductor of the dead.

Ref.: Ions 85/(Anubis/of soul); W.M. Müller 111.>

A0400-A499, Gods of the earth.>

A0400, God of earth.

Ref.: Ions 48/cf./(Geb); W.M. Müller 42.>

A0400.1, Goddess of the earth.>

A0400.2, Angel of earth.

Ref.: Damîrî II 23/(Ruqyâ'il): Shamy (el-) "Arab Mythology" no. 105.>

A0400.2.1\$, Angel of earth will roll up earth on Doomsday.

Link: |A1002.0.2\$, On Doomsday earth will be rolled up and shaken (like a carpet) by the angel of earth: all creatures will fall off into the celestial Abyss (*al-sâhirah*). |A0883\$, Edge of earth (Extremity of planet earth).

Ref.: Damîrî II 23/(Ruqyâ'il): Shamy (el-) "Arab Mythology" no. 105.>

A0401, Mother earth. The earth is conceived of as the mother of all things.

Link: |A0431.1, Goddess of fertility. |J0090.1\$, Burial in ground or cremating? Former shown to be the correct (God's) way. |P0801.4.1\$, "The Mother is Earth" game: player safe when sitting or lying on ground, vulnerable if standing up. |T0604.1.1\$, One's safety (security) is with mother. |V0061.8.2\$, Moslem buried into earth (in shroud) without coffin. |Z0067.4.1\$, Aggrandizement: being 'the mother-of-all Y'.

Ref.: Tha^Clabî 6/(parable).>

A0410, Local gods.>

A0412, City-gods.

Link: |A0416.2\$, Patron saint of city or district (guardian-genius, or Agathodaemon).

Ref.: *RAFE* 110 n. 367.>

A0413, God of roads (streets).

Link: |A0491, God of travelers.>

A0413.1, God of cross-roads.>

A0413.2\$, al-Khidr: at all cross-roads at once. Type: 774R\$.

Link: |A0432, God of agriculture.

Ref.: *DOTTI* 432; Shamy (el-) *Egypt* 137-38 no. 23.>

A0415, God of clans or nations.>

A0416\$, Deity (spirit, arch-saint, etc.) with specific domain. Type: 776\$.

Link: |A0841.5\$, *al-'aqtâb*: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ^Cî, al-Jîlanî/'el-Kilânî\$, ed-Disûqî). |F0969.8.2\$, Hiding in mystical location between earth and the sky; e.g., in an arch-saint's domain, the Isthmus (*al-barzakh*), or the like). |V0220.0.10\$, Saint with specific responsibility (e.g., saintly ability to find the lost, aid with physical labor, etc.).

Ref.: *DOTTI* 434.>

A0416.1\$, *mudarrak*-axis: arch-saint with assigned *darak* ('precinct,' post--also referred to as *barzakh*).

Link: |A0573.1\$, 'Men of the unknown' (*rijâl al-ghayb*): clique (community) of deceased deified humans believed to be alive in Paradise. |A0841.5\$, *al-'aqtâb*: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ^Cî, al-Jîlanî/'el-Kilânî\$, ed-Disûqî). |V0220.0.13\$, A saint's domain: geographic (physical).

Ref.: *DOTTI* 282 429/{Egy, Sdn}; *RAFE* 41 n. 131; Shamy (el-) *Egypt* 141 no. 26/(isthmus)/Carqûb), 150 no. 29; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56.>

A0416.2\$, Patron saint of city or district (guardian-genius, or Agathodaemon).

Link: |A0184.0.1\$, God's favorite people (nation). |A0412, City-gods. |D1380.0.1, Magic object protects a city. |F0480.2, Serpent as house-spirit.

Ref.: R.L. Green 51/(Nine gods of Memphis)/cf.; *DOTTI* 436/{Tns}; Lane 226; *RAFE* 60 n. 197.>

A0417, Gods of the Quarters. Type: 774D.

Link: |A0841.5\$, *al-'aqtâb*: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ^Cî, al-Jîlanî/'el-Kilânî\$, ed-Disûqî).

Ref.: *DOTTI* 429; Shamy (el-) *Egypt* 150 no. 29: "Arab Mythology" no. 109-4, *Egypt* 277 no. 29; HE-S:
^CIzbat-Bilâl 70-1 no. 4.>

A0418, Deity of particular mountain.>

A0418.1, Angel of mountains.>

A0418.2\$, Angel of particular mountain.>

A0418.2.1\$, Angel of Qâf mountain chain. (He has control of the Mountain in his grip).

Link: |A0965.3\$, Origin of Qâf mountain chain. |A1145.5\$, Earthquakes from movements of Qâf mountains. |F0709.5.2.1\$, Qâf Mountains: faraway.

Ref.: *MITON*.>

A0420, God of water.>

A0421, Sea-god.>

A0425, River-god.

Link: |Z0118.3, River personified.

Ref.: Ions 99/(Hapi); W.M. Müller 45ff.>

A0425.0.1, Angel of rivers.

Ref.: Tha^Clabî 46/cf.>

A0425.1, River goddess.>

A0425.1.1, Stream is wife of deity.>

A0430, God of vegetation.

Link: |A0541.2, Culture-hero as god of agriculture.

Ref.: Ions 50/(Osiris).>

A0431, God of fertility.

Link: |A0123.2.5.1\$, God with green face. |P0960.1\$, Fertility (rebirth, spring, etc.) celebration. |T0402\$, Group sexual intercourse ('pagan\$', 'sex orgy').

Ref.: Ions 92 116/(Hersaphes) 93/(Sebek), 109-10/(Hapi), 110/(Min), 127-28ff./(Osiris).>

A0431.0.1\$, Osiris as god of fertility.

Link: |A0437\$, Fertility from corpse of sacred entity (deity, saint, prophet). |F0440, Vegetation spirits.

Ref.: Ions 103 127-28ff.>

A0431.0.2\$, Min as god of fertility (and bestower of sexual powers).

Link: |P0981.1\$, Wheat festival. (Min's grain-festival).

Ref.: Ions 110; Amîn 288/cf./(^CAlî Kâkâ).>

A0431.0.7.1\$, God of fertility in form of goat.

Link: |Z0194.1.5.4\$, Kid (*gidy*), or goat--satyriasis.

Ref.: Ions 17.>

A0431.1, Goddess of fertility.

Link: |A0401, Mother earth. The earth is conceived of as the mother of all things.

Ref.: Ions 82/(Isis) 90 (Nekhebet) 94 (Bast) 109 (Anuket/Satis).>

A0432, God of agriculture.

Link: |A0413.2\$, al-Khidr: at all cross-roads at once.>

A0432.1\$, Goddess of agriculture.>

A0432.2\$, Goddess of harvest.

Link: |A0473.1.1\$, Renenet as goddess of fortune (wealth).

Ref.: Ions 113.>

A0437\$, Fertility from corpse of sacred entity (deity, saint, prophet).

Link: |A0127.1\$, Deity dismembered (cut-up). (Osiris). |A0431.0.1\$, Osiris as god of fertility. |D1705\$, *barakah* (blessedness): supernatural [positive] power residing in object, act, or person.

Ref.: Ions 59/(Osiris); Ibn al-Kalbî 44/(Adam's corpse); Tha^Clabî 83/(Joseph's).>

A0437.1\$, Fertility distributed among different regions by burial of organ (body part) in a region. (Osiris).

Link: |D2106.1.4, Multiplication of the corpse of saint when different communities claim the body. |V0515.1.2.2\$, Woman sees a celestial body (moon, star) issue out of her vagina and scatters into various parts of nation (Egypt). Signifies that first savant would come from Egypt, and his knowledge will spread to most countries. |Z0102.1\$, Animal as symbol of fertility.

Ref.: Ions 59-(Osiris').>

A0437.2\$, Fertility distributed among different regions by burial in common water source (Nile). (Joseph).

Ref.: Tha^Clabî 83.>

A0440, God of animals.>

A0450, God of trades and professions.>

A0450.1, God "of many arts".

Link: |A0015.4, Artisan as creator.

Ref.: Ions 105/(Ptah).>

A0451, Artisan-god.

Link: |V0223.10\$, Holy men (saints, prophets) as workmen (craftsmen, tradesmen, laborers).

Ref.: Ions 105/(Ptah).>

A0451.1, God of smith-work.

Ref.: Ions 105/(Ptah).>

A0451.2, God of carpenters.

Ref.: Ions 105/(Ptah).>

A0451.2.2\$, God of ship-building.

Ref.: Ions 105/(Ptah).>

A0451.3, God of handicrafts.>

A0453, Shepherd-god.>

A0454, God of healing.

Link: |G0303.16.8, Devil leaves at mention of God's name. |W0004.4\$, Piety: believing that only God heals.>

A0454.0.1, Angel of healing (Raphael).>

A0454.1, Goddess of healing.>

A0454.3\$, Miraculous healing by deity. Type: 750J\$.

Link: |V0221, Miraculous healing by saints. |V0256, Miraculous healing by Virgin Mary.

Ref.: *DOTTI* 411.>

A0454.3.1\$, Deity heals from spirit-possession. Type: 817*.

Link: |V0090.0.2.1\$, God's word (holy text) cures disease. (Koran, Bible, etc., as medicine).

Ref.: Maspero 178 no. 10; *DOTTI* 449.>

A0460, Gods of abstractions.>

A0461, God of wisdom. [Thoth].

Link: |A0465.3, God of eloquence and learning. [Thoth].

Ref.: R.L. Green 24 89 164/(Thoth); Ions 85-87 114; Simpson 202 n. 6.>

A0461.1, Goddess of wisdom.>

A0462, God of beauty.>

A0462.1, Goddess of beauty.

Link: |A0125.4, Beautiful goddess.>

A0462.3\$, 'God is beautiful and likes beauty'.

Link: |J2203.1\$, Sinful interest in a beautiful person rationalized: 'God is beautiful and loves beauty'.

Ref.: *MITON*; *RAFE* 13 n. 27.>

A0463, God of fate.

Link: |A0189.7.0.2\$, God(s) of destiny. |A0189.8.2\$, Deity as accountant of record of mortal's deeds. |A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead. |N0110, **Luck and fate personified**. |Z0122.7\$, Temporal forces (quasi powers of fate) personified: 'Time' (*ed-Dahr*, *ez-Zamân/Zamàn*, *el-'Ayyâm*).

Ref.: Ions 113/(Shai); Simpson 249 n. 25/(Shay); W.M. Müller 52.>

A0464, God of justice.

Link: |Z0121.5\$, Justice personified.

Ref.: Shamy (el-) *Egypt* 281 no. 36.>

A0464.1, Goddess of justice. [Mayet, Maat].

Link: |A1100.1\$, "Balance and harmony as well as truth": The *Maat/Mayet*-principle of world order. |Z0121.5.1\$, Justice personified as young woman with insignia of impartiality (e.g., blindfold, scales, feather, etc.).

Ref.: Ions 97, 115-16.>

A0464.5\$, 'The balance' of Judgment Day: for weighing religious exercise (soul, heart, etc.). Type: 802A*.

Link: |A0595.3.1\$, Arch-saint threatens to suspend 'the balance' (scales of Judgment Day). |A0661.0.5.1, Soul-bridge: easy for righteous to cross, more difficult for others. |E0410.5\$, 'Grave-judgment'. Grave as precursor of the hereafter: reward and punishment administered inside the tomb. |E0751.1, Souls weighed at Judgment Day. |V0004.1, Religious exercise weighed in balance. [Priest's words outweigh money willed to him]. |W0004.3\$, Pious (just) person motivated by thought of standing before (answering to) God at Judgment Day. |Z0139.11\$, Balance (scales) as symbol of justice.

Ref.: Ions 107 134-36; Maspero 150 no. 8; Tha^Clabî 188; Ibshîhî 18-19; BASSET *Mille* I 177 no. 49/, cf.; *DOTTI* 444; Lane 66; *RAFE* 33 n. 98; Shamy (el-) "Eg. Balladry": "Armanyas" 22 no. 62R; ^CIdwî (al-) 264-65.>

A0465, God of the arts.

Link: |A0015.4, Artisan as creator.

Ref.: Ions 51/(Thot) 92 105/(Ptah).>

A0465.1, God of poetry.

Link: |A0465.1.0.1\$, Demon (satan) of poetry.

Ref.: Shamy (el-) "Eg. Balladry": "Gamîl and Khâlid" no. 12-c/(passim).>

A0465.0.1, The Nine Muses, patronesses of the arts.

Link: |A1464, Origin of literary arts. |E0724.1.2\$, Spirit that inspires artistic creativity (Muse). |F0451.6.3.3.1, Dwarf musician (poet).>

A0465.1.0.1\$, Demon (satan) of poetry.

Link: |A0465.1, God of poetry. |E0724.1.2.1\$, A poet's counter-spirit: inspires poetic creativity. Also labeled a poet's `satan\$, *tâbi*^c ('follower'), etc. |G0303.0.1\$, Other entities labeled `satan'. |Z0117, Poetry personified.

Ref.: Amîn 141.>

A0465.2, God of music.

Link: |A0166.6\$, Musician of the gods. |Z0117.5\$, Music personified.

Ref.: Ions 78/(Ihy), 110-11.>

A0465.2.2\$, Ihy as god of music.

Ref.: Ions 74.>

A0465.2.2.1\$, Ihy born of father-daughter marriage of the gods.

Link: |A0112.1.1, God from father-daughter incest. |A0164.1.2\$, Father-daughter marriage of the gods (demigods, defied humans, etc.).

Ref.: Ions 74.>

A0465.3, God of eloquence and learning. [Thoth].

Link: |A0165.6, Scribe of the gods. |A0461, God of wisdom. [Thoth].

Ref.: Ions 85-87 114.>

A0465.3.0.2\$, Learned person (architect, craftsman, scientist, etc.) as deity -- (e.g., Imhotep, Amenhotep).

Link: |A0141, God as craftsman. |A0503\$, Human being deified (Adamite as a god). |C0062.5\$, Tabu: deification of a being other than The One-God--('asnamah). |V0001.3.3\$, Veneration (worship) of saints (deified humans). |Z0128, Wisdom personified.

Ref.: Ions 113 119-20.>

A0465.3.0.3\$, Culture hero (deity) as architect (e.g., Amenhotep son of Hapu, Imhotep, Seshat, Alexander, etc.).

Link: |A0465.3.1.1\$, Goddess of learning (crafts) and books: (Seshat). |J0191.5\$, Alexander as wise man. |P0455.1.1\$, Skillful architect.

Ref.: Ions 87 106/113/119-(Imhotep) 119-(Amenhotep); Tha^clabî 202.>

A0465.3.1, Goddess of eloquence and learning.

Ref.: Ions 87.>

A0465.3.1.1\$, Goddess of learning (crafts) and books: (Seshat).

Link: |A0465.3.0.3\$, Culture hero (deity) as architect (e.g., Amenhotep son of Hapu, Imhotep, Seshat, Alexander, etc.).

Ref.: Ions 87.>

A0471, God of prophecy.

Link: |A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead.>

A0471.1, Goddess of prophecy.

Link: |A0189.7.0.1\$, Goddess of human destiny. (Maskhonuît/Meshkent).>

A0471.1.1\$, Seven (nine) Hathors prophecy for mortal. Type: 318, cf. 410.

Link: |A0477.3\$, Goddess as midwife: presides at childbirth. (Taurut). |F0311.1, Fairy godmother. Attendant good fairy. |F0312, Fairy presides at child's birth. |M0301.6.2\$, Jinn prophecy death (misfortune).

Ref.: Budge/*Romances* 118 no. A-07 46 no. A-01/cf.; Maspero lvi lv n. 6, 12 no. 1 38 no. 2/cf. 186 no. 13; Simpson 86 n. 1/(determine fate at birth); *DOTTI* 146 198 636.>

A0473.0.1, Angel of poverty.

Ref.: Amîn 1/cf.; M.I. Hassan 27-29.>

A0473.0.2\$, Angel of wealth (fortune).

Ref.: Amîn 1/cf.; M.I. Hassan 27-29 no. 7.>

A0473.0.3\$, `Bursar of [God's] Omnipotence'--dispenses money that seems to be acquired mysteriously.

Link: |D1451, Inexhaustible purse furnishes money. |D2179\$, Money supernaturally produced (by saint). |N0214\$, Needed

money received via mystical means (instructive dream/vision, *hâtif*, mysterious agent, etc.).

Ref.: Nabhânî (al-) I 267 304; *RAFE* 176 n. 640.>

A0473.1, Goddess of wealth.

Ref.: Ions 113.>

A0473.1.1\$, Renenet as goddess of fortune (wealth).

Link: |A0432.2\$, Goddess of harvest.

Ref.: Ions 113.>

A0475, God of love.

Link: |T0001.3.1\$, Two lovers in one bed (the head of each resting on the other's arm) is the best scene in The Compassionate's creation.>

A0475.1, Goddess of love.>

A0475.3\$, Deity (demon, satan) of sexual power (lust).

Link: |A1273.1, Incestuous first parents. |Z0127.2, Lust personified.

Ref.: Ions 110/(Min); Walker-Ismâ^Cîl, 97.>

A0475.3.1\$, Orgiastic cult (ceremony, ritual).

Link: |F0385.2.3\$, Body of person possessed by *zâr*-jinn rubbed (massaged) with sacrificial animal's blood (to placate possessing spirit). |F0950.4, Sickness (madness) cured by coition. |V0001.10.2\$, Veneration of replicas of sex organs (fertility idols). |V0001.2.1.1\$, *zâr* rituals as veneration (worship) of jinn.

Ref.: Ions 109/(Anukt's) 110/(Min's); *RAFE* 101.>

A0475.3.0.1\$, Anuket as goddess of lust.

Ref.: Ions 109.>

A0476, Goddess of chastity.

Link: |A0111.1.1\$, Isis as mother of god (Horus).

Ref.: Ions 58-63.>

A0476.1\$, Goddess remains chaste and faithful to her deceased husband. (Isis).

Link: |T0316\$, Widow with children is expected to remain chaste and unwed (celibate) for the rest of her life.>

A0477, Goddess of childbirth.

Link: |T0584.0.4.1\$, Childbirth assisted by deity (god, goddess).

Ref.: Ions 110-11; Simpson 26 n. 16/(four).>

A0477.1, Goddess of cradle.>

A0477.3\$, Goddess as midwife: presides at childbirth. (Taurut).

Link: |A0132.18.0.1\$, Goddess in form of hippopotamus. (Taueret). |A0471.1.1\$, Seven (nine) Hathors prophecy for mortal. |T0584.0.4, Childbirth assisted by angel.

Ref.: Budge/*Romances* 45-47 no. A-01; Ions 113/(Meshkent); Maspero 37 no. 2-4; Ibshîhî 449/cf./('Omm Kulthûm).>

A0477.3.1\$, Goddess presides over births of kings and queens. (Heket).

Link: |A0132.17.1\$, Goddess in form of frog. (Heket).

Ref.: Ions 109; Maspero 37 no. 2-4 n. 3.>

A0478, God of disease.>

A0478.1, Goddess of pestilence.

Ref.: Budge/*Romances* 71 n. 1 no. A-03/(Sekhmet); Simpson 61 n. 10. (Sekhmet).>

A0481, God of intoxication (or of wine).

Ref.: Ions 110-11.>

A0483, God of mercy.

Link: |A0102.14.1\$, Mercy of God.>

A0483.0.1, Angel of mercy.

Link: |A0102.14.3.1\$, Angels of forgiveness (*as-saflh*). |A0195.1.1.1.1\$, Angel showing no mercy chosen to be angel of death.

Azrael does not heed earth's repeated pleading for mercy: must obey God; he is chosen for the unpleasant task.>

A0483.1, Goddess of mercy.>

A0483.1.1\$, "Lady of Heaven" as goddess of clemency.

Ref.: Maspero 94 no. 4 n. 1.>

A0485, God of war.

Link: |A0198.1\$, Deity joins (directs) war as soon as he issues from mother's womb. |Z0132, War personified.

Ref.: Ions 110-11; Maspero 274 no. 19.>

A0485.0.1\$, Set as god of war.

Link: |A1599.11.1.1\$, Adam's son (Seth) as first war-wager.

Ref.: Ions 65.>

A0485.0.1.1\$, Warlike Set hates peaceful means.

Link: |L0353, Mild brother triumphs over warlike. Survives him and inherits property.

Ref.: Ions 65.>

A0485.0.2\$, Bes as god of war.

Ref.: Ions 110-11; *RAFE* 305 n. 43; Shamy (el-) "Eg. Balladry": Intro. "el-Badawî and Bint-Birrî" no. 56 4.>

A0485.0.3\$, Montu (Mont) as god of war.

Ref.: Ions 92; Maspero lvi n. 4 81 no. 4/(thanked for victory) 81 no. 4 n. 1/(Apollo) 82 91 no. 4 174-75 no. 10/(Horus) 274 no. 19.>

A0485.1, Goddess of war.

Ref.: Ions 106/(Sekhmet).>

A0485.7\$, War deity thanked for victory.

Ref.: Maspero 82 91 no. 4 274 no. 19.>

A0485.8\$, Characteristic behavior of war deity.>

A0485.8.1\$, War deity's love for violence (combat). Type: cf. 2031E\$.

Ref.: *DOTTI* 969/{Egy}>

A0485.8.1.1\$, God (goddess) of war displeased with use of peaceful (non-violent) means to settling disputes (peaceful conquest).

Link: |J0573\$, Futility of war. |L0350, **Mildness triumphs over violence.**

Ref.: Ions 65/(Set).>

A0487, God of death.

Ref.: Ions 75; Simpson 33 n. 7; *RAFE* 46 n. 141.>

A0487.2\$, Azrael (^CIzrâ'il), 'Azrâ'il', '^CUzrâ'in\$', etc.): angel of death. Type: 332, 332G*, 759F\$, 1199.

Link: |E0722.0.2.2\$, Azrael uses his right hand to extract a believer's souls (gently), his left for unbeliever's (severely). |V0233, Angel of death. |V0247.0.1\$, Archangels are the chiefs of angels (*al-ru'asâ'*).

Ref.: Qazwînî I 98; Ibshîhî 650; Basset *Mille* III 171 no. 110; ^CIdwî (al-) 18-20; *DOTTI* 176 178 425 652 714/{lit.}; *RAFE* 46 n. 141.>

A0488, God of destruction.>

A0488.1\$, Set: god of sterility (drought, desert, etc.).

Link: |A0109.5\$, Evil deity (Set). |Z0103.3.1\$, Set (deity): symbol of sterility. |Z0141.3.1\$, Red as symbol of evil (danger, drought, etc.).

Ref.: Ions 63 67; Burton IV 136 n. 1/cf./(Set as "Typhon").>

A0489, Gods of abstractions--miscellaneous.>

A0489.1, Goddess of protection.>

A0489.1.1\$, Selket (Serket) as goddess of protection.

Ref.: Ions 116.>

A0489.4, God of laughter.>

A0489.4.1\$, Bes as god of good humor and merriment.

Ref.: Budge *Gods* II 287-90; Ions 111; *RAFE* 305 n. 43; Shamy (el-) "Eg. Balladry": Intro. "el-Badawî and Bint-Birrî" no. 56 4.>

A0490, Miscellaneous gods of the earth.>

A0491, God of travelers.

Link: |A0413, God of roads (streets).

Ref.: Maspero 207 no. 15/cf.>

A0492, God of metals.>

A0492.1\$, God of minerals ('riches beneath the earth').

Link: |A0300, God of the underworld.

Ref.: Ions 123/(Apis).>

A0493, God of fire.

Link: |T0535.2\$, Conception from kindling fire.>

A0494, Food-goddess.>

A0494.0.1\$, Angel(s) of livelihoods (sustenance).

Link: |A0287.3\$, Archangel Mikâ'il (Michael) as angel of rain and livelihoods. |N0117\$, Livelihood personified.

Ref.: Kisâ'î 7/(Thackston 6-7 no. 3): Shamy (el-) "Arab Mythology" no. 24; Tha^Clabî 199/(Malik).>
 A0494.0.1.1\$, Angel of livelihoods intercedes with God on behalf of living beings whose form(s) he assumes (e.g., human's, animal's, bird's, etc.).

Link: |A0053.0.1\$, Angel as shape-shifter. |V0232, Angel as helper.

Ref.: *MITON*; Kisâ'î 7/(Thackston 6-7 no. 3): Shamy (el-) "Arab Mythology" no. 24.>
 A0497, Echo.

Link: |E0473.1\$, *ṣadâ*: ghost of murdered person in bird-form that cries at the *hâmah* for revenge. |F0963.7\$, Wind blowing against stone images (idols) causes them to howl.>

A0498, Deity of stone.

Ref.: *MITON*.>

A0499, Other deities.>

A0499.8\$, Scorpion-goddess. (Selket).

Link: |V0001.11.8.4.1\$, Idol in form of scorpion.

Ref.: Ions 116.>

A0499.9\$, God (lord) of the desert. (Min/Minn).

Ref.: Ions 110; Maspero 88 no. 4 n. 5.>

A0499.10\$, God of foreigners. (Set).

Ref.: Ions 66.>

A0500-A599, Demigods and culture-heroes.>

A0500, Demigods and culture-heroes.

Ref.: *RAFE* 161 n. 591.>

A0501, Groups of demigods.

Link: |A0841.5\$, *al-'aqtâb*: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ^Cî, al-Jîlanî/'el-Kilânî\$, ed-Disûqî). |F0200.7.3.0.1\$, Clique of jinn. Usually labeled: line (*ṣaff*), household, a number of jinn and their servant or slave).>

A0501.1, Seven demigods.>

A0501.1.1\$, Seven demigoddesses. Type: 318, cf. 318A\$.

Link: |A0100.5.1\$, Groups of deities (gods, goddesses).

Ref.: Maspero lv/cf./(goddesses) 36 no. 2/cf./(goddesses); *DOTTI* 146 148.>

A0501.2\$, Four demigods.

Link: |A0841.5\$, *al-'aqtâb*: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ^Cî, al-Jîlanî/'el-Kilânî\$, ed-Disûqî). |V0220.0.1.2\$, Limited number of cardinal saints may exist at one time or era: one, four, seven, forty, or the like. E.g., four '*aqtâb* (Axes), four '*awtâd* (Pegs), seven '*abdâl* (Substitutes), etc.

Ref.: *RAFE* 162 n. 594.>

A0503\$, Human being deified (Adamite as a god).

Link: |A0167.2\$, *dîwân*: council of deified humans (arch-saints, culture-heroes). |A0465.3.0.2\$, Learned person (architect, craftsman, scientist, etc.) as deity -- (e.g., Imhotep, Amenhotep). |A0510.1, Culture hero as god. |C0062.5\$, Tabu: deification of a being other than The One-God--('asnamah). |L0401\$, Person (Pharaoh, Nimrod, etc.) sets self up as God: fails. |L0420.0.1, Overweening ambition punished. Man sets self up as God.

Ref.: Ions 113 119-20; Shamy (el-) *Egypt* 149 151-52 no. 30: "Arab Mythology" no. 109-3 109-5.>

A0503.1\$, King as god (deity, divine king).

Link: |G0011.0.1.3\$, Divine king as cannibal. He hunts and eats other deities. |V0205, Royal family as sacred.

Ref.: Ions 120; Simpson 269-73/cf.>

A0504, Male virgin demigod.

Link: |F0566.5.1\$, Person (saint) dies virgin ('a boy').>

A0507\$, Culture-heroine: female as culture-hero. Type: cf. 519.

Link: |C0181.0.1\$, Tabu: female (queen) heading government (female as sovereign). |P0551.10.1\$, Woman as military leader (army general)--e.g., Zonobia/al-Zabbâ\$, Ghazâlah, 'The Pearl-Tree,' etc. |T0303\$, The heroically faithful (chaste) female (wife, girl, she-lover, etc.)--(formerly: "The chaste wife"). |V0250.0.1\$, *as-sayyidah* Zaynab: supreme saint (culture-heroine, 'The Lady\$', 'The Chieftainess\$', etc.). |Z0205\$, Heroines of *siyar* (^CUnaytirah)/^Cnaitrah', Dhât al-Himmah, al-Jâziyah, etc.).

Ref.: *DOTTI* 289; Shamy (el-) *Egypt* 151-52 no. 30: Shamy (el-) "Arab Mythology" no. 109-5.>

A0510, Origin of the culture-hero (demigod).>

A0510.1, Culture hero as god.

Link: |A0510.3\$, Culture hero (demigod) comes into being (pre-exists) before he is born.>

A0510.2, Culture hero reborn. Type: cf. 318.

Link: |A0164.1.1.1\$, Deity reborn as his own son via intercourse with own mother. |E0600, **Reincarnation**.

Ref.: *DOTTI* 146.>

A0510.3\$, Culture hero (demigod) comes into being (pre-exists) before he is born.

Link: |T0502.2\$, Person preexists as 'water' (semen, sperm) in father's lions.

Ref.: Budge *Gods* II 194; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56/cf.>

A0511, Birth and rearing of culture-hero (demigod).

Link: |A0198\$, Infant deity (saint) performs as adult as soon as he is born. |A0595\$, Arch-saint as deity--mystically.

|H0045.0.1\$, Recognition of future holy person (or culture-hero).>

A0511.0.1\$, Infancy and childhood of culture-hero (arch-saint).

Ref.: Littmann "il-Bedawî" 69.2ff.>

A0511.1, Birth of culture hero.

Link: |M0311.0.4.2\$, Dream about light issuing out of person: birth of great leader (hero, prophet, savior, etc.).>

A0511.1.1, Culture hero snatched from mother's side.

Link: |A0112.7.5\$, Deity born from mother's side. |T0584.1, Birth through the mother's side--[(Caesarean)].>

A0511.1.0.1\$, Culture hero (deity, saint) born fully grown up (ready to rule, do battle, or the like).>

A0511.1.2, Culture-hero speaks before birth.>

A0511.1.3, Culture-hero incarnated through birth from virgin.

Link: |A0179.5, Deity reincarnated.

Ref.: *RAFE* 167 n. 618, 302 n. 24.>

A0511.1.3.2, Demigod son of king's unmarried sister by her brother. Type: 857\$, 932A\$, 933.

Link: |A0164.1, Brother-sister marriage of the gods.

Ref.: *DOTTI* 476 631 633; *TAWT* 455.>

A0511.1.3.2.1\$, Culture-hero son of sister by her brother. Type: 932A\$, 933.

Link: |A0112.1.2.1\$, Anubis born from brother-sister incest--unsuspecting brother--(Osiris tricked by Nephthys). |L0111.5.1\$,

Child born of brother-sister incest as hero: 'Son of own maternal-uncle'. |T0415.8\$, Sister who desires a son sired by her brother achieves her goal: the unsuspecting brother.

Ref.: *Jâhiz*/(*al-Bayân*) I 103; Shamy (el-) "Eg. Balladry": "Armanyaoas" no. 62R 24/ff.; Aalûcî III 212-13; *DOTTI* 33 477 631 633 634 656/{Syr}; Prym-Socin 170-75 no. 42; Shamy (el-) "Belief Characters" 26-29/cf.; Shamy (el-) "Mythological Constituents of *Alf laylah*" 44-45; *TAWT* 457 no. 49/pt.2.>

A0511.1.3.3, Immaculate conception of culture-hero.

Link: |A0112.0.1\$, Deity conceived (by his mother) after his father's death. |A0112.6, God as son of supreme god. |A0512.3.1\$, Christ as son of God. |T0510.1\$, Procreation without male element (semen). |V0312.0.1\$, Counter-belief: Miraculous Conception (immaculate conception) through God's command.

Ref.: Ions 59, 138/(Isis-Horus/Harpocrates)/(implicit); Cachia 173/170-81; *RAFE* 167 n. 618.>

A0511.1.3.3.1\$, Immaculate conception of culture-heroine.

Link: |A0507\$, Culture-heroine: female as culture-hero.

Ref.: Ions 109/(Hatshepsut's).>

A0511.1.5, Culture hero son of mortal (half-mortal) father.

Link: |A0514\$, Culture hero (heroine) a hybrid.>

A0511.1.6, Culture hero a posthumous child.

Link: |A0112.0.1\$, Deity conceived (by his mother) after his father's death. |L0111.4, Orphan hero. |T0682, Hero a posthumous son.

Ref.: Ions 61/(Horus)/cf.>

A0511.2.3, Culture-hero is hidden in order to escape enemies.

Link: |R0172\$, Rescue of helpless person from danger (enemies) by setting him adrift in box (or the like). (Usually infant or wounded hero). |R0311.1.2\$, Infant hidden in reeds (thorn-hedge).

Ref.: Ions 61, 67/(Horus, Anubis).>

A0511.3, Education of culture-hero.>

A0511.3.2, Culture-hero reared (educated) by extraordinary (supernatural) personages.

Ref.: Ions 61, 67/(by Isis).>

A0511.4.1, Miraculous growth of culture-hero.>

A0512, Parentage of culture-hero.

Link: |P0070\$, **Sherifs: descendants of Prophet Mohammed ('ashrâf, sâdah)**. |V0220.0.11\$, Saint's genealogy (lineage).

|Z0167.0.1\$, Family-tree (genealogy).>

A0512.3, Culture-hero as son of god.

Link: |A0164.9.2.2\$, Pharaoh as son of god--(all pharaohs are sons of god. |A0189.11.1\$, Deity addresses mortal as own child (son, daughter).>

A0512.3.1\$, Christ as son of God.

Link: |A0111.0.1\$, God begets not, nor is God begotten. |A0112, Birth of gods. |A0510.1, Culture hero as god. |V0312.0.1\$, Counter-belief: Miraculous Conception (immaculate conception) through God's command.

Ref.: *MITON*; Shamy (el-) *Egypt* 130 no. 21/cf.>

A0512.3.2\$, Horus as son of god (Ra).

Link: |T0148.1.4\$, "Horus, son of Nut".

Ref.: Ions 61.>

A0512.3.2.1\$, Pharaoh as Horus sun of Osiris.

Ref.: Ions 45/(Ra) 67/(Osiris) 92/(Ra) 110/(Osiris) 123/(Atum/Ra).>

A0512.3.4\$, Mortal as child of god.

Link: |A0514.1\$, Culture hero (demigod) born from sexual liaison between deity and mortal ('son of god').

Ref.: Ions 45-(Ra).>

A0512.3.4.1\$, Mortal pharaoh as son (daughter) of immortal god (Ra).

Link: |V0211.0.1.1\$, Christ as 'Son of God'. |P0507.3\$, Divine king (ruler).

Ref.: Ions 45-46.>

A0512.3.4.2\$, Alexander the Great as son god (Amon-Ra).

Ref.: Ions 96.>

A0512.3.4.3\$, Hatshepsut as daughter of god (Amon-Ra).

Ref.: Ions 90 109.>

A0513, Coming of culture hero (demigod).

Link: |M0311.7\$, Certain person will become nation's savior (deliverer).>

A0513.1, Demigods descend from heaven.

Link: |V0211.11\$, Second Coming of Christ (The 'Awaited-Messiah--*al-mahdî al-muntazar*').>

A0514\$, Culture hero (heroine) a hybrid.

Link: |A0112.9, Gods born by human woman. |A0507\$, Culture-heroine: female as culture-hero. |A0511.1.5, Culture hero son of mortal (half-mortal) father. |A2905.2\$, Jinn: a hybrid. |B0010, **Mythical beasts and hybrids**. |B0014, Other hybrid animals. |B0636, Offspring of human and animal intercourse. |F0305.2, Offspring of fairy and mortal extraordinarily beautiful.>

A0514.1\$, Culture hero (demigod) born from sexual liaison between deity and mortal ('son of god').

Link: |A0164.9.2.1\$, Deity assumes the form of a mortal woman's husband and impregnates her. |A0512.3.4\$, Mortal as child of god.

Ref.: Ions 45, 60/(Imhotep); Maspero 36 no. 2-4.>

A0514.2\$, Culture hero (heroine) from jinn (demon) parent.

Link: |A0188.3\$, Deity marries mortal.

Ref.: Tha^Clabî 174-75: Shamy (el-) "Arab Mythology" no. 121; Damîrî II 21.>

A0514.2.1\$, Bilqis (Queen of Sheba) as offspring of marriage between human father and female jinn-mother.

Ref.: Tha^Clabî 174-75: Shamy (el-) "Arab Mythology" no. 121; Damîrî II 21.>

A0514.4\$, Culture hero (heroine) from angel parent (father).

Link: |F0251.6, Fairies as fallen angels. |T0111.6, Marriage of mortal and angel. |V0236, Fallen angels.>

A0514.4.1\$, Alexander (the 'dual-horned') as offspring of marriage between fallen angel (jinni) and human mother.

Link: |V0236.4\$, Fallen angels become men.

Ref.: Jâhîz I 188; Damîrî II 21.>

A0514.4.2\$, Jurhum as offspring of marriage between fallen angel (jinni) and human mother.

Link: |A0996.1\$, First settlers of region (area). |A1645\$, Origin of Arab tribal subdivisions. |V0236.4\$, Fallen angels become men.

Ref.: Jâhîz I 187.>

A0515, Pair of culture-heroes.>

A0515.1.1, Twin culture-heroes.>

A0515.1.1.1, Twin culture-heroes sired by two fathers.

Link: |A0164.5.1\$, Gods (and goddesses) sired by different fathers born in one pregnancy.>

A0516, Expulsion and return of culture-hero.>

A0517\$, Culture-hero as ruler of the entire world (cosmocrator)--(Alexander, Solomon, etc.).
Link: |D1335.5.2.0.1\$, Magic ring gives power to rule ('ring of kingship'). |P0019.6\$, King (ruler) as conqueror.
Ref.: Maspero 302 no. 23; Tha^Clabî 200: Shamy (el-) "Arab Mythology" no. 104; *MITON*; *Zîr* 4-12.>

A0520, Nature of the culture-hero (demigod).>

A0521, Culture-hero as dupe or trickster.
Link: |V0220.0.6.2.1\$, Saint as trickster (has ability to camouflage, deceive, shift shape, etc.).>

A0522, Animal as culture hero.>

A0522.1, Beast as culture hero.>

A0522.1.1, Dog as culture hero.
Link: |A0132.8, Dog (wolf)-god. |V0001.8.3, Dog worship.>

A0522.1.1.2\$, Deity serves as watch-dog for the gods. (Anubis).
Link: |A0156.7.2.1\$, Lion as 'god's dog'.
Ref.: Budge *Gods* II 189.>

A0522.2, Bird as culture hero.
Link: |A0132.6.1, Bird-god.>

A0522.2.2, Raven as culture-hero.
Link: |J1117.7.1\$, Crow (raven) as trickster.>

A0522.2.3, Hawk as culture-hero.
Ref.: Ions 12y/cf.>

A0522.3, Other animals as culture hero.>

A0522.3.1, Spider as culture-hero.
Link: |A0013.3.1, Spider as creator. |J1117.8.1\$, Spider as trickster.
Ref.: Légey 247-48 no. 69.>

A0525.2, Culture-hero (god) slays his grandfather.>

A0526.6, Culture-hero, when angry, subject to contortions.
Link: |F0873.0.1, Battle rage. Makes army unconquerable. |F1041.16, Extraordinary physical reaction to anger.>

A0527, Special powers of culture-hero.>

A0527.1, Culture-hero precocious.
Link: |V0223.0.3\$, Infant (child) saint has prodigious knowledge.
Ref.: Maspero 174-75 no. 10/(Horus).>

A0530, Culture-hero establishes law and order.
Link: |P0710.1.1\$, First to unify nation--(first to rule over all regions of nation).
Ref.: Shamy (el-) *Egypt* 157-58 279 no. 33.>

A0530.1.1\$, Culture-hero maintains law and order among animals.
Link: |A1101.1.1, Reign of peace and justice (under certain king). |A1105\$, Peace established among the animals.
Ref.: Basset *Mille* III 26 no. 20; Shamy (el-) *Egypt* 157-58 279 no. 33.>

A0531, Culture-hero (demigod) overcomes monster.
Link: |B0011.11.0.1\$, Dragon slain in fight (by dragon-slayer hero).
Ref.: Shamy (el-) *Egypt* 159-60 no. 34.>

A0535, Culture-hero swallowed and recovered from animal.
Link: |C0908.3.1.2.1\$, Whale forbidden to digest prophet (Yûnus/Jonah). |F0911.4, Jonah [(Yûnus)]. Fish ([whale], or water monster) swallows a man. |F0913, Victims rescued from swallower's belly.
Ref.: Tha^Clabî 230.>

A0541, Culture-hero teaches arts and crafts.
Link: |A0542.1\$, Gabriel teaches Adam (and Eve) how to live on Earth. |A1406\$, Culture taught by angel (to Adam and Eve). |P0779.1.0.1\$, Transfer of technology (know-how): introducing an industry and accompaniments to country (region) where it is unknown.
Ref.: Ions 51/(Osiris)/cf.>

A0541.2, Culture-hero as god of agriculture.
Link: |A0430, **God of vegetation**.>

A0542\$, Angel teaches man arts and crafts (culture, how to live on Earth).
Link: |V0232, Angel as helper.
Ref.: Tha^Clabî 23-24; *RAFE* 138.>

A0542.1\$, Gabriel teaches Adam (and Eve) how to live on Earth.
Link: |A0541, Culture-hero teaches arts and crafts. |A1228\$, Man remodeled to provide for terrestrial (earthly) life needs.

|A1414.4.1\$, Acquisition of fire: fetched from hell by Gabriel for Adam. |A1455.3.1\$, Bread-production process learned: from planting to eating. |A1480.1\$, God instructs Adam--while still a clay image, before 'breathing soul' into him--of man's mission and worthiness. |A1585, Origin of laws: division of property in a family. |V0246.4\$, Angel teaches mortal a lesson.

Ref.: Tha^Clabî 23-24.>

A0545, Culture-hero establishes customs.>

A0546, Culture-hero establishes social system.

Ref.: Ions 51/(Osiris civilizes people of First Time).>

A0560, Culture-hero's (demigod's) departure.>

A0564, Remarkable longevity of culture-heroes

Link: |A1323, Long span of life for first man. |D1857.3\$, Culture-hero (Luqmân) lives for the duration of the life-spans of seven (three) eagles (camels, etc.). |F0610.0.6.1\$, Longevity due to wholesome living. |V0229.2.12, Extraordinary longevity of saints.

Ref.: Tha^Clabî 39/(Luqmân); Shamy (el-) "Arab Mythology" no. 110/110-1/cf.; Scelles-Millie *algériennes* 293-95 no. 27.>

A0565, Dying culture hero. The culture hero teaches people how to die by dying himself.

Link: |A1335, Origin of death.>

A0566, Culture hero returns to upper world.

Link: |V0075, Easter.>

A0570, Culture-hero still lives.

Link: |V0001.1.3.2.1\$, Veneration of martyred mortal (prophet, saint). (E.g., ^Cisâ/Jesus, al-Husayn, etc.). |V0075, Easter.>

A0571, Culture-hero [(imam)] asleep in mountain.

Ref.: Qazwînî I 265/(Imam).>

A0573\$, Divinity (holy man, prophet, etc.) lives in Heaven (Paradise).

Link: |A0595\$, Arch-saint as deity--mystically. |V0211.9.1\$, Christ is alive in Heaven ("The Living-Christ"). |V0544.1\$, God (holy man) furnishes replica (a look alike) of person about to be unjustly executed: victim-to-be saved.

Ref.: Ions 20-21/(Osiris) 46; Damîrî I 245.>

A0573.1\$, 'Men of the unknown' (*rijâl al-ghayb*): clique (community) of deceased deified humans believed to be alive in Paradise.

Link: |A0416.1\$, *mudarrak*-axis: arch-saint with assigned *darak* ('precinct,' post--also referred to as *barzakh*). |P0507.1.1\$, Government by arch-saints (deified humans). |V0001.1.2.2\$, Person worshipped (venerated)--deified human.

Ref.: *MITON*.>

A0580, Culture-hero's (divinity's, [imam's]) expected return.

Link: |V0001.1.3.2.1\$, Veneration of martyred mortal (prophet, saint). (E.g., ^Cisâ/Jesus, al-Husayn, etc.). |V0211.11\$, Second Coming of Christ (The 'Awaited-Messiah--*al-mahdî al-muntazar*'). |V0544.1\$, God (holy man) furnishes replica (a look alike) of person about to be unjustly executed: victim-to-be saved.

Ref.: Damîrî I 245/(Hallâj); Laoust *Maroc* 299-300 no. 143.>

A0581, Culture-hero (divinity) returns.>

A0581.1, Culture-hero returns and assists mortals.>

A0581.2, Culture-hero returns and aids followers in battle.>

A0583\$, Culture-hero as demon slayer. (He kills devil, dragon, evil spirit, and the like). Type: 300.

Link: |A0192.1.3\$, Deity slain by holy man. |B0011.11.0.1\$, Dragon slain in fight (by dragon-slayer hero). |D2176.3.3, Evil spirit exorcised by saint. |G0303.16.14, The devil exorcised.

Ref.: Ions 42/(Set slays Apep/Apophis); *MITON*; *RAFE* 302 n. 24; Shamy (el-) *Egypt* 279-81 no. 34.>

A0590, Demigods and culture-heroes--miscellaneous.>

A0592, Culture heroes and descendants.

Link: |L0111.5.1\$, Child born of brother-sister incest as hero: 'Son of own maternal-uncle'. |P0291.2\$, "Your son's son (paternal grand-son) is your son, but daughter's son (maternal grand-son) is not". |T0589.5.1\$, New-born child divine compensation (Cawad/^Ciwad) for recently deceased relative. |U0005\$, Successor unlike predecessor. |U0006\$, Successor surpasses predecessor.

Ref.: Jâhîz I 21-22; *DOTTI* 630 631 634; Hein-Müller *Mehri-Hadramî*: *SAE* IX 109-11 no. 41; Prym-Socin 170-75 no. 42; *RAFE* 159 n. 587; Rhodokanakis *Zfâr*: *SAE* VIII 121-22 no. 104.>

A0595\$, Arch-saint as deity--mystically.

Link: |A0573\$, Divinity (holy man, prophet, etc.) lives in Heaven (Paradise). |A0511, Birth and rearing of culture-hero (demigod). |V0001.1.2.1\$, Veneration of invulnerable culture-hero (saint, arch-saint). (e.g., es-Sayyid el-Badawî, ^CAlî, etc.). |V0001.3.3.1\$, Saint as "Little god".

Ref.: *DOTTI* 429/{Egy}; Shamy (el-) *Egypt* 149; Shamy (el-) "Arab Mythology" no. 109-3.>

A0595.0.1\$, Holy man (saint) as culture-hero (demigod).

Link: |Z0205\$, Heroines of *siyar* (^CUnaytirah/)Inaitrah\$, Dhât al-Himmah, al-Jâziyah, etc.).>

A0595.0.1.1\$, Imam Ali (ibn Abi Tâlib) as culture-hero (demigod).

Link: |A0167.2\$, *dîwân*: council of deified humans (arch-saints, culture-heroes). |V0250.0.1\$, *as-sayyidah* Zaynab: supreme saint (culture-heroine, 'The Lady\$', 'The Chieftainess\$', etc.).

Ref.: Burton II n. 278/("pocket Hercules"); *RAFE* 144 n. 522; Shamy (el-) *Egypt* 153-58.>

A0595.1\$, Arch-saint proclaims himself a divinity: "I am God".

Link: |V0462.8.0.2\$, *shath*: philosophical unorthodoxy due to ascetic immersion.

Ref.: *RAFE* 21 n. 55, 305 n. 42; HE-S: Suhâj/Doha 86-5 1-2-12.>

A0595.1.1\$, Arch-saint proclaims his fusion (immersion) with the divine: "I am the Throne, the Tablet, the Pen, [etc.]".

Ref.: *RAFE* 305 n. 42; HE-S: Suhâj/Doha 86-5 1-2-12.>

A0595.3\$, Arch-saint threatens to render heaven and hell inoperative.

Link: |A0127.3.1\$, Mortal threatens god.

Ref.: *RAFE* 298 n. 6, 305 n. 42; HE-S: Suhâj/Doha 86-5 1-2-12.>

A0595.3.1\$, Arch-saint threatens to suspend 'the balance' (scales of Judgment Day).

Link: |A0464.5\$, 'The balance' of Judgment Day: for weighing religious exercise (soul, heart, etc.).

Ref.: *RAFE* 305 n. 42.>

A0596\$, Arch-saint larger than the world (life).

Link: |Z0113.1\$, Life (the world) personified as a beautiful young woman.

Ref.: *DOTTI* 429/{Egy}; Littmann "il-Bedawî" 108.288.>

A0596.0.1\$, Arch-saint holds *ad-dunyâ* ("the world", life) in his hand, under his foot, tied to his hair, or the like.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 14.>

A0596.1\$, Belly of arch-saint contains another world (towns, shops, etc.)--('kirsh es-Sayyid' [el-Badawî]). Type: cf. 425L.

Link: |F0133.6\$, Otherworld inside body of a person. |F0133.7\$, Otherworld inside body of supernatural being. |F0521.3.5\$, Man with padlock and key on his chest (thigh, or other parts of the body). |F0559.6, Extraordinary stomach. |F0632, Mighty eater. Eats whole ox at time, or the like. |F0911.6, All-swallowing monster.

Ref.: *DOTTI* 207.>

A0596.2\$, Living quarters or gardens and parks on other parts of arch-saint's body (shoulder, back, etc.).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 6.>

A0600-A899, COSMOGONY AND COSMOLOGY.>

A0600-A699, The universe.>

A0600-A649, CREATION OF THE UNIVERSE.>

A0600, Creation of the universe.

Link: |A0005.1.1\$, News of beginning of Creation (Genesis) announced.

Ref.: Tha^Clabî 3-5.>

A0600.1\$, Universe created in the likeness of a model.

Link: |A0152.0.1\$, Universe as replica of God's throne: throne contains the model (*mithâl*: prototype, archetype, mold) for every one of His creations.

Ref.: Tha^Clabî 9/cf./("al-)arsh is *timthâl* for all creation").>

A0600.1.1\$, The model-world ("Câlam al-mithâl"): perfect forms of all created entities (humans, animals, plants, objects, forces of nature, etc.). The world (life) was created in its likeness.

Link: |A0152.0.1\$, Universe as replica of God's throne: throne contains the model (*mithâl*: prototype, archetype, mold) for every one of His creations. |B0001.1, Angels of animals. Each kind of animal has its angel in heaven.

Ref.: Tha^Clabî 3 8-9: Shamy (el-) "Arab Mythology" no. 5; Nabhânî (al-) II 26-27.>

A0601, Universe created in specified time and order.

Link: |A0631.0.1\$, Pre-existing God without universe (world).

Ref.: Tha^Clabî 5 9/cf.: Shamy (el-) "Arab Mythology" no. 20; Ibn-al-Athîr I 8: "Arab Mythology" no. 20-2.>

A0601.0.1\$, Days (hours) of creation.

Link: |M0300.6.1\$, Commencing or avoiding major activities (e.g., marrying, travelling, building etc.) timed to correspond to certain day of Creation or first occurrence of the activity concerned.

Ref.: Tha^Clabî 5: Shamy (el-) "Arab Mythology" 9 no. 20/cf. 20-1; Ibn-al-Athîr I 9/cf./(euphemistic); Boqarî 154.>

A0601.0.1.1\$, Creation begun on Saturday.

Ref.: Tha^Clabî 5 9/cf.: Shamy (el-) "Arab Mythology" no. 20.>

A0601.0.1.2\$, Creation begun on Sunday.

Ref.: Tha^Clabî 9: Shamy (el-) "Arab Mythology" no. 20-1.>

A0601.2, Universe created in six days.>

A0601.3\$, Universe created in seven days.

Link: |A0610.3\$, Creation of universe in sequence: one entity created on certain day or hour, then another.

Ref.: Tha^Clabî 9/cf.>

A0602\$, Creation of the letters of the alphabet (Arabic), and of numerals.

Link: |A1482, Origin of language. |D1273.6, Magic alphabet. |D1476.5\$, Demon-servant (genie, afrit, etc.) of magic object furnishes slaves. |Z0119.1\$, Letters of the alphabet personified.

Ref.: *RAFE* 29 n. 81.>

A0602.1\$, The letter 'alif ("A") as the first created letter.

Link: |A1482, Origin of language. |D1273.6, Magic alphabet.

Ref.: *RAFE* 29.>

A0602.2\$, Assignment of supernatural beings (angels and jinn) as servants (*khuddâm*) of each letter of the alphabet, number, and time period.

Link: |A0729.0.1\$, Gods (angels) assigned to time periods (hour, day, week, etc.). They manage its affairs and passage.

|D1420.0.1\$, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--('servant' controlled by object's owner).

Ref.: Tabarî I 66.>

A0602.2.1\$, 'Science of letters' (Cilm al-hurûf): harnessing supernatural beings through knowledge of the characteristics of the 'servants' of letters (and numbers) that constitute their names.

Link: |A0185.3.1\$, God teaches vivified head of Adam to utter first words. |D1266.1, Magic writings (gramerye [gramarye], runes). |D1273.6, Magic alphabet. |D1766, Magic results produced by religious ceremony. [sihr nûrânî, ^Culwî (upper magic, theurgy)]. |F0883.6\$, Mysterious writing (non-magical). |M0302.8.1\$, Prophesying by opening holy book. (Bibliomancy: *fath al-kitâb*). |V0235.0.3\$, Angel invoked by properties of letters of the alphabet and numbers--('magic'). |Z0119.0.2\$, Word believed to have capacity (power) to create. (Blasphemous belief, [cf., superorganic view]).

Ref.: Lane 260-62; *RAFE* 14 n. 29.>

A0603\$, Time of creation of the Universe (age of the universe).

Ref.: Basset *Mille* III 76 no. 54.>

A0604\$, Creation of destiny (*al-qadar*, *al-'aqdâr*: determination of fate).

Link: |M0300.6.1\$, Commencing or avoiding major activities (e.g., marrying, travelling, building etc.) timed to correspond to certain day of Creation or first occurrence of the activity concerned. |N0190\$, **Fate's inexplicable inequalities (injustices)**.

|V0318.0.1.5\$, Fate was written as an expression of God's Knowledge not His Will. Consequently man has freewill.

@V0318.1\$, Submission to fate (God's prejudgment: *qadâ*\$, *qadar*) a mark of true faith.

Ref.: Tha^Clabî 9-10: Shamy (el-) "Arab Mythology" no. 3-1/(var.); *RAFE* 25 n. 67.>

A0604.1\$, Tablet of destiny (fate).

Link: |A1417, Theft of tablets of fate. From heaven by bird Zu.

Ref.: Tha^Clabî 3 10: Shamy (el-) "Arab Mythology" no. 3-1/(var.) 5; Ibn-Kathîr I 14; Basset *Nouveaux* 70-71 no. 95; Galley *Badr* 258-62 no. 7; Hanauer 3; *RAFE* 25 n. 67.>

A0604.1.0.1\$, Attributes of the Tablet of destiny (size, substance from which it is made, etc.).

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5; *RAFE* 25 n. 67, 297 n. 3.>

A0604.1.1\$, Tablet of destiny "filled" after fate has been determined at creation.

Link: |N0101, Inexorable fate. [*qadâ*/\$*qadar*].

Ref.: Kisâ'î 6/(Thackston 5 no. 1): Shamy (el-) "Arab Mythology" no. 3; *RAFE* 25 n. 67, 297 n. 3.>

A0604.2\$, The Pen of destiny.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 3-1/(var.) 5; Hanauer 3; *RAFE* 25 n. 67; Shamy (el-) "Mental Health" 26-27.>

A0604.2.0.1\$, Attributes of the Pen of destiny (size, substance from which it is made, etc.).

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5; *RAFE* 25 n. 67.>

A0604.2.1\$_ (formerly, A0604.2\$), The Pen recorded fate on the Tablet of destiny. Type: cf. 934D.

Link: |A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead. |V0318\$, Fatalism. Belief in

predestination, not free-will.>

A0604.2.1.1\$, First predestined ('written') thing.>

A0604.2.1.1.1\$, First predestination: 'In the name of God the Merciful, the Compassionate!'.>

Link: |A0185.3.1.1\$, First words uttered by Adam: "Thank God the Lord of the Universe".

Ref.: Tha^Clabî 10: Shamy (el-) "Arab Mythology" no. 3-1.>

A0604.2.2\$, Pen of destiny runs dry after fate has been determined at creation.

Link: |N0101.0.1\$, 'The pen has [already] run with His Judgment'.

Ref.: Kisâ'î 6/(Thackston 5 no. 1): Shamy (el-) "Arab Mythology" no. 3; *RAFE* 297 n. 3.>

A0604.2.3\$, Pen of destiny writes with light (instead of ink produces--produces luminous writing, words, letters, etc.)>

A0604.3\$, *maktûb*, *muqaddar*, *qismah* (written, predestined, kismet)--one's fated lot. Type: 318, 430B\$/930G\$, 460A, 745A, 883C,/960C\$, 930, 934A, 934D, 938B, 946F\$, 947B\$, cf. 774S\$, 832.

Link: |A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead. |T0100.0.1.3\$, "Marriage is *qismah* and *nasîb* (i.e., predestined). |N0100.0.1\$, 'Luck' as non-sacred entity: e.g., *bakht*, *hazz* (luck), *zahr* (dice), *zaman* (Time). |N0100.2\$, Predestined sinning (fornication, theft, killing, or the like). |N0101.0.1.1\$, 'Destiny cannot be erased (altered, escaped)'. |U0169.3\$, You reap what you sow, 'Time' (fate) not to be blamed. |Z0063.2.9.1.1\$, Inseparability: to be one's predestined lot (kismet, fate, etc.).

Ref.: Budge/*Romances* 103 no. A-05/(Thoth--drawing); Maspero 191 no. 13; Kisâ'î 6/(Thackston 5 no. 1): Shamy (el-) "Arab Mythology" no. 3; Slyomovics 68, 74/cf.; *DOTTI* 146 209 229 406 433 524 621 635 644 646 649 651/{lit.}; *MITON*; *RAFE* 297 n. 3; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>

A0604.3.0.1\$, God's Commands issued in written form (recorded by Pen of Destiny on Tablet of Destiny) and transmitted down to appropriate agent (angel) for execution.

Link: |V0247.1.2\$, Chain of command among angels. |V0249.9\$, Angels with specific assignments: 'Angel of such and such'.

Angel controls the elements, insects, disease, etc.

Ref.: Kisâ'î 12-13/(Thackston 12-15 no. 5): Shamy (el-) "Arab Mythology" no. 5-1.>

A0604.3.1\$, Origin of sinning (depravity).

Link: |A1556, Origin of sexual restrictions. |A1587, Origin of tabus. |T0008, Sexual desire as original sin. |U0230.0.3\$, Sinning is preordained (predestined). |V0315.0.1\$, Repentance (*al-tawbah*) was created to countervail sinning.

Ref.: *MITON*.>

A0604.3.1.0.1\$, Iblis (Satan) as the first sinner.

Link: |A0054.3.3\$, Arrogance (conceit) caused angel Eblis to become Satan.

Ref.: *MITON*.>

A0604.3.1.1\$, Sinning (disobedience to God) preordained at creation.

Link: |N0101.5.1\$, 'Caution does not prevent [(alter)] fate'. |U0230.0.3\$, Sinning is preordained (predestined).

Ref.: Tha^Clabî 21-22/(21): Shamy (el-) "Arab Mythology" no. 43.>

A0604.3.1.1.1\$, Of the Earth clay from which mankind is to be fashioned, God deposits half in Paradise and half in Hell.

Link: |A1241.5.2\$, Man made from clay brought by Azrael (Death).

Ref.: Kisâ'î 22-23/(Thackston 23 no. 8): Shamy (el-) "Arab Mythology" no. 37.>

A0604.3.1.2\$, Creation from Adam's loins of future peoples predestined for paradise, or predestined for hell.

Link: |A1231.3.1\$, Adam's progeny on earth: children born to Adam and Eve after their descent. |C0061.5\$, Tabu: not accepting fate (destiny: God's preordained judgment). |T0502.2\$, Person preexists as 'water' (semen, sperm) in father's loins. |V0318\$, Fatalism. Belief in predestination, not free-will. |Z0084.1.6.2\$, Cursing the 'back' (loins) that ejaculated one into being. |Z0122.7\$, Temporal forces (quasi powers of fate) personified: 'Time' (*ed-Dahr*, *ez-Zamân/Zamàn*, *el-'Ayyâm*).

Ref.: Kisâ'î 75/(Thackston 81-82 no. 35): Shamy (el-) "Arab Mythology" no. 70; Tha^Clabî 24; Damîrî II 117.>

A0604.5\$, Creation of accompaniments of destiny: mostly Adamite-bound (also jinn-bound).

Link: |A1200, Creation of man. |V0002.1\$, Jinn and humans are required to worship God.

Ref.: Tha^Clabî 9.>

A0604.5.1\$, Creation of life spans. Type: 828.

Link: |A1323, Long span of life for first man. |A1337.0.1.2\$, Diseases as cause of death created by God so as to protect angel of death (Azrael) from being hated by humans.

Ref.: Tha^Clabî 9.>

A0604.5.0.1\$, "Every soul must taste death"--(Divine decree). Type: 332.

Link: |U0250.0.1\$, Death is inevitable.

Ref.: Burton V 166, cf. *Alf* I 129/Burton II 9 n. 1.>

A0604.5.1.1\$, A creature does not live a day (an hour) more or less than predestined lifespan. Type: 828.

Link: |V0540.1\$, New lifespan willed ('written') by God for mortal (creature).>

A0604.5.1.1.1\$, "Child destined to live for two days does not live for three".

Ref.: Taymûr no. 33.>

A0604.5.2\$, Creation of livelihoods.

Link: |A0189.7.1\$, 'God forgets no one': every creature gets a predestined livelihood. |N0100.1.1.1\$, Livelihoods are not earned according to a creature's actions--(they are preordained). |N0194\$, Good fortune interrupted (by deity) due to misunderstanding (mistake).

Ref.: *MITON*; Tha^Clabî 9.>

A0604.5.2.1\$, Livelihoods created before 'things' (creatures).

Link: |E0190.5\$, Resuscitated person cannot remain alive because his predestined livelihood had already been consumed (during his normal lifetime). |J2068.3\$, Acquiring livelihood (making a living) requires action.

Ref.: *MITON*; Tha^Clabî 9: Shamy (el-) "Arab Mythology" no. 20-1.>

A0604.5.2.2\$, Lifespan tied to predestined livelihood: creature dies when preordained livelihood has been exhausted. Type: 792\$.

Link: |A0661.0.1.1.4\$, 'Door of Livelihood': from heavens to Earth. A creature's preordained sustenance is sent down from heaven via that door; it is shut when that creature's lifetime expires. |E0190.5\$, Resuscitated person cannot remain alive because his predestined livelihood had already been consumed (during his normal lifetime). |Q0553.5, Punishment: small catch of fish for child-murderers. [Parents kill their child to have more fish for themselves. Their catch is miraculously reduced].

Ref.: *DOTTI* 444; *MITON*.>

A0604.5.2.3\$, Creation of livelihoods for certain creatures.>

A0604.5.2.3.1\$, Livelihoods for creatures of the sea created on fourth day of Creation.

Ref.: Kisâî 9/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 14.>

A0605, Primeval chaos.

Link: |A0810, **Primeval water**: In the beginning everything is covered with water.

Ref.: Ions 39 104 105 115; W.M. Müller 47.>

A0608\$, Determination of *al-halâl* (the licit, legitimate) and of *al-harâm* (the illicit, sinful) for man.

Link: |A1410.0.2\$, Humans may use other creatures only for purposes permitted by God (legitimate purposes). |C0001.1\$, *al-harâm*: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: *al-halâl* (the licit or legitimate, permitted by God). |J0235\$, Choice between licit and illicit objects or acts--former little (difficult), latter large (easy). |V0002.1\$, Jinn and humans are required to worship God.

Ref.: Boqarî 60 105; *MITON*; *RAFE* 14 n. 31; Shamy (el-) *Egypt* 82-03 no. 11/cf.>

A0610, Creation of universe by creator. The creator is existing before all things.

Ref.: Simpson 191; Basset *Mille* II 460-62 no. 165; Farrân (al-) and Son "Al-Fann al-^Cazîm Y" 14/(ballad).>

A0610.2, Creation of heavens, earth, and hell.

Ref.: Kisâî 17-19/(Thackston 16-18): Shamy (el-) "Arab Mythology" no. 26.>

A0610.2.1\$, Creation of Paradise (heavens).

Link: |A0664.1\$, Paradise is located in the sky. |A0671.0.2, Creation of hell.

Ref.: Kisâî 17-19/(Thackston 16-18): Shamy (el-) "Arab Mythology" no. 26.>

A0610.3\$, Creation of universe in sequence: one entity created on certain day or hour, then another.

Link: |A0601.3\$, Universe created in seven days.

Ref.: Tha^Clabî 5; Tha^Clabî 9: Shamy (el-) "Arab Mythology" no. 20-1.>

A0610.4\$, Earth emerges gradually out of celestial sea (primeval waters).

Link: |A0651.4\$, Celestial jet-stream: sea revolving between the sky and Earth.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5; Wickett 100/cf.>

A0611, Fiat creation. Universe created at command of creator.

Link: |V0008.1\$, Obedience to God (deity): unquestioning compliance with divine commandments.

Ref.: Ions 42/("authoritative utterance"--"command and Y divine (or royal) decree").>

A0611.0.1.1\$, Creator's command: "Be!"--it becomes ("*kûn!*" *fa-yakûn*).

Link: |A1873.2\$, Camel created by God's Command: "Be!". |A1877.0.1.1\$, Ox created on Earth by God's command: "Be!". |D1273.6.1.1\$, The power of the letter "Kâf" (k) and the letter "Nûn" (n); i.e., "Kon" ("Be"). |V0312.0.1\$, Counter-belief: Miraculous Conception (immaculate conception) through God's command. |Z0119.0.2\$, Word believed to have capacity (power) to create. (Blasphemous belief, [cf., superorganic view]). |Z0183.2.1.1\$, Child named "Predestined: Thus-it-Became"

("Qudiya-fa-kân"), "What-was-has-Been" ("Kâna-mâ-kân").
Ref.: Ions 42 114/(Hu's: "Authoritative Utterance", "motive force behind creation"); Kisâ'î 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-5; Tha^Clabî 3: "Arab Mythology" no. 5, Tha^Clabî 242 214/(creation of Christ); Damîrî I 244 148/cf.; Burton III 317 n. 2/("borrowed from Egyptians"); MITON; RAFE 175; Shamy (el-) "Mythological Constituents of *Alf laylah*" 28 45.>
A0611.0.1.1.1\$, Christ (Jesus) as "The Word of God".
Link: |A1214.1\$, The perfected embryo: conception of Hatshepsut. Fetus created (formed, fashioned, designed) apriori, and then implanted into woman's womb for completion of pregnancy. |T0148.1.6\$, "Jesus son of Mary". |V0211, Christ. |V0312.0.1.1\$, Jesus as materialization of "God's word (*kalimatu Allâh*)".
Ref.: Burton V 238 n. 3/(Jesus).>
A0611.0.2\$, Creation by 'The Hand of Omnipotence (*yad al-Qudrah*)'. (God created certain things via this divine entity).
Link: |A0102.4.0.1\$, The Hand of Omnipotence (*yad al-Qudrah*).
Ref.: MITON.>
A0611.0.3\$, Creator's proportionate creation (in definite measurements).
Link: |A1300.0.1\$, God made a reason (cause) for everything.>
A0611.0.4\$, God--though omnipotent--creates one thing from another.
Link: |A1440.5.1\$, Craftsman's (artist's) creativity is no innovation (creation).
Ref.: MITON.>
A0612, Creation: materialization of creator's thinking.
Ref.: Budge/*Romances* 150 no. A-11; Ions 105/(Ptah's speculation).>
A0613, Creation: from creator's tears.
Link: |A1211.4, Man made from creator's eye.
Ref.: Ions 37.>
A0613.1\$, Mankind from creator's tears.
Link: |A1212, Man created in creator's image. |A1271.3, First parents children of god.
Ref.: Ions 32 37 41 106; Wickett 220.>
A0615, Universe as offspring o creator.>
A0615.1, Universe from creator's masturbation [Y].
Link: |A2925\$, Generation (creation) of devils (satans) from Satan's masturbation (intercourse with self).
Ref.: Ions 26; Wickett 113/cf./(spittle).>
A0616\$, Universe created from molten gem, (and from smoke and steam rising therefrom).
Link: |A0654.1.2\$, Origin of water. |A0701.5\$, Sky created from smoke. |A0704.0.2\$, Materials of which the seven skies are created: each made from different material. |A0834\$, Earth created from fumes of boiling water.
Ref.: Kisâ'î 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha^Clabî 3: "Arab Mythology" no. 5; Qazwîni I 17.>
A0618, Universe created by various activities of creator.>
A0618.2, Universe created by [creator's] spitting.
Ref.: Wickett 113.>
A0620, Spontaneous creation of universe.>
A0625.2, Raising of the sky.
Link: |A0151.9, God originally resident among men. |A0665.1, God of space upholds sky. [Shu,]. |M0169.1\$, Threat to collapse sky (heaven) on Earth.
Ref.: Ions 46-47 48; W.M. Müller 30; Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5.>
A0625.2.1.1\$, Heaven and earth originally layers of one mass: ripped (peeled) apart by deity.
Link: |A0626.1\$, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere). |A0701.0.1.1\$, Firmament (and earth surface) formed when sky was separated from earth.
Ref.: Ions 46/cf.; Kisâ'î 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha^Clabî 3: "Arab Mythology" no. 5; Qazwîni I 17; RAFE 27 n. 76.>
A0625.2.5, After sky is lifted, plants and shrubs begin to grow.
Link: |A0164.8.1\$, Incestuous jealousy among gods (culture heroes).
Ref.: Ions 46/cf.>
A0626\$, Sky-sister, earth-brother.
Link: |P0253, Sister and brother.
Ref.: Ions 46-47.>

A0626.1\$, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere).

Link: |A0164.8.1\$, Incestuous jealousy among gods (culture heroes). |A0216, God of the air. |A0665.1, God of space upholds sky. [Shu]. |A0625.2.1.1\$, Heaven and earth originally layers of one mass: ripped (peeled) apart by deity. |A0702.5.1\$, Marriage of brother Earth and sister Sky (Geb and Nut). |A1225.1, First couple organically united. Like Siamese twins. |A1297.1\$, Cain killed Abel in order not to lose own twin sister as wife. |T0587.0.1\$, Twin brother and sister. |Z0186.9.4.1\$, Sky on top, Earth at bottom = female on top, male underneath (during coition).

Ref.: Ions 46-47.>

A0630, Series of creations. The present universe is the last of a succession of creations.

Link: |A0610.3\$, Creation of universe in sequence: one entity created on certain day or hour, then another.>

A0630.1\$, Chain (cycle) of derivative creations.

Link: |A1275.1, Creation of first woman from man's rib. [Adam's rib]. |Z0040.1\$, Life-death cycle: from grain, to flour, to dough, to bread, to excreta (human's and animal's), to plant eaten by animals, to milk and butter, to flesh and blood.>

A0630.1.1\$, Adam created from clay (mud), mud from foam (*zabad*), foam from sea, sea from darkness, darkness from bull, bull from whale, whale from rock, rock from ruby (gem), ruby from water, water from [God's] Omnipotence (*al-Qudrah*).

Link: |A0651.3.1, Seven worlds above and below. An angel upholds the Seven Worlds on his shoulders. Under him in turn are: rock, bull, fish [(whale)], vast sea, air, fire, and serpent. |A2810.1\$, Plant from paradise eaten by animal on Earth: animal's excreta become beneficial goods (products).

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 3/cf./ (Creator of Eve from mud).>

A0630.2\$, Things God created prior to creating man (creatures, *al-khalq*).

Link: |H0502.1, Test of religious learning.

Ref.: *MITON*.>

A0630.2.1\$, Five things created before Creation: (water, dust/dirt, sleep, darkness, fruits).

Link: |A0102.1.2.1\$, Five things known only to God: Time of End of world (*al-sâ^Cah*), when and where rain will occur, [gender of] what is in wombs, one's future earnings, place of one's death.

Ref.: *MITON*.>

A0631, Pre-existing world of gods above. Such a world is assumed before the real creation of the universe. [Y].

Ref.: Ibn-al-Athîr I 8/cf.: Shamy (el-) "Arab Mythology" no. 20-2.>

A0631.0.1\$, Pre-existing God without universe (world).

Link: |A0601, Universe created in specified time and order.

Ref.: Tha^Clabî 5 9/cf.: Shamy (el-) "Arab Mythology" no. 20; Ibn-al-Athîr I 8; Ibn-al-Athîr I 8: Shamy (el-) "Arab Mythology" no. 20-2.>

A0633, Earlier universe opposite of present. Everything in the earlier world was the reverse of the present world.

Link: |A0855, Opposite of present. Everything on the earth--courses of rivers, height of mountains, human reproduction, etc.--are at first the reverse of the present condition.>

A0640, Other means of creating the universe.>

A0641, Cosmic egg. The universe brought forth from an egg.

Ref.: Ions 24 37 46 48 85 94.>

A0647, Universe from cosmic fowl.

Ref.: Ions 24 37.>

A0647.1\$, Universe from egg of cosmic goose: "The Great Cackler".

Link: |A0814.9.1\$, World (universe) from scarab's egg.

Ref.: Ions 24 37 46 48 85 94.>

A0650-A699, NATURE OF THE UNIVERSE.>

A0650, The universe as a whole.>

A0650.0.1\$, God's Power (Will, Volition, etc.) supports the universe (and regulates its functions).

Link: |A0102.4, Omnipotent god. [Almighty God]. |A0840, **Support of the earth**. |V0318.1.2\$, Believing that nothing occurs without God's Will.

Ref.: Kisâ'î 7/(Thackston 6-7 no. 3): Shamy (el-) "Arab Mythology" no. 24; *RAFE* 298 n. 5.>

A0650.1\$, The suspension (support) of the universe.

Link: |A0840, **Support of the earth**.

Ref.: *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1.>

A0650.1.1\$, The world is suspended within the universe by the movement of a celestial animal (whale, serpent).

Link: |A1082.3.2\$, End of world comes when Leviathan (Whale) encircling the world catches its tail. (Earth's movement would stop). |A1099.5\$, World (Earth) destroyed by falling off its support (pushed out of its orbit).

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; *RAFE* 26 n. 74.>

A0650.1.2\$, The world is suspended within the universe by a celestial viper (named Falaq).

Link: |A0152.4.1\$_(formerly, A0156.6.1\$), God's throne surrounded by serpent (viper) so as to stabilize it. |A0671.0.1.1.4\$, Hell is presently located inside the belly of celestial reptile (viper, Midgard Serpent, or the like). |B0843.1.0.1.1\$, Vipers live one thousand years.

Ref.: *MITON*; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1.>

A0651, Hierarchy of worlds. [Cosmological stratification].

Ref.: W.M. Müller 366 n. 7; *RAFE* 49 n. 155.>

A0651.1.4, Seven heavens.

Link: |A0704\$, Seven strata of sky, ('seven skies').

Ref.: *MITON*; Kisâî 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha^Clabî 7-9: "Arab Mythology" no. 17; Ibn-Kathîr I 29-38; *RAFE* 49 n. 155.>

A0651.2, Series of lower worlds.>

A0651.2.3, Seven lower worlds.

Link: |A0874\$, Seven strata of earth. |Z0071.5.2.5\$, Series (combinations) of seven topographical features of earth (seven mountains, seven valleys, seven seas, etc.).

Ref.: Tha^Clabî 4-5: Shamy (el-) "Arab Mythology" no. 11.>

A0651.3, Worlds above and below.

Ref.: *MITON*.>

A0651.3.1, Seven worlds above and below. An angel upholds the Seven Worlds on his shoulders. Under him in turn are: rock, bull, fish [(whale)], vast sea, air, fire, and serpent.

Link: |A0842.3\$, Angel supports Earth on his shoulders. (He was created for that task).

Ref.: Kisâî 10-11/(Thackston 9-10): Shamy (el-) "Arab Mythology" no. 13; Tha^Clabî 3: "Arab Mythology" no. 5; Damîrî I Damîrî I 180: "Arab Mythology" no. 12; Ibshîhî 460-61; Amîn 220 (passim); Chauvin VII 58 no. 77 n. 1; Hanauer 6; *RAFE* 26 n. 74.>

A0651.4\$, Celestial jet-stream: sea revolving between the sky and Earth.

Link: |A0610.4\$, Earth emerges gradually out of celestial sea (primeval waters). |A0720.3\$, Intensity of sun's heat reduced to enable development of life on Earth. |A0726.0.2\$, Sun traverses sky ocean in barque (boat). |A0737.12\$, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea.

Ref.: Tha^Clabî 12.>

A0651.4.0.1\$, Celestial ocean (sea). ("Nun").

Link: |A0669.5.1.1\$, "Nûn": the cosmological whale. |A0726.0.2\$, Sun traverses sky ocean in barque (boat).

Ref.: Ions 24 50 99.>

A0651.4.1\$, Celestial sea filters intensity of sun's and moon's brightness.

Link: |A0965.5.1\$, Mountain of ice shields earth from heat of hell's fire.

Ref.: Tha^Clabî 12.>

A0651.7\$, Celestial reservoir ('barrier') of darkness.

Link: |A1174.5\$, Night-darkness from celestial reservoir of darkness.

Ref.: Tha^Clabî 13 201-202: Shamy (el-) "Arab Mythology" nos. 32 107; Damîrî I 180-81/cf.: Shamy (el-) "Arab Mythology" no. 12.>

A0652, World-tree. Tree extending from lowest to highest world.

Ref.: *RAFE* 43 n. 135.>

A0652.3, Tree in upper world.

Ref.: Ions 132-33; *RAFE* 43 n. 135.>

A0652.3.0.1\$, "Tree of Heaven". Its fruits are the foods of the gods and give them immortality.

Link: |A0153.2.2\$, Fruit of Tree of Heaven as food of the gods.

Ref.: Ions 114 132-33; *RAFE* 43 n. 135.>

A0652.3.1\$, *Sidrat-al-Muntahâ*: the Lote-tree of the Extremity of the universe. (Zizyphus lotus).

Ref.: Kisâî 73/(Thackston 78 no. 33): Shamy (el-) "Arab Mythology" no. 66; Tha^Clabî 10; Ibn-Kathîr I

41; Damîrî II 206; Burton V 393 n. 2; Lane 471 513; *MITON*; *RAFE* 43 n. 135.>

A0652.3.2\$, Tree of life-spans in upper world. (Has as many leaves as there are living persons, when a leaf falls the corresponding person dies). Type: cf. 801A\$/470C\$.

Link: |A0189.7, Deity ascertains destiny of newborn babe and inscribes it upon his forehead. |A0189.7.0.1.1\$, Goddess records (inscribes) destiny of leaves of 'Tree of Life'. (Seshat). |A0878, Earth-tree [of life-spans]. Tree of life or fate. |E0765.3.3, Life bound up with tree. |F0162.3.1, Tree of life in otherworld. Nourishes mankind. |V0233.0.1.1.2.2\$, Azrael has as many eyes as there are living creature. (When he seizes the soul of one the corresponding eye is blinded).

Ref.: Ions 87; Lane 471: Shamy (el-) "Arab Mythology" no. 19; *RAFE* 43 n. 135.>

A0652.4, Sky as overshadowing tree. Shadowing earth.

Ref.: W.M. Müller 35.>

A0652.5\$, Perpetuity-tree in Paradise: fruit gives eternal life (immortality). Type: cf. 774R\$.

Link: |A0694.3.1\$, Plants (trees) in paradise. |D1345, Magic object gives longevity. |D1346, Magic object gives immortality. |D1857, Magic longevity.

Ref.: Tha^Clabî 19: Shamy (el-) "Arab Mythology" no. 42; *DOTTI* 432.>

A0654, Primary elements of universe. (Earth, air, fire, water, etc.).

Link: |A0910, **Origin of water features--general**.

Ref.: Kisâ'î 6-7/(Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.>

A0654.1\$, Water as the primary element of life.

Link: |A0910, **Origin of water features--general**.

Ref.: Kisâ'î 6-7/(Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.>

A0654.1.1\$, Water selected as the primary element of life because of its piety.

Link: |A2869.1.1\$, Water constant vibration is due to its praising God. |W0004.2\$, Creature (animal, plant, inanimate object, etc.) that praises or worships favored.>

A0654.1.2\$, Origin of water.

Link: |A0616\$, Universe created from molten gem, (and from smoke and steam rising therefrom). |A0654, Primary elements of universe. (Earth, air, fire, water, etc.).

Ref.: Kisâ'î 6-7/(Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.>

A0654.1.2.1\$, Water created from molten gem.

Link: |A0616\$, Universe created from molten gem, (and from smoke and steam rising therefrom).

Ref.: Kisâ'î 6-7/(Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.>

A0654.2\$, Air (atmosphere) as primary element of life.>

A0654.2.1\$, Origin of air (atmosphere) as primary element of life.>

A0654.2.1.1\$, Air (atmosphere) created to separate earth from sky.

Link: |A0626.1\$, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere).

Ref.: Ions 46.>

A0658, Size and distances of the universe.

Link: |A0661.0.5.2.2\$, Traversing the Soul-path (*sirât*) requires 3000 years descending, 1000 years ascending, and 1000 years of leveled travel. |Z0092.2\$, Formulas of astronomical (celestial) distances (thousands of years walk or flight).>

A0658.2, Five hundred years travel across the universe.>

A0659, The universe as a whole--miscellaneous.>

A0659.3, River's source where sky and earth meet.

Link: |A0934, Various origins of rivers.>

A0659.3.1\$, River's source in heaven. (Nile).

Link: |A1114.1\$, All waters of the world (salt and sweet) spring from water reservoir located under God's Throne.

Ref.: Ions 21; Maspero 9 no. 1 n. 1; Ibshîhî 591; Shamy (el-) "Mythological Constituents of *Alf laylah*" 45.>

A0660, Nature of the upper world.>

A0661, Heaven. A blissful upper world.

Link: |A0610.2, Creation of heavens, earth, and hell.

Ref.: W.M. Müller 176.>

A0661.0.1, Gate of heaven.

Ref.: Kisâ'î 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44.>

A0661.0.1.0.1\$, Doors (gates) of the sky. (They open at certain happenings). Type: 555.

Link: |A0798\$, Origin of *lâqat al-qadr* ('[Light-]Halo of Power'). |V0059.0.1\$, Prayers answered especially when gates of sky

(heavens) are open.

Ref.: *MITON*; Amîn 349; Lane 478-79.>

A0661.0.1.0.2\$, Paradise has several gates. (Usually seven).

Link: |A0694.3.0.1\$, Paradise consists of several gardens. (Seven).

Ref.: *MITON*.>

A0661.0.1.1.3\$, 'Door (Gate) of Atonement' leads to gates of heaven.

Link: |A0054.6.8\$, Punishment of Eblis: door of repentance (*tawbah*) shut for him. |A1549.4, Origin of penance for sin.

|A0165.5, Doorkeeper of the gods. |A0661.0.1, Gate of heaven. |F0056, Sky-window. An opening into the sky gives access to upper world. |Q0520, **Penances**.

Ref.: Kisâfî 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44; Tha^Clabî 13-14: "Arab Mythology" no. 34.>

A0661.0.1.1.3.1\$, 'Door (Gate) of Atonement' will close permanently when End of World begins. No repentance will be accepted.

Link: |V0315.5.1\$, Repenting after 'Door of Atonement' has been closed not accepted.

Ref.: *Zîr* 26/(poem).>

A0661.0.1.1.4\$, 'Door of Livelihood': from heavens to Earth. A creature's preordained sustenance is sent down from heaven via that door; it is shut when that creature's lifetime expires.

Link: |A0189.7.3\$, New life comes with its livelihood. |A0604.5.2.2\$, Lifespan tied to predestined livelihood: creature dies when preordained livelihood has been exhausted. |E0190.5\$, Resuscitated person cannot remain alive because his predestined livelihood had already been consumed (during his normal lifetime). |N0100.1.1\$, Predestined livelihoods.

Ref.: *MITON*.>

A0661.0.1.1.5\$, 'Door of Deeds': from Earth to heaven. A person's deeds ascend to heaven and enter via that door; it is shut when that person dies.

Link: |V0002.1.1\$, Jinn and humans are labeled: "the two [creatures] with [worship] burdens (*thiaqalân*)".

Ref.: *MITON*.>

A0661.0.1.2, Saint Peter as porter of heaven.>

A0661.0.1.3, Archangels Michael and Ariel as porters of two doors of heaven.>

A0661.0.1.3.1\$, Archangel Rudwân as porter of heaven. Type: 802D\$.

Link: |A0671.1.1\$, Archangel Mâlik: porter (guardian) of hell. |P0416.3.4\$, Doorkeeper as guardian (controls admission and exit). |V0247.0.1\$, Archangels are the chiefs of angels (*al-ru'asâ*).

Ref.: Tha^Clabî 19: Shamy (el-) "Arab Mythology" no. 42; Damîrî I 224/cf./(al-Khidr); *DOTTI* 215 445/{Jrd, Qtr}; Duwayk (al-) I 211-12; Gh. al-Hasan "Al-'Urdunî@ 271-76 no. 50; Hadrî (el) AFann al-
=insâniyyah" 3-4 [no. 2]; *MITON*; *RAFE* 298 n. 6; Râsî (al-) *khabâyâ* 121; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.>

A0661.0.5, Bridge of heaven.>

A0661.0.5.1, Soul-bridge: easy for righteous to cross, more difficult for others.

Link: |A0464.5\$, 'The balance' of Judgment Day: for weighing religious exercise (soul, heart, etc.).

@A0664.5\$, Al-'A^Crâf: Partition wall between heaven and Hell. It holds "men who do not deserve reward in Heaven or punishment in Hell". |X1817.1, Lie: razor-sharp sword as footbridge.

Ref.: *RAFE* 32 n. 97.>

A0661.0.5.2\$, Soul-path (*as-sirât al-mustaqîm*): sharper than razor's edge, thinner than a hair. Type: cf. 758A.

Link: |A0464.5\$, 'The balance' of Judgment Day: for weighing religious exercise (soul, heart, etc.). |H0210.1, Guilt or innocence of souls tested by bridge. |H0411.8, Magic bridge as chastity test. Cannot be crossed by unchaste. |H1573.6.1, Ability to cross bridge as test of righteousness.

Ref.: Ions 135/cf.; Ibshîhî 136/cf.; Lane 66; *MITON*; *RAFE* 32 n. 96; Shamy (el-) *Egypt* 295-96 no. 51; T. al-Hakîm *Yawmiyyât* 31/(passim).>

A0661.0.5.2.1\$, .Soul-path spans over Hell and leads to Paradise: sinners will fall off before reaching Paradise.

Link: |A0664.1.1\$, Paradise is located beyond Hell, in the sky.

Ref.: *RAFE* 32 n. 96.>

A0661.0.5.2.2\$, Traversing the Soul-path (*sirât*) requires 3000 years descending, 1000 years ascending, and 1000 years of leveled travel.

Link: |Z0092.2\$, Formulas of astronomical (celestial) distances (thousands of years walk or flight).

Ref.: *MITON*; *RAFE* 32 n. 96.>

A0661.0.6, Windows in heaven: sixty-six (seventy-two) windows in firmament.>

A0661.0.9, Heaven surrounded by seven walls.

Link: |F0148, Wall around otherworld.>

A0661.1.1, Inhabitants of heaven divided into companies.>

A0661.1.1.1\$, Inhabitants of Paradise divided into strata.

Link: |A0698.6.1\$, Social stratification in paradise. |F0167.14, Otherworld inhabitants segregated. |F0180.1\$, Social stratification in otherworld.

Ref.: Basset *Mille* III 74 no. 52; *DOTTI* 87 352 444 445/{lit.}; ^CIdwî (al-) 301-3; *MITON*; *TAWT* 383 n. 417.>

A0664\$, Location of Paradise (Heaven).

Link: |F0130, **Location of otherworld**.

Ref.: Tha^Clabî 4-5: Shamy (el-) "Arab Mythology" no. 11.>

A0664.1\$, Paradise is located in the sky. Type: 806\$.

Link: |A0610.2.1\$, Creation of Paradise (heavens). |A0671.0.1.1.3\$, Hell is located in the seventh earth. |H1257, Quest for location of paradise.

Ref.: Kisâî 17-19/(Thackston 16-18): Shamy (el-) "Arab Mythology" no. 26; Tha^Clabî 4-5: "Arab Mythology" no. 11; *DOTTI* 445; *RAFE* 298 n. 6; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.>

A0664.1.1\$, Paradise is located beyond Hell, in the sky.

Link: |A0661.0.5.2.1\$, Soul-path spans over Hell and leads to Paradise: sinners will fall off before reaching Paradise.

|A0671.0.1.1.1\$, Hell is located in the sky. |A0694.0.2\$, Paradise in Islam.

Ref.: Kisâî 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; *RAFE* 298 n. 6; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.>

A0664.1.1.1\$, Paradise is located in the seventh (uppermost) sky.

Ref.: Kisâî 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27.>

A0664.5\$, Al-'A^Crâf: Partition wall between heaven and Hell. It holds "men who do not deserve reward in Heaven or punishment in Hell".

Link: |A0661.0.5.1, Soul-bridge: easy for righteous to cross, more difficult for others.

@A0691\$, *al-barzakh* (Isthmus, [Purgatory]): intermediate world between heavens and earth.

Ref.: Burton: V 217 n. 5/("Al-'A^Craf"/i.e. Al-A^Crâf/not a "Purgatory or place of expiating sins").>

A0664.5.1\$, Partition wall between Heaven and Hell is so thin that the blessed and damned can speak together.

Link: |F0777.3\$, Wall so thin that it can be seen through. (It is opaque).

Ref.: Burton: V 217 n. 5.>

A0665, Support for the sky.>

A0665.0.2\$, God's omnipotence supports the sky `without columns'.

Link: |J2565, Fool thankful that God has built a palace [(sky)] without columns. Else the stones might fall down and kill us.

Ref.: *MITON*; Tha^Clabî 91; Shamy (el-) "Eg. Balladry": "Armanyas" 12 no. 62R; Wickett 177.>

A0665.1, God of space upholds sky. [Shu,].

Link: |A0216, God of the air. |A0625.2, Raising of the sky. |A0626.1\$, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere).

Ref.: Ions 46 48 105; W.M. Müller 44.>

A0665.2.1, Four sky-columns. Four columns support the sky.

Ref.: Ions 46/("pillars of heavens"/support Nut); W.M. Müller 35.>

A0665.2.1.1, Four gods at world-quarters support the sky.

Link: |A0842, Atlas. A man supports the earth on his shoulders.

Ref.: Ions 50.>

A0665.2.1.1.1\$, Horus, Set, Thoth and Sopdu stabilize the shaky legs of Nut (sky).

Link: |A0132.9.2\$, Goddess in form of cow (Nut, Hathor). |A0152.7.1\$, Eight (four) bearers of God's throne. |A0841.5\$, *al-'aqâb*: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ^Cî, al-Jîlanî/el-Kilânî\$, ed-Disûqî).

|Z0191.1.1\$, Symbolism: Cow--"ad-dunyâ" ("the world", "life").

Ref.: Ions 50; *RAFE* 162 n. 594.>

A0665.3, Mountain supports sky.>

A0665.3.1, Four mountains support sky.>

A0665.3.2\$, Mountains surrounding earth support sky.

Ref.: Ions 42.>

A0667, Language of heaven.

Link: |A1482.1, Hebrew as language of heaven. |A1482.2\$, Arabic as language of heaven.>

A0669.5\$, Cosmological animals and birds.

Link: |A0796, Origin of the signs of the zodiac. |A0881, Zones of earth corresponding to Zodiac.>

A0669.5.1\$, Cosmological whale.

Link: |A0876.1, The leviathan [(whale)] that surrounds the globe.

Ref.: Tha^Clabî 3/cf.: Shamy (el-) "Arab Mythology" no. 6.>

A0669.5.1.1\$, "Nûn": the cosmological whale.

Link: |A0651.4\$, Celestial jet-stream: sea revolving between the sky and Earth.>

A0669.5.2\$, Cosmological serpent.

Link: |A0152.4.1\$_ (formerly, A0156.6.1\$), God's throne surrounded by serpent (viper) so as to stabilize it. |A0737.1.1\$, Eclipse caused by serpent (Apep) swallowing solar barque. |Z0194.2.4\$, Serpent, male-snake (*ḥanash*, *thu^Cbân*)--treacherous (evil) male.

Ref.: Ions 65/(Apep/Apophis).>

A0669.5.3\$, Cosmological cock.

Link: |A0156.7.4\$, Bird as god's animal. |B0171, Magic chicken (hen, cock). |F0401.3.7.5.1\$, The 'rooster of the jinn'.

Ref.: Jâḥiz II 259; Ibshîhî 471.>

A0670, Nature of the lower world.>

A0671, Hell. Lower world of torment. Type: cf. 475, 806A\$.

Link: |Q0560, **Punishments in hell**.

Ref.: Budge/*Romances* 173 no. A-11; W.M. Müller 179; Shamy (el-) *Egypt* 259.>

A0671.0.1.1, Other locations for hell.>

A0671.0.1.1.1\$, Hell is located in the sky. Type: 806\$.

Link: |A0664.1.1\$, Paradise is located beyond Hell, in the sky.

Ref.: Kisâ'î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; *DOTTI* 445; *RAFE* 29 n. 82, 298 n. 6; Shamy (el-) *Egypt* 229 no. 65; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.>

A0671.0.1.1.1.1\$, Hell is located in the seventh (uppermost) sky--next to Paradise.

Ref.: Kisâ'î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27.>

A0671.0.1.1.3\$, Hell is located in the seventh earth.

Link: |A0664.1\$, Paradise is located in the sky. |A2870.1.7\$, Punishment of earth: hell located in it.

Ref.: Tha^Clabî 4-5/(5): Shamy (el-) "Arab Mythology" no. 11; ^Cîdwî 24; *RAFE* 29 n. 82.>

A0671.0.1.1.4\$, Hell is presently located inside the belly of celestial reptile (viper, Midgard Serpent, or the like).

Link: |A0650.1.2\$, The world is suspended within the universe by a celestial viper (named Falaq).

Ref.: *MITON*.>

A0671.0.2, Creation of hell.

Link: |A0610.2.1\$, Creation of Paradise (heavens).

Ref.: Kisâ'î 17-19/(Thackston 16-18 no. 7): Shamy (el-) "Arab Mythology" no. 27; Tha^Clabî 32/(described); *RAFE* 35 n. 106.>

A0671.0.2.1, Fire in hell. [Hell was cold, Christ created fire from his own blood].>

A0671.0.5, Size and arrangements of hell.

Link: |A0671.2.4.14\$, Seven strata of hell's fires. |Z0071.1.20\$, The three insatiabes. (Hell, Earth, vagina).

Ref.: Kisâ'î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; Basset *Mille* III 171 no. 110; *RAFE* 35 n. 106.>

A0671.0.5.1\$, Hell has seven doors (gates).

Link: |A0661.0.1.0.2\$, Paradise has several gates. (Usually seven). |A0694.3.0.1\$, Paradise consists of several gardens. (Seven).

Ref.: *MITON*; Kisâ'î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; Tha^Clabî 7/(passim); *RAFE* 35 n. 106.>

A0671.0.7\$, Why punishment in hell. Originally Prophet pleaded with God not to use hell, but people became tyrannical and corrupt: Prophet asked for reinstatement of hell as punishment.

Link: |A0102.14.1.1.1\$, God rejects prophet's proposed punishment for disbelieving people: too harsh. |Q0560, **Punishments in hell**. |V0318.0.1.3\$, If sinning is predestined (preordained), then why the punishment?.>

A0671.0.7.1\$, Atrocities committed by man vindicate creation of hell (by God).

Link: |S0102\$, Murder to prevent victim from having offspring (descendants).

Ref.: Jâḥiz I 24.>

A0671.1, Doorkeeper of hell.

Link: |A0165.5, Doorkeeper of the gods. |A1413.7.2\$, Doorkeeper of the Strait of 'Majma^C al-Bahrayn'.>

A0671.1.1\$, Archangel Mâlik: porter (guardian) of hell.

Link: |A0661.0.1.3.1\$, Archangel Rudwân as porter of heaven. |V0247.0.1\$, Archangels are the chiefs of angels (*al-ru'asâ'*).

Ref.: Ibn-Kathîr I 50; Damîrî II 23/(passim); Basset *Mille* III 456 no. 276; Hadrî (el-) AFann al-insâniyyah" 3-4 [no. 2]; Khalîfah 182-83; MITON; RAFE 31 n. 94, 47 n. 148, 298 n. 6; Râsî (al-) *khabyâ* 121; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59, "Unjustly-treated Orphan" no. 63 4.>

A0671.1.5\$, *zabâniyah*: Hell's angels; they administer punishments (torture).

Link: |A0052.4.1\$, Nâkir and Nakîr are blue-black in color, eyes like lightening or copper, voice like thunder, canines like cow's horns, and when they talk fire issues from mouths. |A0302, Angel of hell. |A0300.2\$, Goddess administers punishment in the underworld. |E0752.1.2.1, Demons amuse themselves by plaguing souls in hell. |E0756.1.1\$, Hell's angels (*zabâniyah*) and angels of Paradise contest for a person.

Ref.: Kisâî 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; Ibn-Kathîr I 50; Khalîfah 197-200 pt. 9; RAFE 31 n. 93, 299 n. 10; Shamy (el-) *Egypt* 229-30 no. 65, 125 no. 19/cf.>

A0671.2, Horrible sights in hell.>

A0671.2.1, Serpents in hell.>

A0671.2.1.2\$, Vipers in hell.

Link: |A0671.2.9, Scorpions in hell. |Z0120.4.0.1\$, Hell's fire personified.

Ref.: *Alf* III 33/Burton V 319; Shamy (el-) "Arab Mythology" nos. 11, 27, 38-1.>

A0671.2.3, Tree in hell made of living heads of the dead.>

A0671.2.3.1\$, Tree in hell with *zaqqûm* (devils' heads) as fruit.

Link: |A0684\$, Food and drink in hell. |A0698.3\$, Foods of paradise. |F0811.8, Tree with fruits like human heads. Attached by hair.

Ref.: Jâhîz VI 211; Kisâî 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; Damîrî II 193/(passim); Basset *Mille* III 171 no. 110; Dhahabî (al-) 57; DOTTI 652/{lit.}>

A0671.2.4, The fires of hell.

Link: |Q0560.0.2\$, Contrasting punishments in hell (e.g., hot-cold, wet-dry, etc.). |S0112.8\$, Torture by fire (burning).

Ref.: Budge/*Romances* 173 no. A-11.>

A0671.2.4.11, Fiery columns in hell.

Ref.: Kisâî 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; RAFE 35 n. 106.>

A0671.2.4.14\$, Seven strata of hell's fires.

Link: |A0671.0.5, Size and arrangements of hell. |E0755.2.8.1, Series of hells.

Ref.: Kisâî 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27; Basset *Mille* III 171 no. 110; DOTTI 652/{lit.}; MITON; RAFE 35 n. 106, 298 n. 6; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59/cf.>

A0671.2.4.14.1\$, Seven chambers (compartments) of hell's fires.

Ref.: RAFE 298 n. 6; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.>

A0671.2.4.14.2\$, Names given Hell's fires (strata).

Link: |E0755.0.4.3.2.1\$, "Red Valley" as residence of souls of wretched (sinners). |F0756.1, Valley of fire. |Z0120.4.0.1\$, Hell's fire personified.

Ref.: Kisâî 18-19.>

A0671.2.5\$, Celestial being prohibited from doing certain things.

Link: |A0106.4.9.1\$, Punishment of disobedient celestial being (planet, star, sky, etc.).>

A0671.2.5.1\$, Hell prohibited from touching certain persons. Punishing with Hell's fire is tabu.

Link: |C0908.1.2.1.1\$, Pilgrimage to Mecca seven times renders a person "sinful for Hell fires to touch" (i.e., gives immunity from Hell). |Z0120.4.0.1\$, Hell's fire personified.

Ref.: RAFE 18 n. 44 236 no. 14; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9.>

A0671.2.9, Scorpions in hell.

Link: |A0671.2.1.2\$, Vipers in hell. |A2145.7.1\$, Hell's vipers (and scorpions) are the offspring of Khalîf and Malîf (mythical hybrids's first pregnancy).

Ref.: MITON; *Alf* III 33/Burton V 319; Shamy (el-) "Arab Mythology" no. 38-1.>

A0671.3, Frigidity of hell.

Link: |Q0560.0.2\$, Contrasting punishments in hell (e.g., hot-cold, wet-dry, etc.).

Ref.: Jâhîz V 66-71/(lit.).>

A0672, Stygian river. River in lower world.>

A0672.1, Ferryman on river [Styx, (hate)] in lower world (Charon).

Link: |P0413, Ferryman.

Ref.: Ions 74/(Anty,/ferryman) 120; W.M. Müller 176.>

A0672.1.1, Charon exacts fee to ferry souls across styx.

Link: |P0613, Charon's fee: putting coin in dead person's mouth to pay for ferry across Styx.>

A0675, Judges in the lower world.>

A0679\$, Interrogative angels (Nâkir and Nakîr, Munkir and Nakrân, etc.) question the dead at time of burial.

Link: |A0189.8, Accountants of god keep lists of good and bad acts of human beings. |J2212.2, Burial in old grave to deceive angel. [Fool hopes to avoid questioning by the interrogative angels: Nâkir and Nakîr]. |T0039.1.1\$, Girl would enter dead sweetheart's corpse (in grave) so that she my answer interrogative angels (correctly) in his behalf. |V0066.0.1\$, Instructing the dead before burial as to how to answer interrogative angels (*talqîn*, 'prompting').

Ref.: Jâhîz VI 214/(passim: "Munkir and Nakîr"); Ibn-Kathîr I 49; Basset *Mille* III 171 no. 110; Boqarî 198; Burton V 111 n. 2; *DOTTI* 178 652 920/{lit., Syr}; Khalîfah 151, 163-64, 167-68, 327-28; *MITON*; *RAFE* 52 n. 164, 298 n. 7; Schmidt-Kahle I 12-13 no. 8.>

A0684\$, Food and drink in hell.

Link: |A0689.3, Hunger in hell.>

A0684.1\$, Fruit as food in hell.>

A0684.1.1\$, Devilish fruit (*zaqqûm*) as food in hell.

Link: |A0671.2.3.1\$, Tree in hell with *zaqqûm* (devils' heads) as fruit.

Ref.: *MITON*; Damîrî II 193.>

A0684.2\$, Drinks in hell.

Link: |A0698.1\$, Drinks of paradise.>

A0684.2.1\$, Pus and boiling water as drinks in hell (*ghassâq/ghislîn*, *hamîm/ghislîn*).

Ref.: *MITON*; Kisâ'î 18-19/(Thackston 18-19 no. 7): Shamy (el-) "Arab Mythology" no. 27.>

A0689, Nature of the lower world [(hell)]--miscellaneous.>

A0689.3, Hunger in hell.

Link: |A0684\$, Food and drink in hell.>

A0690, Miscellaneous worlds.>

A0691\$, *al-barzakh* (Isthmus, [Purgatory]): intermediate world between heavens and earth.

Link: |A0693, Intermediate future world. Residence for those whose good and evil deeds exactly counterbalance.

@A0664.5\$, Al-'A^Crâf: Partition wall between heaven and Hell. It holds "men who do not deserve reward in Heaven or punishment in Hell".

@E0755.0.4.1\$, *al-barzakh* (Isthmus) as the abode of humans' souls.

Ref.: Burton II 325 n. 2; *RAFE* 41 n. 126.>

A0692, Island of the blest.

Link: |A0872.2\$, River (sea) that leads to the land (island) of the dead. |F0129.4.4, Voyage to island of the dead.>

A0692.2\$, River marks border to land of afterlife in the west. (Nile).

Link: |A0151.3.2, Home of gods on island. |A0672, Stygian river. River in lower world. |E0481.2, Land of dead across water.

|F0141.1, River as barrier to otherworld.

Ref.: Ions 74.>

A0693, Intermediate future world. Residence for those whose good and evil deeds exactly counterbalance.

Link: |A0691\$, *al-barzakh* (Isthmus, [Purgatory]): intermediate world between heavens and earth.>

A0694, Christian paradise.>

A0694.0.1\$, Paradise.>

A0694.0.2\$, Paradise in Islam. Type: 806\$.

Link: |A0664.1.1\$, Paradise is located beyond Hell, in the sky.

Ref.: *DOTTI* 445; *MITON*; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.>

A0694.3\$, Paradise as garden (Garden of Eden).

Link: |A0671.0.5.1\$, Hell has seven doors (gates). |F0818, Extraordinary garden.

Ref.: *MITON*; *Alf* II 304/Burton V 192/cf./(poem); Shamy (el-) "Mythological Constituents of *Alf laylah*" 28.>

A0694.3.0.1\$, Paradise consists of several gardens. (Seven).

Link: |A0661.0.1.0.2\$, Paradise has several gates. (Usually seven). |A0671.0.5.1\$, Hell has seven doors (gates).

Ref.: Kisâ'î 17-19/(Thackston 16-18): Shamy (el-) "Arab Mythology" no. 26.>

A0694.3.1\$, Plants (trees) in paradise.

Link: |A0652.5\$, Perpetuity-tree in Paradise: fruit gives eternal life (immortality).>

A0694.3.2\$, Rivers in paradise.

Link: |A0698.1.2.1\$, Paradise's liquor (wine) non-intoxicating. |F0162.2, Rivers in otherworld.

Ref.: Tha^Clabî 16-17: Shamy (el-) "Arab Mythology" no. 40.>

A0694.3.3\$, Springs (fountains) in paradise.

Link: |D1346.2, Fountain of immortality.>

A0698.4\$, Creation water in paradise.

Link: |E0080.0.1\$, Drop of water from paradise resuscitates.>

A0698.4.1\$, Waters of different tastes in paradise: bitter, sweet, and salty.

Link: |A0694.3.2\$, Rivers in paradise. |A1241.5.1\$, Physical and personality attributes (temperament) are determined by characteristics of the earth from which the first man was created. |F0162.1.2.1, Sweet and bitter fountain in otherworld garden.

|H0589.1\$, One 'source' but different 'waters': salty, bitter, sweet--(man: eyes's, ears's, mouth's).

Ref.: Tha^Clabî 16-17: Shamy (el-) "Arab Mythology" no. 40.>

A0698.4.1.1\$, Holy water of paradise used in creation of prophet ("*tasnîm*-water").

Link: |A0694.3.2\$, Rivers in paradise. |E0178.0.4\$, Resurrection at Judgment Day by water of life that flows from under God's Throne. ("*mâ' al-ḥyawân*"). |F0162.1.2.1, Sweet and bitter fountain in otherworld garden.

Ref.: Tha^Clabî 16-17: Shamy (el-) "Arab Mythology" no. 40; Burton II 100 n.>

A0698\$, Nature of things of interest for humans in Paradise.

Link: |F0160, **Nature of the otherworld**.>

A0698.1\$, Drinks of paradise.

Link: |A0684.2\$, Drinks in hell. |F0183, Foods in otherworld. |F0162.2.1, The four [(three)] rivers of Paradise.>

A0698.1.1\$, Water drunk in paradise.

Ref.: Tha^Clabî 16-17/cf.: Shamy (el-) "Arab Mythology" no. 40.>

A0698.1.2\$, Liquor in paradise.>

A0698.1.2.1\$, Paradise's liquor (wine) non-intoxicating.

Link: |A0694.0.2\$, Paradise in Islam. |A0694.3\$, Paradise as garden (Garden of Eden). |A1332.9.1.1\$, Eve makes Adam drunk in Paradise by giving him liquor. |F0162.2.2, Rivers of wine in otherworld. |F0657.3\$, '*el-kâs*' (wine-cup, 'drink\$, [the Challis]): mystical experience.

Ref.: Jâhîz III 86.>

A0698.3\$, Foods of paradise.

Link: |A0671.2.3.1\$, Tree in hell with *zaqqûm* (devils' heads) as fruit. |F0183, Foods in otherworld.>

A0698.6\$, Social organization in paradise. Type: 756D\$, 802C*, cf. 801.

Link: |E0755.1.5\$, Hierarchy (stratification) of souls in the Isthmus (*al-barzakh*). |F0180.1\$, Social stratification in otherworld. |V0247.1\$, Hierarchy (stratification) among angels.

Ref.: *DOTTI* 417 444.>

A0698.6.1\$, Social stratification in paradise.

Link: |A0661.1.1.1\$, Inhabitants of Paradise divided into strata. |B0242.1.7.1\$, Peacock king of birds in paradise.>

A0698.6.1.1\$, The highest strata in paradise are those closest to God.

Link: |P0632.6\$, Customs concerning seating in formal social gatherings. |V0463.0.2.1\$, Highest ranks of martyrs are situated closest to God.

Ref.: Budge/*Romances* 175 no. A-11; Maspero 150-51 no. 8/(to Osiris); *RAFE* 35 n. 105.>

A0698.7\$, Family life in paradise.

Ref.: Tha^Clabî 26-27/(26): Shamy (el-) "Arab Mythology" no. 61.>

A0698.8\$, Coition in paradise.

Link: |A1238\$, First coition on Earth. |A1352.4\$, Why a woman may not 'top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate. |C0119.5\$, Tabu: exposed sexual intercourse. (Or, intercourse in public place). |T0059.0.3\$, Accompaniments of coition: accessories (food, drink, drug, music, lighting, etc.). |T0290\$, Conjugal pleasures are to be had in private.

Ref.: Kisâ'î 34-35/(Thackston 35-36 no. 15): Shamy (el-) "Arab Mythology" no. 57-3; Tha^Clabî 26-27/(26): "Arab Mythology" no. 60.>

A0698.8.1\$, First intercourse in Paradise between Adam and Eve.

Link: |A1275.1.2\$, Adam's first mate was created independently of him: she rebelled. |A1238.1\$, On Earth, Adam does not touch Eve for one hundred years. |T0160, **Consummation of marriage**. [("*dukhlah*", i.e., entering, penetration, etc.)].

Ref.: Kisâ'î 34-35/(Thackston 35-36 no. 15): Shamy (el-) "Arab Mythology" no. 57-3.>

A0699.9\$, Nature of things of interest for humans in Paradise--miscellaneous.>

A0699.9.1\$, Parturition (childbirth) in paradise.

Link: [T0583, Accompaniments of childbirth. [T0584, Parturition. [The act of childbirth].

Ref.: Tha^Clabî 26-27: Shamy (el-) "Arab Mythology" no. 60.>

A0700-A799, The heavens.>

A0700, Creation of the heavenly bodies.>

A0701, Creation of the sky.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5; Ibn-Kathîr I 15-18, 29-38.>

A0701.0.1, Creation of firmament.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5.>

A0701.0.1.1\$, Firmament (and earth surface) formed when sky was separated from earth.

Link: [A0625.2.1.1\$, Heaven and earth originally layers of one mass: ripped (peeled) apart by deity.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5.>

A0701.5\$, Sky created from smoke.

Link: [A0616\$, Universe created from molten gem, (and from smoke and steam rising therefrom). [A0704.0.2.1\$, Skies made of gas-like substance (smoke, steam). [A0834\$, Earth created from fumes of boiling water.

Ref.: Tha^Clabî 3 8-9: Shamy (el-) "Arab Mythology" no. 5.>

A0702, Nature of the sky.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5.>

A0702.1, Sky of water. The sky consists of water.

Ref.: W.M. Müller 34f.>

A0702.3.1, Celestial bodies attached to a wheel.

Link: [V0232.5.1, Angel guides chariot.

Ref.: Ions 27; Tha^Clabî 12.>

A0702.5, Marriage of earth and sky.

Ref.: Ions 46-68 (Geb and Nut).>

A0702.5.1\$, Marriage of brother Earth and sister Sky (Geb and Nut).

Link: [A0164.1, Brother-sister marriage of the gods. [A0626.1\$, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere). [A1552.4\$, Pairs of twin brother-sister children of first parents marry each other. [T0415, Brother-sister incest.

Ref.: Ions 46-48 (Geb and Nut).>

A0704\$, Seven strata of sky, ('seven skies').

Link: [A0651.1.4, Seven heavens.

Ref.: Kisâî 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha^Clabî 7-9: "Arab Mythology" no. 17; Qazwîni I 17; *RAFE* 49 n. 155; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

A0704.0.1\$, First sky is 'lowest': closest to Earth.

Ref.: *MITON*.>

A0704.0.2\$, Materials of which the seven skies are created: each made from different material.

Link: [A0616\$, Universe created from molten gem, (and from smoke and steam rising therefrom).

Ref.: Kisâî 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha^Clabî 8-9: "Arab Mythology" no. 17.>

A0704.0.2.1\$, Skies made of gas-like substance (smoke, steam).

Link: [A0701.5\$, Sky created from smoke.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5.>

A0704.0.2.2\$, Sky made of precious stone (ruby, emerald, pearl, etc.).

Ref.: Kisâî 11-12/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha^Clabî 8-9: "Arab Mythology" no. 17.>

A0704.0.2.3\$, Sky made of precious metal (gold, silver, etc.).

Ref.: Kisâî 11-12/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha^Clabî 8-9: "Arab Mythology" no. 17.>

A0704.0.2.4\$, Sky made of base metal (copper, iron, etc.).

Ref.: Tha^Clabî 8-9/cf.: Shamy (el-) "Arab Mythology" no. 17.>

A0704.0.3\$, Colors of the seven skies: each created in a different color.

Ref.: Kisâfî 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha^Clabî 8-9: "Arab Mythology" no. 17.>

A0704.1\$, Inhabitants (angels) of the seven skies.

Ref.: Kisâfî 11/(Thackston 12-13 no. 5): Shamy (el-) "Arab Mythology" no. 18-1; Tha^Clabî 8-9: "Arab Mythology" no. 17.>

A0706\$, Heavenly (celestial) bodies in social relations.

Link: |A0751.5.2.1, Moon wants to marry his sister the sun. She is angered and throws hot ashes on his face. |A0755.8.2\$, Sun puts out an eye of her brother moon: made dim. |A0787, Relation of planets to human life. |Z0159.0.1\$, Celestial body (sun, moon, star, planet, etc.) personified.

Ref.: *DOTTI* 807; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91; Littmann *Tigré* 60-61 nos. 44-46; Littmann 60-61 no. "Arab Mythology" no. 92.>

A0706.1\$, Celestial bodies as rivals. (Including the planet Earth). Type: 1387*/1442\$.

Ref.: Kisâfî 21-22/(Thackston/20): Shamy (el-) "Arab Mythology" no. 36; *DOTTI* 807; Littmann 61-63 nos. 45 46: "Arab Mythology" nos. 93 94.>

A0706.1.1\$, Boasting between celestial entities (e.g., sky-earth, moon-sun, paradise-hell, etc.). Type: 293A\$, 1860A.

Link: |A0006.3\$, Reason for creation of woman. |A0102.4.9.1\$, Enumeration of the manifestations of God's omnipotence. |P0422.1, Lawyer punished in hell. |X0321.1\$, Hell, quarreling with Paradise, fears no police action and boasts: "All police officers are `mine'!".

Ref.: Kisâfî 21-22:(Thackston 20 no. 8): Shamy (el-) "Arab Mythology" no. 36; *DOTTI* 95 807 937/{Egy, lit.}>

A0707\$, Supernatural distance between heavenly (celestial) bodies.

Ref.: Tha^Clabî 8.>

A0708\$, Supernatural weight of heavenly (celestial) bodies.

Link: |D1654.0.1, Magic immovability of saints (or their possessions). |F0809.10.1\$, Extraordinarily heavy rock (stone). |V0231.1.0.3.1\$, Feather of angel is of cosmological size and weight.

Ref.: Tha^Clabî 8.>

A0710-A739, The sun.>

A0710, Creation of the sun.

Ref.: Tha^Clabî 11.>

A0712.1, Moon from light, sun from fire.

Link: |A0755.8.0.1\$, Moon derives his light from the sun.

Ref.: Qazwînî I 10.>

A0712.2\$, Creation of the sun from divine flame.

Ref.: Tha^Clabî 11.>

A0714.7, Sun and moon as eyes of Rama which he tore out after his brother's death.>

A0714.7.0.1\$, Sun and moon as eyes of horus.

Ref.: Ions 67.>

A0715, Sun born of first couple.>

A0715.7\$, Sun born of sky (goddess).

Link: |A0797.1\$, Red color at dawn (dusk) from blood of celestial being (e.g., sky, planet, etc.). |Z0141, Symbolic color: red.

Ref.: Ions 49/(Nut).>

A0715.7.1\$, Sun reborn every day.

Link: |A0722.0.1\$, Sun's night journey: into the sky and then back over Earth.

Ref.: Ions 42.>

A0719, Creation of the sun--miscellaneous.>

A0719.3, Sun created on fourth day of creation.>

A0720, Nature and condition of the sun.

Ref.: Tha^Clabî 11; Qazwînî I 10/(size/speed).>

A0720.1.1\$, Formerly two suns.

Ref.: Tha^Clabî 12.>

A0720.2, Formerly great heat of sun causes distress to mankind.

Ref.: Tha^Clabî 12.>

A0720.3\$, Intensity of sun's heat reduced to enable development of life on Earth.

Link: |A0651.4.1\$, Celestial sea filters intensity of sun's and moon's brightness. |A0755.8\$, Originally moon had more light (heat): made dim.

Ref.: Tha^Clabî 12.>

A0721, Sun kept in box.>

A0721.1, Theft of sun. [Y].

Link: |A0721.7\$, Sun incarcerated (imprisoned) during nighttime (under God's throne).>

A0721.2, Sun swallowed and spit out. In theft of sun, the raven (or devil) thus succeeds.>

Link: |A1411.2, Theft of light by being swallowed and reborn.

Ref.: Artin *Nil* 149-56 no. 12; Shamy (el-) *Brother and Sister* (1979) 78-79/93 n. 80/cf./(sub-Saharan).>

A0721.2.1.1\$, Darkness due to whale swallowing sun.

Link: |A0156.7.1.1\$, Universe-swallowing creature as god's animal. |A0737.1.1\$, Eclipse caused by serpent (Apep) swallowing solar barque. |A0876.1, The leviathan [(whale)] that surrounds the globe.

Ref.: *DOTTI* 108 148 269 358/{Syr}.>

A0721.2.1.2\$, Darkness due to goddess (Nut, sky) swallowing sun.

Link: |A1170.1\$, Night and day caused by the daily swallowing and rebirth of the sun.

Ref.: Ions 24 44; Maspero 19 no. 1 n. 2.>

A0721.5, Sun falls but is lifted back to sky and tied to it.

Link: |A0737.12\$, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea.

Ref.: Tha^Clabî 12-13: Shamy (el-) "Arab Mythology" no. 30.>

A0721.6\$, Sun-barque stands still: darkness (lifeless existence) follows.

Link: |A0723, Boat of the sun. |A0737.1, Eclipse caused by monster devouring sun or moon. |A1411.2 Theft of light by being swallowed and reborn. |Q0552.0.4\$, Universe (the world, life) stands still as punishment for injustice.

Ref.: Ions 61.>

A0721.7\$, Sun incarcerated (imprisoned) during nighttime (under God's throne).

Link: |A0721.1, Theft of sun. [Y].

Ref.: Tha^Clabî 13-14: Shamy (el-) "Arab Mythology" nos. 31 33.>

A0722, Sun's night journey. Around or under the earth.>

A0722.0.1\$, Sun's night journey: into the sky and then back over Earth.

Link: |A0715.7.1\$, Sun reborn every day. |A0726.6\$, Shafts (holes, passages) for sunrise and sunset. (They lead from Earth to sky, for sun or moon to traverse). |A1170.1\$, Night and day caused by the daily swallowing and rebirth of the sun.

Ref.: Tha^Clabî 13: Shamy (el-) "Arab Mythology" no. 31.>

A0722.3, Sun's night journey: in land of dead.

Ref.: Ions 42/(hours of darkness) 46/cf.; W.M. Müller 27, 84.>

A0722.3.1\$, Sun's night journey: in lower world ("Lower Hemisphere").

Ref.: Maspero lx n. 3.>

A0723, Boat of the sun.

Link: |A0721.6\$, Sun-barque stands still: darkness (lifeless existence) follows.

Ref.: Ions 24; W.M. Müller 26.>

A0725, Man controls rising and setting of sun.

Link: |F0961.1.5.3.1, Sunset delayed many hours.

Ref.: *DOTTI* 103 106 144 156 275 477 663/{Syr}; Ritter I.3 250-305 no. 96; *TAWT* 456.>

A0725.1, Sun does not set for a year through power of saint.>

A0726, Daily course of sun across sky.

Link: |A0722, Sun's night journey. Around or under the earth.

Ref.: Tha^Clabî 11.>

A0726.0.1\$, Sun drawn (pulled) across sky by supernatural beings (angels, deities, etc.).

Link: |V0230.6.1.1\$, Supernatural (miraculous) speed of angel's flight. |V0249.9\$, Angels with specific assignments: 'Angel of such and such'. Angel controls the elements, insects, disease, etc.

Ref.: Ions 26-27; Tha^Clabî 11-12; *RAFE* 36 n. 111.>

A0726.0.2\$, Sun traverses sky ocean in barque (boat).

Link: |A0651.4.0.1\$, Celestial ocean (sea). ("Nun"). |A0723, Boat of the sun. |E0481.2.2, Boat to land of dead.

Ref.: Ions 24 39 50/(or river).>

A0726.1, Sun and moon make daily tour under direct orders of God.

Link: |A0725, Man controls rising and setting of sun.>

A0726.1.1\$, Sun (moon) alters course (schedule) under direct orders from God.

Link: |A1002.2, Signs before the Day of Judgment. |A1052.2.3\$, Sun rising from west as sign of Doomsday. |F0961.1.5.3.1, Sunset delayed many hours.>

A0726.1.1.1\$, Sunrise (dawn, daybreak) fails to arrive on time: delayed by order from God (or holy man).

Link: |A2489.3\$, All cocks fail to crow at dawn (daybreak): under direct order from God (or holy man). |K1886.3, Mock sunrise. Contract is to be fulfilled at dawn. Wolf makes fire as mock sunrise. Is caught.

Ref.: Damîrî I 300-301, 235: Shamy (el-) "Arab Mythology" no. 57-5.>

A0726.2, Wings of sun.>

A0726.2.1\$, Winged sun disk.

Ref.: Ions 24 26.>

A0726.3\$, Sun's wheel (chariot).

Ref.: Tha^Clabî 11-12.>

A0726.3.1\$, Sun drawn across sky seated on wheel.

Link: |A0729\$, Progression of time (reckoned in terms of sun's journey). |A0737.12\$, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea.

Ref.: Tha^Clabî 11-12; *RAFE* 36 n. 112.>

A0726.3.2\$, Sun drawn across sky by belt.

Ref.: Ions 26-27.>

A0726.5\$, Place (location) where sun rises and sets. (The horizons of sunrise and sunset).

Link: |A0726.6\$, Shafts (holes, passages) for sunrise and sunset. (They lead from Earth to sky, for sun or moon to traverse).

|A0883\$, Edge of earth (Extremity of planet earth). |A1179.2.2\$, Dawn formed of rays of sun escaping from sun's sunrise shaft.

|F0709.5\$, Faraway locations (countries, sites, regions). |H1284.1, Quest to place where sun sets. |Q0568\$, Punishments by heat at (sunrise-) sunset-point.

Ref.: Budge/*Romances* 112 n. no. A-06; Ions 41 47/(Manu-mountain) 92 124; Maspero 276 no. 20/cf.; Kisâ'î 79-80/(Thackston 87-88 no. 37): Shamy (el-) "Arab Mythology" no. 73; Tha^Clabî 203.>

A0726.5.1\$, God of the horizons of sunrise and sunset.

Ref.: Ions 70/(Harakhte).>

A0726.6\$, Shafts (holes, passages) for sunrise and sunset. (They lead from Earth to sky, for sun or moon to traverse).

Link: |A0722.0.1\$, Sun's night journey: into the sky and then back over Earth. |A0726.5\$, Place (location) where sun rises and sets. (The horizons of sunrise and sunset). |A1179.2.2\$, Dawn formed of rays of sun escaping from sun's sunrise shaft.

Ref.: Maspero lx n. 2; Tha^Clabî 13; Shamy (el-) "Arab Mythology" no. 31; Tha^Clabî 11.>

A0727, Raising of the sun. [Y].>

A0727.0.1\$, Sun as force of destruction.

Ref.: Ions 13 15 103/(Ra).>

A0727.1, Sun originally so hot that it threatens all life.

Ref.: Tha^Clabî 11.>

A0727.2\$, People who come too close to sunrise point are burnt by sun's heat.

Ref.: Tha^Clabî 203.>

A0729\$, Progression of time (reckoned in terms of sun's journey).

Link: |A0726.3.1\$, Sun drawn across sky seated on wheel. |F0898\$, Time-reckoning (time-keeping) device-(e.g., calendar, clock, hour-glass, sundial). |U0260, **Passage of time**. |Z0122, Time personified.>

A0729.0.1\$, Gods (angels) assigned to time periods (hour, day, week, etc.). They manage its affairs and passage.

Link: |A0602.2\$, Assignment of supernatural beings (angels and jinn) as servants (*khuddâm*) of each letter of the alphabet, number, and time period. |D1420.0.1\$, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object-- ('servant' controlled by object's owner). |F0403.2.2.2, Angels as familiar spirits. [Angel as *khâdim*-^Culwî (upper servant)].

Ref.: Ions 26; Tha^Clabî 11-12.>

A0729.1\$, Gods (angels) of the hours.

Ref.: Ions 26; Tabarî I 66; Tha^Clabî 11-12.>

A0729.1.0.1\$, Goddess of the hours.

Ref.: Ions 42.>

A0733, Heat and light of the sun.

Ref.: Tha^Clabî 13-14; Shamy (el-) "Arab Mythology" no. 33.>

A0733.1, Why sunlight is so much stronger than moonlight.

Link: |A0755.8.1\$, Creation of night by making moon dim: Archangel Gabriel wipes moon with his wing.>

A0733.6\$, Light of the sun from 'her' flames.

Ref.: Tha^Clabî 13-14: Shamy (el-) "Arab Mythology" no. 33.>

A0736, Sun as human being.

Ref.: Ions 24.>

A0736.0.1\$, Gender of sun and moon (which is male and which is female?). Type: cf. 898.

Link: |Z0108.1\$, Gender (sex) of object or abstract (e.g., planet, time period, letter of the alphabet, etc.).

Ref.: Maspero 118 no. 7; Burton II 45 n. V 228; *RAFE* 72 n. 239.>

A0736.1, Sun and moon as man and woman.

Ref.: Maspero 118 no. 7; *RAFE* 72 n. 239/(tr./error).>

A0736.1.2, Sun-brother and moon-sister.>

A0736.2, Sun as woman [female]. Type: 898.

Link: |A0753.3.5\$, Moon as sun's brother. |A0755.8.2\$, Sun puts out an eye of her brother moon: made dim.>

A0736.2.1\$, Sun as woman (female) and moon as man (male). Type: 898.

Link: |A0755.8.2\$, Sun puts out an eye of her brother moon: made dim.

Ref.: *RAFE* 72 n. 239; Shâkir H. Ghadab *Turâth* III:10 47; *TAWT* 155-56.>

A0736.3, Sun and moon as brothers.

Ref.: Ions 24.>

A0737, Causes of eclipses (sun or moon).

Ref.: Tha^Clabî 12-13: Shamy (el-) "Arab Mythology" no. 30; Qazwînî I 10 40-43/(rational explanation).>

A0737.1, Eclipse caused by monster devouring sun or moon.

Ref.: Hanauer 7; Râsî (al-) *khabâyâ* 217-18.>

A0737.1.1\$, Eclipse caused by serpent (Apep) swallowing solar barque.

Link: |A0669.5.2\$, Cosmological serpent. |A0721.2.1.1\$, Darkness due to whale swallowing sun. |A0755.8.5\$, Moon's waning (or eclipse) caused by attack by supernatural adversary (deity, demon). |Z0194.2.4\$, Serpent, male-snake (*lanash*, *thu^Cbân*)--treacherous (evil) male.

Ref.: Ions 42.>

A0737.1.2\$, Eclipse of moon due capture (imprisonment) by supernatural being.

Ref.: *RAFE* 30 n. 88.>

A0737.1.2.1\$, Houris (nymphs of Paradise) capture moon, thus causing eclipse.

Link: |R0009.1.2, Sun and moon captured by creditors, thus causing eclipse.

Ref.: *RAFE* 30 n. 88.>

A0737.1.3\$, Eclipse of moon due to being attacked (by deity or other supernatural entity).

Link: |A0714.7.0.1\$, Sun and moon as eyes of horus. |A0755, Causes of moon's phases.

Ref.: ions 65/(by set).>

A0737.6, Eclipses caused by animal hiding sun behind his body.

Link: |A1046.2\$, Eclipse ended by removal of creature (object) that blocks sun.>

A0737.9, Eclipse as punishment by deity.

Ref.: Tha^Clabî 12-13/(12): Shamy (el-) "Arab Mythology" no. 30.>

A0737.12\$, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea.

Link: |A0651.4\$, Celestial jet-stream: sea revolving between the sky and Earth. |A0721.5, Sun falls but is lifted back to sky and tied to it. |A0726.3.1\$, Sun drawn across sky seated on wheel. |A0739.10.1\$, Black rings around the sun from the sun falling into Celestial Sea. (As in case of hot iron dipped in water). |A1147.2\$, Storms from sky slipping off its base. |A1174.6\$, Night-darkness from sky-deity's absence (descending to earth). Nut visits Geb (Earth).

Ref.: Tha^Clabî 12-13/(12/cf.): Shamy (el-) "Arab Mythology" no. 30.>

A0738, Attributes of sun.>

A0738.2.1, Religious sun and moon.

Link: |V0310.1\$, Religious universe (all of God's creation, animate and inanimate, worship).>

A0739, Nature and condition of the sun--miscellaneous.>

A0739.5, Why the sun is red.>

A0739.10\$, Why there are black rings around the sun after eclipse.

Ref.: Tha^Clabî 12-13: Shamy (el-) "Arab Mythology" no. 30.>

A0739.10.1\$, Black rings around the sun from the sun falling into Celestial Sea. (As in case of hot iron dipped in water).

Link: |A0737.12\$, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea.

Ref.: Tha^Clabî 12-13: Shamy (el-) "Arab Mythology" no. 30.>

A0740-A759, The moon.>**A0740, Creation of the moon.>**

A0745.4\$, Moon born of male deity (Set).

Link: |T0148.1.5\$, Moon, son of Nut (sky). |T0578, Pregnant man.

Ref.: Ions 86/cf.>

A0750, Nature and condition of the moon.

Ref.: Littmann *Tigré* 69 no. 52 (dies sometimes).>

A0751, Man in the moon. [□] Various explanations.

Ref.: Basset *RTP* XXIII 220.>

A0751.5.2.1, Moon wants to marry his sister the sun. She is angered and throws hot ashes on his face.

Link: |A0736.1.2, Sun-brother and moon-sister. |T0415.2.1\$, Sister repels incestuous brother.>

A0753, Moon as a person.

Link: |Z0159.0.1\$, Celestial body (sun, moon, star, planet, etc.) personified.>

A0753.3, Moon as a person--miscellaneous.>

A0753.3.5\$, Moon as sun's brother.

Link: |A0626\$, Sky-sister--earth-brother. |A0736.1.2, Sun-brother and moon-sister.

Ref.: Ions 24 32.>

A0755, Causes of moon's phases.

Ref.: *DOTTI* 601/{Sdn}>

A0755.8\$, Originally moon had more light (heat): made dim.

Link: |A0651.4.1\$, Celestial sea filters intensity of sun's and moon's brightness. |A0720.3\$, Intensity of sun's heat reduced to enable development of life on Earth.>

A0755.8.0.1\$, Moon derives his light from the sun.

Link: |A0712.1, Moon from light, sun from fire.

Ref.: Qazwîni I 10.>

A0755.8.1\$, Creation of night by making moon dim: Archangel Gabriel wipes moon with his wing.

Link: |A0175, God reduces the elements to order. |A0733.1, Why sunlight is so much stronger than moonlight. |A2291.1\$, Animal's size reduced in order to allow for boarding the ark.

Ref.: Tha^Clabî 11; *RAFE* 36 n. 109.>

A0755.8.2\$, Sun puts out an eye of her brother moon: made dim.

Link: |A0736.2.1\$, Sun as woman (female) and moon as man (male). |T0415.2.1\$, Sister repels incestuous brother.

Ref.: *RAFE* 36 n. 110; Shâkir H. Ghadab *Turâth* III:10 47.>

A0755.8.3\$, Creation of more days from moon's light: moon becomes dim.

Link: |A0163.1, Game between gods. |A1161, February's shortage of days. Days stolen by January and March. |A1162\$, Origin of the intercalary thirteenth month (intercalary five days beyond three hundred and sixty days divided evenly among twelve months).

Ref.: R.L. Green 24-25.>

A0755.8.5\$, Moon's waning (or eclipse) caused by attack by supernatural adversary (deity, demon).

Link: |A0737.1.1\$, Eclipse caused by serpent (Apep) swallowing solar barque.

Ref.: Ions 65/(Set).>

A0755.9\$, Moon gets old, takes pieces of stars so as to rejuvenate self.

Ref.: *DOTTI* 601/{Sdn}>

A0756, Moon as sun's representative at night.

Ref.: W.M. Müller 84.>

A0760-A789, The stars.>**A0760, Creation and condition of the stars.**

Ref.: Prym-Socin 219 no. 55.1.>

A0761, Ascent to stars [i.e., into becoming a star].

Link: |D0293, Transformation: man to star. |R0321.3\$, Woman turned into star (planet) as an act of divine mercy.

Ref.: Chimenti 35-47 117-19.>

A0761.2, Ascent to stars [i.e., into becoming a star].>

A0761.3, Stars as transformed lovers.

Link: |F1041.1.1, Death from a broken heart. |R0321, Escape to the stars. Fugitives rise in the air and become stars. |T0081.2,

Death from unrequited love.>
A0761.6, Stars thought of as living beings.>
A0762.2, Mortal marries star-girl.>
A0762.2.1\$, Serpent marries girl from falling star.
Ref.: Maspero 104 no. 5.>
A0763, Stars from objects thrown into sky.
Ref.: Frobenius *Kabylon: Atlantis* I 85.>
A0763.2, Stars hung by God in heavens to decorate it.
Link: |A0768.4\$, Types and functions of the stars.
Ref.: Tha^Clabî 8-9: Shamy (el-) "Arab Mythology" no. 23.>
A0768\$, Rising and setting of stars.
Link: |A0726.5\$, Place (location) where sun rises and sets. (The horizons of sunrise and sunset). |F0897.1.1\$, Finding direction by star(s).
Ref.: Simpson 124 no. 9.>
A0768.1\$, Stars's setting place.
Link: |A0726.5\$, Place (location) where sun rises and sets. (The horizons of sunrise and sunset). |N0081\$, Wager: sun to travel from west to east (to rise in west and to set in east).
Ref.: Simpson 124 no. 9.>
A0768.1.1\$, Stars ordered (by deity) to set in west.
Link: |E0741.1, Soul in form of star. |E0755.0.4.3\$, Souls reside with God (in the sky).
Ref.: Simpson 124 no. 9.>
A0769.3, Stars supervised by angels.>
A0768.4\$, Types and functions of the stars.
Link: |A0157.8\$, Shooting star (*shahâb*) as god's weapon. |A0763.2, Stars hung by God in heavens to decorate it. |A0790, **The heavenly lights**.
Ref.: *MITON*.>
A0768.4.1\$, Stars anchored to the lowest sky like lanterns--they illuminate Earth.
Ref.: *MITON*.>
A0768.4.2\$, Stars with which satans (devils) are shot if they eavesdrop on heavens.
Link: |A0157.8.1\$, Shooting star destroys satan (devil, demon) flying near (spying on) heavens. |F1021.2.4\$, Flight so high that voices of angels in heavens are heard.
Ref.: *MITON*.>
A0768.4.3\$, Stars suspended in the air (space)--they illuminate the seas and their contents.
Ref.: *MITON*.>
A0770, Origin of particular stars.>
A0771, Origin of the Great Bear (Ursa Major).
Ref.: W.M. Müller 59; Basset *RTP* XXVIII 112.>
A0772, Origin of Orion.
Ref.: W.M. Müller 57.>
A0773, Origin of Pleiades [(al-Thurayyâ)].
Ref.: Basset *RTP* XXIII 396/{Maghreb}>
A0773.3, Pleiades girls who died of grief. Type: 1442\$.
Ref.: *DOTTI* 807; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91; ^CAlî Haydar *Sâlih Turâth* III:5/6 46; Shamy (el-) "Belief and Non-belief" 15.>
A0774, Origin of the North Star.
Ref.: Basset *RTP* XXII 355.>
A0777, Origin of constellation Scorpio.>
A0777.1\$, Origin of constellation Scorpio (al-^CAqrab): transformed human woman (co-wife) who died of grief.
Link: |G0072.2.1\$, Pleiades deceives Scorpio into eating her own children. |K0944.1\$, Deceptive agreement to eat own children: one co-wife (Pleiades) deceives another (Scorpio) by hiding her own.
Ref.: ^CAlî Haydar *Sâlih Turâth* III:5/6 46; Shamy (el-) "Belief and Non-belief" 15.>
A0778, Origin of the Milky Way.
Ref.: Basset *RTP* XXII 167, cf. Ibn-Kathîr I 38 ("al-Majarrah").>
A0780, The planets (comets, etc.).

Ref.: Shâkir H. Ghadab *Turâth* III:10 47-70.>

A0781, Origin of Venus (planet).

Ref.: Basset *RTP* XVII 227; S.M. ^CAbd-Allâh *Al-Sukkût* 245.>

A0781.0.1\$_ (formerly, A0781.1\$), Origin of Venus (az-Zahrah, planet)--punishment: transformed human woman (cruel co-wife). Type: 1442\$.

Link: |Q0551.3.5.0.1\$, Punishment: transformation into star or planet. |W0181.6, Jealousy of Venus in the love of Psyche and Cupid.

Ref.: *DOTTI* 807; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91; ^CAlî Haydar *Sâlih Turâth* III:5/6 46; Shamy (el-) "Belief and Non-belief" 15.>

A0781.0.1.1\$_ (formerly, A0781.1.1\$), Origin of Venus (az-Zahrah, planet)--punishment: transformed human woman who seduced angels.

Link: |D1725, Magic power obtained from angels [*sihr* ^Culwî (upper magic)]. |V0236.5\$, Hârût and Mârût as fallen angels. |V0249.6.1\$, Angel teaches mortal woman witchcraft. |Z0183.0.1\$, Meaning of a name.

Ref.: Jâhiz I 187/(passim); Tha^Clabî 30-31: Shamy (el-) "Arab Mythology" no. 89/(also see no. 77-1); Ibn-Kathîr I 48 (simile); Chauvin VIII 131 no. 123; *DOTTI* 461/{lit.}; Scelles-Millie *Maghreb* 271-72 no. 32.>

A0782, Origin of Jupiter (planet).>

A0785\$, 'Residence' (location) of major planets within the seven skies.

Ref.: *MITON*; *RAFE* 37 n. 114.>

A0785.1\$, Saturn (Zuhal) resides in the Seventh Sky.

Ref.: *MITON*; *RAFE* 37 n. 114.>

A0785.2\$, Jupiter (al-Mushtarî/Mushturâ) resides in the Sixth Sky.

Ref.: *MITON*; *RAFE* 37 n. 114.>

A0785.3\$, Mars (al-Marrîkh/Mirrîkh) resides in the Fifth Sky.

Ref.: *MITON*; *RAFE* 37 n. 114.>

A0785.4\$, Sun (al-Shams) resides in the Fourth Sky.

Ref.: *MITON*; *RAFE* 37 n. 114.>

A0785.5\$, Venus (al-Zahrah) resides in the Third Sky.

Ref.: *MITON*; *RAFE* 37 n. 114.>

A0785.6\$, Mercury (^CUtârid) resides in the Second Sky.

Ref.: *MITON*; *RAFE* 37 n. 114.>

A0785.7\$, Moon (al-Qamar) resides in the First Sky.

Ref.: *MITON*; *RAFE* 37 n. 114.>

A0787, Relation of planets to human life.

Link: |A0706\$, Heavenly (celestial) bodies in social relations.

Ref.: *MITON*; Littmann 61-63 no. 46/cf.: Shamy (el-) "Arab Mythology" no. 94; *RAFE* 37 n. 114.>

A0787.5\$, Character (nature) of the twelve signs of the Zodiac.

Ref.: *MITON*; *RAFE* 37 n. 114.>

A0787.5.1\$, Three signs correspond to (four) personality types.

Link: |M0302.4.3\$, Sign of the Zodiac indicates (determines) future. |Z0159.4\$, Sign of the Zodiac indicates (determines) future.

Ref.: *MITON*; *RAFE* 37 n. 114.>

A0788, Origin of meteors.>

A0788.6\$, Shooting star is a star falling due to death of angel carrying it.

Link: |E0741.1.1, Shooting star signifies that someone is dying. |V0231.2, Shooting star as angel. |V0233.7.0.1\$, Angels do not die (before the Day of Judgment).

Ref.: Tabarî, I 66; *RAFE* 37 n. 113.>

A0788.7\$, Shooting star as guard of heavens against Satan.

Ref.: Jâhiz VI 271-73 496-502; Ibn-Kathîr I 31 66 96; Willmore 372 no. 40.>

A0789\$, The planets (comets, etc.)--miscellaneous.>

A0789.1\$, Birth and death of celestial body (planet, star, etc.).

Link: |A0106.4.9.1.1\$, What would have happened had heavens and Earth failed to obey God's command? They would have been swallowed by God's animal.>

A0789.1.1\$, Death of the moon.

Link: |D1812.5.1.5.2.1\$, Red or pale moon as omen of approaching death. (Usually of exalted personage). |Z0159\$, Celestial

(astronomical) symbolism.
Ref.: Littmann 69 no. 52: Shamy (el-) "Arab Mythology" no. 98.>
A0789.2\$, Relations of planets (stars) to times (days, hours, etc.).
Ref.: *MITON*>
A0789.2.1\$, Certain day controls certain planet.
Ref.: *MITON*; *RAFE* 28 n. 80, 37 n. 114.>
A0789.2.1.1\$, Sun controlled ("owned") by Sunday.
Ref.: *MITON*; *RAFE* 37 n. 114.>
A0789.2.1.2\$, Moon controlled ("owned") by Monday.
Ref.: *MITON*>
A0789.2.1.3\$, Mars (al-Marriḳh) controlled ("owned") by Tuesday.
Link: |M0302.5.1\$, Prophesying by Mars.
Ref.: *MITON*>
A0789.2.1.4\$, Mercury (^CUṯārid) controlled ("owned") by Wednesday.
Ref.: *MITON*>
A0789.2.1.5\$, Jupiter (Mushtarī/Mushturā) controlled ("owned") by Thursday.
Ref.: *MITON*>
A0789.2.1.6\$, Venus (al-Zahrah) controlled ("owned") by Friday.
Ref.: *MITON*>
A0789.2.1.7\$, Saturn (Zuḩal) controlled ("owned") by Saturday.
Ref.: *MITON*>
A0790, The heavenly lights.
Ref.: Ibn-Kathīr I 38-39.>
A0790.2\$, Heavenly lights originate from God's face.
Link: |A0124.0.3\$, God's radiance as the first light in universe.
Ref.: Ibn-al-Athīr I 8-9/(8): Shamy (el-) "Arab Mythology" no. 22.>
A0791, Origin of the Rainbow.
Ref.: Ibn-Kathīr I 38-39, 117.>
A0796, Origin of the signs of the zodiac.
Ref.: Amīn 84/cf.>
A0797, Origin of colors at sunrise and sunset.
Ref.: Tha^Clabī 13/cf.>
A0797.1\$, Red color at dawn (dusk) from blood of celestial being (e.g., sky, planet, etc.).
Link: |A0715.7\$, Sun born of sky (goddess). |Z0141, Symbolic color: red.
Ref.: Ions 49/(Nut's)>
A0798\$, Origin of *tâqat al-qadr* ('[Light-]Halo of Power'). Type: cf. 555.
Link: |A0661.0.1.0.1\$, Doors (gates) of the sky. (They open at certain happenings). |D1761.3.1\$, Wishing by *tâqat al-qadr* ('[Light-]Halo of Power'). |Z0105.1.1\$, Shape symbolism: circle or halo--power.
Ref.: *RAFE* 183 n. 663.>

A0800-A899, The earth.>
A0800-A839, Creation of the earth.>

A0800, Creation of the earth.
Ref.: Tha^Clabī 3-7.>
A0810, Primeval water: In the beginning everything is covered with water.
Link: |A0605, Primeval chaos.
Ref.: Ions 26 41 61/(Ra) 90, 114; W.M. Müller 48; Tha^Clabī 3: Shamy (el-) "Arab Mythology" no. 5; Ibn-Kathīr I 4 (earth), 8 (God's throne); Hanauer 4.>
A0811, Earth brought up from bottom of primeval water.
Link: |A0816, Earth rises from sea.
Ref.: Ions 24; Tha^Clabī 3: Shamy (el-) "Arab Mythology" no. 5.>
A0811.4\$, First part of Earth that emerged from primeval water (primeval hill, primeval village, etc.).
Ref.: Ions 24 27 33 37 74 105 135/(hill/mound); Tha^Clabī 3/(village): Shamy (el-) "Arab Mythology" no. 5.>
A0812.1, Devil as Earth Diver. [Y].

Link: |D1934\$, Earth diver: supernatural being with the ability to dive into earth.>

A0814.3, Earth from decayed matter on primeval water.>

A0814.9, Earth from egg breaking on primeval water.

Ref.: Ions 94/cf.>

A0814.9.1\$, World (universe) from scarab's egg.

Link: |A0647.1\$, Universe from egg of cosmic goose: "The Great Cackler".

Ref.: Ions 24.>

A0816, Earth rises from sea.

Link: |A0811, Earth brought up from bottom of primeval water.>

A0840-A899, The earth--other features.>

A0820, Other means of creation of earth.>

A0830, Creation of earth by creator.

Ref.: Tha^Clabî 3-7; Hanauer 5.>

A0834\$, Earth created from fumes of boiling water.

Link: |A0616\$, Universe created from molten gem, (and from smoke and steam rising therefrom). |A0701.5\$, Sky created from smoke.

Ref.: Kisâî 8-9/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 7; Tha^Clabî 3: "Arab Mythology" no. 5; *RAFE* 298 n. 4.>

A0840, Support of the earth. Type: 774D.

Link: |A0650.1\$, The suspension (support) of the universe.

Ref.: *DOTTI* 429; Hanauer 6 (angel); Shamy (el-) *Egypt* 150/277 no. 29: Shamy (el-) "Arab Mythology" no. 109-4.>

A0841, World-columns. Four (two, etc.) columns or supports sustain the earth.>

A0841.2, Four maidens as earth support.

Ref.: Shamy (el-) *Egypt* 277 no. 29.>

A0841.5\$, *al-'aqtâb*: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ^Cî, al-Jîlanî/ el-Kilânî\$, ed-Disûqî). Type: 774D.

Link: |A0416.1\$, *mudarrak*-axis: arch-saint with assigned *darak* ('precinct,' post--also referred to as *barzakh*). |A0501, Groups of demigods. |A0501.2\$, Four demigods. |A0665.2.1.1.1\$, Horus, Set, Thoth and Sopdu stabilize the shaky legs of Nut (sky). |A0871, Earth square with four quarters. |A0871.4\$, Four corners of earth. |A1348.2\$, Arch-saints bear trouble instead of man. |F0440.3\$, al-Khidr (the Green-one): benevolent spirit associated with vegetation and water. |P0507.1.2\$, The Four Arch-saints are given governorship (vicerealty) by the Lord of the Universe.

Ref.: *DOTTI* 429/{Egy}; *RAFE* 162 n. 594; Shamy (el-) *Egypt* 141-42 no. 26 (passim: by her Carqûb), 150 no. 29: Shamy (el-) "Arab Mythology" no. 109-4, "Eg. Balladry": "el-Badawî and Bint-Birri" no. 56, "el-Badawî and Three Axes" no. 58 2 9 14; Wickett 94.>

A0841.5.1\$, Each arch-saint is holding the world from an Carqûb (ankle).

Link: |"B0731.4.0.1.1\$, Red and white cow". |Z0191.1.1\$, Symbolism: Cow--"ad-dunyâ" ("the world", "life").>

A0842, Atlas. A man supports the earth on his shoulders.

Link: |A0665.2.1.1, Four gods at world-quarters support the sky.

Ref.: Damîrî I 180-81/cf.: Shamy (el-) "Arab Mythology" no. 12.>

A0842.3\$, Angel supports Earth on his shoulders. (He was created for that task).

Link: |A0651.3.1, Seven worlds above and below. An angel upholds the Seven Worlds on his shoulders. Under him in turn are: rock, bull, fish [(whale)], vast sea, air, fire, and serpent. |A0844.5, Earth rests on the horns of a bull, who rests upon a fish [(whale)]. |V0249.9\$, Angels with specific assignments: 'Angel of such and such'. Angel controls the elements, insects, disease, etc.

Ref.: Damîrî I 180-81: Shamy (el-) "Arab Mythology" no. 12.>

A0844, Earth rests on animal's back.>

A0844.2, Earth supported by bull.

Link: |Z0193.1.1\$, Ox (bull)--male's strength.

Ref.: Kisâî 10-11/(Thackston 9-10): Shamy (el-) "Arab Mythology" no. 13; Ibshîhî 461; *MITON*; N. |Mahfûz I 75; Shamy (el-) "Character Transmutation" 244.>

A0844.2.1\$, Astronomical measurements of bull supporting Earth. (Named al-Rayyân).

Link: |X1237.3\$, Lies about a giant bull (steer): mythical (fantastic) size and qualities.

Ref.: *MITON*; Kisâî 10-11/(Thackston 9-10): Shamy (el-) "Arab Mythology" no. 13; Tha^Clabî 3: "Arab

Mythology" no. 5; Ibshîhî 461/(named Kiyûthâ).>
A0844.3, Earth supported by fish.>
A0844.3.1\$, Earth supported by whale. (His name is Lûtiyyâ).
Ref.: *MITON*; Kisâî 10-11/(Thackston 9-10): Shamy (el-) "Arab Mythology" no. 13; Tha^Clabî 3: "Arab Mythology" no. 5.>
A0844.5, Earth rests on the horns of a bull, who rests upon a fish [(whale)].
Link: |A0842.3\$, Angel supports Earth on his shoulders. (He was created for that task). |A1145.6\$, Earthquakes from bull shifting earth from one horn to the other.
Ref.: Jâhîz7 109-10; Kisâî 10-11/(Thackston 9-10): Shamy (el-) "Arab Mythology" no. 13; Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 6; Damîrî I 180-81: "Arab Mythology" no. 12; Amîn 220.>
A0847\$, Earth rests on tree top (trunk).
Link: |A1099.5\$, World (Earth) destroyed by falling off its support (pushed out of its orbit).
Ref.: Shamy (el-) *Egypt* 273 no. 24.>
A0849, Support of the earth--miscellaneous.>
A0849.1, Earth founded on stone.
Link: |A0857.4\$, God steadies earth with mountain(s).>
A0849.1.1\$, Earth founded on rock formed from gem (green emerald).
Ref.: Kisâî 10-11: (Thackston 9-10): Shamy (el-) "Arab Mythology" no. 13; Tha^Clabî 3/("green rock/jewel").>
A0849.1.2\$, Deity emerging from primeval water establishes hill (mound) on which to stand.
Link: |A0115.1, First deity grows out of primeval chaos. |A0605, Primeval chaos.
Ref.: Ions 26/(Atum).>
A0850, Changes in the earth.>
A0855, Opposite of present. Everything on the earth--courses of rivers, height of mountains, human reproduction, etc.--are at first the reverse of the present condition.
Link: |A0633, Earlier universe opposite of present. Everything in the earlier world was the reverse of the present world.>
A0856, Hardening of the earth.>
A0856.4\$, Previously earth absorbed all liquids.
Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" no. 61.>
A0856.4.1\$, Why earth does not absorb ("drink") blood.
Link: |A0874.1\$, Characteristics of the seven strata of earth. [Erath stratigraphy]. |A2870.1\$, Punishment of earth for sin (impious act). |C0908.1.1.2\$, Earth forbidden to absorb blood. |J1159\$, Evidence of crime preserved (presented at trial).
Ref.: Jâhîz IV 201; Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" no. 61.>
A0857, Steadying the earth.
Ref.: Tha^Clabî 3-4.>
A0857.4\$, God steadies earth with mountain(s).
Link: |A0849.1, Earth founded on stone.
Ref.: Kisâî 8-9: (Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 7; Tha^Clabî 3 4: "Arab Mythology" no. 10; *RAFE* 298 n. 4.>
A0870, Nature and condition of the earth.
Ref.: Ibn-Kathîr I 22-28.>
A0871, Earth square with four quarters. Type: 774R\$.
Link: |A0841.5\$, *al-'aqtâb*: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ^Cî, al-Jilânî/'el-Kilânî\$, ed-Disûqî).
Ref.: *DOTTI* 432.; Shamy (el-) *Egypt* 137 272 no. 23, 155 no. 31/cf.>
A0871.4\$, Four corners of earth (*al-khawâfiq*). Type: 774R\$.
Link: |A0841.5\$, *al-'aqtâb*: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ^Cî, al-Jilânî/'el-Kilânî\$, ed-Disûqî). |Z0105.2\$, Shape symbolism: square--strength.
Ref.: *DOTTI* 432; *RAFE* 37 n. 115.>
A0871.4.1\$, *al-khafîqân/al-khâfiqayn*: East and West.
Ref.: Ibshîhî 17 211; Th)labî 201./passim.>
A0872, River that flows around the world.>
A0872.0.1\$, Names given rivers and ('The Salty') seas.
Link: |Z0095.0.1\$, Double-meaning: word or phrase that denotes more than one meaning. |Z0183.0.1\$, Meaning of a name.
Ref.: Maspero 12 no. 1 n. 4 124 no. 7 n. 3; Simpson 55 n. 3/("The great green").>

A0872.1, Seven seas encircle the world.

Link: |Z0071.5.2.0.1\$, Seven seas surround the earth.

Ref.: Kisâ'î 9 (Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 14; Hanauer 6; *MITON*; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

A0872.1.0.1\$, Tour (crossing) of the seven seas.

Ref.: *MITON*.>

A0872.2\$, River (sea) that leads to the land (island) of the dead.

Link: |A0692, Island of the blest. |E0755.0.4.4.1\$, Souls reside on an island. |F0129.4.4, Voyage to island of the dead.

Ref.: Maspero lxxii-lxxiv 100 no. 5 n. 2.>

A0874\$, Seven strata of earth.

Link: |A0651.2.3, Seven lower worlds. |Z0071.5.2.5\$, Series (combinations) of seven topographical features of earth (seven mountains, seven valleys, seven seas, etc.).

Ref.: *MITON*; Tha^Clabî 4-5: Shamy (el-) "Arab Mythology" no. 11; Qazwînî I 17; Ibn-Kathîr I 18-22.>

A0874.1\$, Characteristics of the seven strata of earth. [Earth stratigraphy].

Link: |A2870.1\$, Punishment of earth for sin (impious act).

Ref.: Kisâ'î 8-9; Tha^Clabî 4-5: Shamy (el-) "Arab Mythology" no. 11.>

A0874.1.1\$, Names given the 'Seven earths' (*al'arâdîn al-sab^C*).

Ref.: Kisâ'î 8-9; Tha^Clabî 4-5.>

A0874.1.1.1\$, First earth: Ramakah (inhabited by al-Muwashshim).

Link: |A1602.1\$, Mythical race: al-Muwashshim, upon whom is everlasting torment, but they are due for a [divine] reward (in Ramakah).

Ref.: Tha^Clabî 5.>

A0874.1.1.2\$, Second earth: Khaladah (inhabited by al-Tamîs).

Link: |A1602.2\$, Mythical race: al-Tamîs--they eat own flesh and drink own blood (in Khaladah). |F0561, People of unusual diet.

Ref.: Tha^Clabî 5.>

A0874.1.1.3\$, Third earth: ^CAraqah (inhabited by al-Qays).

Link: |A1602.3\$, Mythical race: al-Qays, their food is dirt (dust) and their drink is *thaddâ'* (in ^CAraqah).

Ref.: Tha^Clabî 5.>

A0874.1.1.4\$, Fourth earth: al-Harbâ (inhabited by al-Jillah).

Link: |A1602.4\$, Mythical race: al-Jillah, hey have no eyes (in al-Harbâ).

Ref.: Tha^Clabî 5.>

A0874.1.1.5\$, Fifth earth: Malthâm (inhabited by al-Hajlah).

Link: |A1602.5\$, Mythical race: al-Hajlah, they are cannibals, many of them eat one another (in Malthâm).

Ref.: Tha^Clabî 5.>

A0874.1.1.6\$, Sixth earth: Sijjîn (inhabited by al-Qatât).

Link: |A1602.6\$, Mythical race: al-Qatât, they have the form of birds (in Sijjîn).

Ref.: Tha^Clabî 5.>

A0874.1.1.7\$, Seventh earth; ^CAjîbah (inhabited by al-Khasûm).

Link: |A1602.7\$, Mythical race: al-Khasûm, they have claws like beasts; the destruction of Gog-Magog will be at their hands (in ^CAjîbah).

Ref.: Tha^Clabî 5.>

A0875.1, Navel of the earth.

Link: |Z0188.3\$, Symbolism: navel--'the center'>

A0875.3\$, Town (city) at the center of earth.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5; Ibshîhî 504/(Iraq).>

A0876, Midgard Serpent. A serpent surrounds the earth.

Link: |A0671.0.1.1.4\$, Hell is presently located inside the belly of celestial reptile (viper, Midgard Serpent, or the like).

Ref.: Ions 26; Maspero 125 no. 7 n. 4/cf./(surrounds coffer/book; *MITON*; *RAFE* 26 n. 71.>

A0876.1, The leviathan [(whale)] that surrounds the globe.

Link: |A1082.3.2\$, End of world comes when Leviathan (Whale) encircling the world catches its tail. (Its movement stops).>

A0878, Earth-tree [of life-spans]. Tree of life or fate.

Link: |A0189.7.0.1.1\$, Goddess records (inscribes) destiny of leaves of 'Tree of Life'. (Seshat). |A0652.3.2\$, Tree of life-spans in upper world. (Has as many leaves as there are living persons, when a leaf falls the corresponding person dies). |F0162.3.1, Tree of life in otherworld. Nourishes mankind.

Ref.: W.M. Müller 36; Lane 471: Shamy (el-) "Arab Mythology" no. 19.>
A0881, Zones of earth corresponding to Zodiac.>
A0883\$, Edge of earth (Extremity of planet earth). Type: 774R\$.
Link: |A1002.0.2\$, On Doomsday earth will be rolled up and shaken (like a carpet) by the angel of earth: all creatures will fall off into the celestial Abyss (*al-sâhirah*). |F0709.5.1.2\$, Nation(s) at edge of Earth. |H1371.1.1, Quest for place where sun comes up. |Q0438.3\$, Punishment: abandonment in uninhabited part of earth.
Ref.: Tha^Clabî 201-7,/Alexander's quest; *DOTTI* 432; Hanauer 5.>
A0883.1\$, Celestial abyss (*al-sâhirah*): space between edge of earth and the sky.
Link: |A1002.0.2\$, On Doomsday earth will be rolled up and shaken (like a carpet) by the angel of earth: all creatures will fall off into the celestial Abyss (*al-sâhirah*).
Ref.: Damîrî II 23/(Ruqyâ'il): Shamy (el-) "Arab Mythology" no. 105.>

A0900-A999, Topographical features of the earth.>

A0900, Topography--general considerations.
Link: |F0709.6\$, Country (nation, kingdom) with remarkable physical features (topography).>
A0901, Topographical features caused by experiences of primitive [primeval] hero (demigod, deity).
Ref.: Basset *RTP* XXIV 299.>

A0910-A949, Water features.>

A0910, Origin of water features--general.>
A0910.1, Waters created on first day of creation.
Ref.: Kisâ'î 6-7: (Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.>
A0910.4, Bodies of water remnants of flood.
Link: |A1010, **Deluge**. Inundation of whole world or section.
Ref.: Tha^Clabî 35/136-37: Shamy (el-) "Arab Mythology" no. 75.>
A0911, Bodies of water from tears.>
A0913, Origin of tides.
Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5.>
A0913.2.1\$, Ebb-tide caused by breathing of bull.
Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5; Basset *Mille* III 136 no. 86.>
A0920, Origin of the seas.
Ref.: Tha^Clabî 35/136-37: Shamy (el-) "Arab Mythology" no. 75.>
A0924, Miscellaneous origins of the ocean.>
A0924.4, Sea from earth excavation.
Link: |A0910.4, Bodies of water remnants of flood.>

A0930, Origin of streams.
Ref.: Ibn-Kathîr I 26-27 (Nile, Euphrates, etc.); Ibshîhî 501.>
A0933.0.1, River from fluids of the body.
Ref.: Ions 110.>
A0933.1, River from urine of goddess (giantess).>
A0933.3\$, River from the sweat (tears) of deity.
Link: |A1012.1.3\$, Flood from the tears of deity. |F0715.1.6\$, River flows from deity's (man's) hands.
Ref.: Ions 110.>

A0934, Various origins of rivers.
Link: |A0659.3.1\$, River's source in heaven. (Nile). |A1015.4\$, Nile inundation caused by deity (Osiris) lifting his feet off opening under his throne through which water flows (from great world ocean). |A1114.1\$, All waters of the world (salt and sweet) spring from water reservoir located under God's Throne.>
A0934.14\$, River(s) dug by holy man at God's command.
Ref.: Ibshîhî 501/(Tigris and Euphrates).>

A0940, Origin of other bodies of water.>
A0941, Origin of springs.
Ref.: Tha^Clabî 47; Qazwînî I 306-307/(Zamzam); Littmann "Hagar und Ismael" 152.41; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cil" no. 51 5.>
A0941.2, Springs originate from tears.>
A0941.4.2, Spring breaks forth at primitive [primeval] hero's need.

Link: |A0992.4\$, Sacred well: ground bursts open and water gushes from it. |V0134.5\$, Zamzam as a sacred well.

Ref.: Tha^Clabî 49/cf.; Qazwîni I 306-307; Anonymous "Hâger and Ismâ^Cîl" 5 no. 51; Littmann "Hagar und Ismael" 152.41; Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 12/cf.>

A0941.5, Spring breaks forth through power of saint [(prophet)].>

A0941.5.1, Spring breaks forth where saint smites rock.>

A0942.2, Origin of salt springs.>

A0950-A999, Land features.>

A0950, Origin of the land.>

A0955, Origin of islands.>

A0960, Creation of mountains.

Ref.: Ibn-Kathîr I 21.>

A0965, Origin of mountain chain.

Ref.: Littmann *Tigré* 96 no. 77.>

A0965.0.1\$, All mountains and mountain chains are connected by underground 'veins'.

Ref.: Kisâî 8-9 (Thackston 8-9 no. 4); Shamy (el-) "Arab Mythology" no. 7; *RAFE* 298 n. 4.>

A0965.3\$, Origin of Qâf mountain chain.

Link: |A0418.2.1\$, Angel of Qâf mountain chain. (He has control of the Mountain in his grip). |A0965.5.2.1\$, Qâf mountain created so as to stabilize earth. |F0709.5.2\$, Distant mountains.

Ref.: Tha^Clabî 4; Shamy (el-) "Arab Mythology" no. 8; Hanauer 5; Lane 221 222.>

A0965.4\$, Reason for shape (location) of mountain chain.

Ref.: Littmann 96-97 no. 77; Shamy (el-) "Arab Mythology" no. 9.>

A0965.5\$, Function of mountain(s).

Link: |A1145.5\$, Earthquakes from movements of Qâf mountains.>

A0965.5.1\$, Mountain of ice shields earth from heat of hell's fire.

Link: |A0651.4.1\$, Celestial sea filters intensity of sun's and moon's brightness. |F0759.5, Mountain of ice.

Ref.: *MITON*; Tha^Clabî 4; Shamy (el-) "Arab Mythology" no. 8; *Alf* III 3/Burton V 324: "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>

A0965.5.2\$, Mountains stabilize earth.

Ref.: Kisâî 8-9/(Thackston 8-9 no. 4); Shamy (el-) "Arab Mythology" no. 6; Tha^Clabî: "Arab Mythology" no. 6; Qazwîni I 254; Ibshîhî 504; *RAFE* 298 n. 4; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

A0965.5.2.1\$, Qâf mountain created so as to stabilize earth.

Link: |A0965.3\$, Origin of Qâf mountain chain.

Ref.: Tha^Clabî 3; Shamy (el-) "Arab Mythology" no. 6.>

A0965.2.2\$, Peculiar attributes (behavior) of certain mountains.

Ref.: Ibshîhî 504-5.>

A0967, Origin of mounds.

Ref.: Ions 37.>

A0969, Creation of mountains and hills--miscellaneous.>

A0969.1, Mountain from buried giant.

Link: |G0128\$, Size of giant (Fomorian).>

A0970, Origin of rocks and stones.

Ref.: Basset *Contes pop. berb.* 78 no. 38/cf.>

A0972, Indentions on rocks from footprints left by man (beast).

Link: |F0840.0.1.1.2.1\$, Stone (sacred) worn down by hands touching it--(seeking its *barakah*).

Ref.: Jâhîz IV 206; Tha^Clabî 49/(Abraham's); *DOTTI* 440 671/{Egy}; AUC: 31A no. 23.>

A0972.0.1\$, 'Adam's Foot': indentions on rocks from footprints of Adam.

Link: |A0901, Topographical features caused by experiences of primitive [primeval] hero (demigod, deity).>

A0972.1.1, Indentions on rocks from footprints of Christ.>

A0975.2, Why certain rock produces fire when struck with steel.

Ref.: Tha^Clabî 23.>

A0975.2.2\$, Fire producing elements (rock and iron) result from imprisoning reluctant fire spark in rock.

Link: |A1337.8.1\$, Why Adamites have trouble handling fire. |A1413.1.1\$, Fire (from hell) at first reluctant to be used by man on earth, escapes to sea (seven times): thus heat reduced. |F0964.3.4, Extraordinary stone catches fire.

Ref.: Tha^Clabî 22-23/(22): Shamy (el-) "Arab Mythology" no. 55.>
A0975.2.2.1\$, Fire is in state of latency (*kumûn*) in rock.
Ref.: Ibshîhî 530.>
A0977.5, Origin of particular rock.>
A0977.5.3, Stone column is membrum virile of ancient hero.
Link: |V0001.10.2\$, Veneration of replicas of sex organs (fertility idols).>
A0977.5.5\$, Origin of shape (form) of certain rock.>
A0977.5.5.1\$, Why certain rock has shape of certain creature.
Ref.: Littmann 85-87 no. 69: Shamy (el-) "Arab Mythology" no. 114.>
A0977.5.5.1.1\$, Rock in shape of animal (man) is that animal (man) petrified.
Link: |D0230, **Transformation: man to mineral form.** |D1318.7.1.3\$, Flesh of stolen animal petrified (turned to stone).
|F0768.1, City of petrified people. |M0458, Curse of petrification. |Q0551.3.4, Transformation into stone [(petrification)] as punishment.>
A0978, Origin of minerals.
Link: |A1432, Acquisition of metals.>
A0671.2.1, Serpents in hell.>
A0978.0.1\$, Origin of a certain metal or mineral.
Ref.: Tha^Clabî 204.>
A0978.0.1.1\$, Origin of "al-sâhûn" (the mightiest mineral).
Link: |F0840.0.2.1\$, Diamond as hardest substance.
Ref.: Tha^Clabî 204.>
A0980, Origin of particular places.
Ref.: Aḥmad Muḥârib al-Tufayrî *Turâth* I:7 79ff. no. 105.>
A0983, Origin of valleys or hollows.>
A0990, Other land features.>
A0992, Origin of sacred places.>
A0992.4\$, Sacred well: ground bursts open and water gushes from it.
Link: |A0941.4.2, Spring breaks forth at primitive [primeval] hero's need. |V0134.5\$, Zamzam as a sacred well.
Ref.: Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 5/(Zamzam).>
A0995, Origin of cities.>
A0996, Origin of settlements (places later to be settled). Type: 123C\$.
Ref.: *DOTTI* 50.>
A0996.1\$, First settlers of region (area).
Link: |A0514.4.2\$, Jurhum as offspring of marriage between fallen angel (jinni) and human mother.
Ref.: Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 6-7/(traveling merchants).>
A0997, Origin of boundaries.>

A1000-A1099, World calamities.>

A1000, World catastrophes.
Link: |N0301\$, Communal disaster. Tragic accident (fire, drowning, etc.) with many deaths.>
A1001, Series of catastrophes.>
A1002, Doomsday (Day of Judgment). Catastrophes precede the Day of Judgment.>
A1002.0.1\$, Doomsday: Day of End of World (‘*Qiyâmah*’--to be followed by Resurrection Day, and then Judgment Day).
Link: |V0522.1\$, Sinner repents upon seeing signs of Day of End of World (*Qiyâmah*).
Ref.: *RAFE* 26 n. 74.>
A1002.0.2\$, On Doomsday earth will be rolled up and shaken (like a carpet) by the angel of earth: all creatures will fall off into the celestial Abyss (*al-sâhîrah*).
Link: |A0400.2.1\$, Angel of earth will roll up earth on Doomsday. |A0883.1\$, Celestial abyss (*al-sâhîrah*): space between edge of earth and the sky.
Ref.: Damîrî II 23.>
A1002.0.3\$, On Doomsday sky will rupture, planets will scatter out of orbits, oceans will boil over, Y, and the female infant buried alive will be asked for what sin was she murdered. Type: cf. 705A\$.
Link: |C0869.2\$, Tabu: abortion--(aborting fetus with soul). |Q0560.5.1\$, Perpetual punishment in hell's fires for murder.
|S0302.5\$, Newborn daughters buried alive (*wa'd*). |T0645.2.1, "Kill it if it is a girl".>

A1002.2, Signs before the Day of Judgment.

Link: |A0726.1.1\$, Sun (moon) alters course (schedule) under direct orders from God. |V0522.1\$, Sinner repents upon seeing signs of Day of End of World (*Qiyâmah*). |Z0071.16.11.3, Fifteen signs before Doomsday.

Ref.: Tha^Clabî 227; Damîrî II 193; Basset *Mille* III 460-61 no. 278; *RAFE* 39 n. 122; Tâhâ Husayn 53 (passim); *Zîr* 25-26/(poem).>

A1002.2.0.1\$, Latter Days ('*Aakhir al-Zamân*).

Link: |A1088\$, Black ('Abyssinians') and white races kill each other at end of world.

Ref.: *MITON*; Damîrî I 195: Shamy (el-) "Arab Mythology" no. 87; *RAFE* 39 n. 122.>

A1002.2.4, Unusual migration of birds as sign of Doomsday.

Ref.: *RAFE* 39 n. 122.>

A1002.2.4.0.1\$, Change in habitual behavior of animals (birds, insects) as sign of Doomsday.

Link: |A2470, **Animal's habitual bodily movements**. |F0898.7\$, Behavior of animals (birds) as time-reckoning device.

Ref.: *RAFE* 39 n. 122.>

A1002.2.4.1\$, Extinction (disappearance) of creature as sign of Doomsday.

Link: |C0868.1\$, Tabu: spoiling earth (i.e., damaging environment: land, natural resources, atmosphere, etc.).

Ref.: *RAFE* 39 n. 122.>

A1002.2.4.1.1\$, Failure of locusts to appear as sign of Doomsday.

Link: |B0268.8.2.1\$, Locusts: army of God.

Ref.: Damîrî I 188: Shamy (el-) "Arab Mythology" no. 111; *RAFE* 39 n. 122.>

A1002.2.4.3\$, Talking animal as sign of Doomsday.

Link: |A1070.2\$, Speaking-monster ('*dâbbat al-'ard*') as sign at end of world.

Ref.: *RAFE* 39 n. 122.>

A1002.2.6\$, Abandonment of "God's ways" (violation of sacred tabus) as sign of Doomsday.

Link: |C0001.1\$, *al-harâm*: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: *al-halâl* (the licit or legitimate, permitted by God).

Ref.: Tha^Clabî 205-7/(206): Shamy (el-) "Arab Mythology" no. 108; *RAFE* 39 n. 122.>

A1002.2.7\$, Coming of the 'Seal of Prophets' as sign of Doomsday.

Link: |M0363.5\$, Coming of Prophet Mohammed (Islam) prophesied.

Ref.: Tha^Clabî 30-31: Shamy (el-) "Arab Mythology" no. 89; Tha^Clabî 227; *RAFE* 39 n. 122.>

A1002.2.7.1\$, Appearance of the False-Messiah (Antichrist, "al-Masîkh", *al-Daggâl*) as sign of Doomsday.

Link: |B0840.1.2.1\$, Antichrist will come riding donkey. |G0302.10\$, Antichrist (the False Messiah: "*al-Masîkh*, *al-Daggâl*").

Ref.: Tha^Clabî 227; Damîrî I 195: Shamy (el-) "Arab Mythology" no. 87; Burton VI 11 n. 2; *RAFE* 39 n. 122.>

A1002.2.7.2\$, Return to Earth of the Messiah (al-Mahdî) as sign of Doomsday.

Link: |V0211.11\$, Second Coming of Christ (The 'Awaited-Messiah--*al-mahdî al-muntazar*').

Ref.: Tha^Clabî 227; Damîrî I 195: Shamy (el-) "Arab Mythology" no. 87; *RAFE* 39 n. 122.>

A1002.2.8\$, Excessive adornment of Earth (high civilization, luxurious development) as sign of Doomsday.

Ref.: Tha^Clabî 205-7/(206): Shamy (el-) "Arab Mythology" no. 108; *RAFE* 39 n. 122; Taymûr no. 1917.>

A1003, Calamity as punishment for sin. Type: 779E\$.

Link: |A0102.17.0.1\$, Natural disasters (catastrophes) as expression of God's wrath. |Q0552, Prodigy as punishment.

[Miraculous punishment through the elements]. |V0545\$, The guilty are spared for the sake of the innocent.

Ref.: Ibshîhî 641; Littmann 93-94 no. 74: Shamy (el-) "Arab Mythology" no. 79.>

A1005, Preservation of life during world calamity.

Link: |Z0356, Unique survivor. Only one person left from destruction of his community.

Ref.: Ions 82.>

A1005.4\$, Deity stops calamitous event (penal measure) upon realizing that the result will be total destruction of mankind.

Link: |A0196.2, Decree of gods irrevocable. |A1348.2\$, Arch-saints bear trouble instead of man. |V0004.7.1\$, World saved from destruction due to exercise of religious ritual. |Z0356, Unique survivor. Only one person left from destruction of his community.

Ref.: Ions 82/(Hathor).>

A1005.4.1\$, Bloodthirsty creature about to annihilate mankind stopped (by ruse: diverting).

Link: |A0135.1\$, Sekhmet as blood-thirsty (man-eating) goddess. |U0283.1.1.1.1\$, Planned violence (murder, war, etc.) abandoned upon becoming drunk.

Ref.: Ions 82/(Hathor).>

A1006, Renewal of world after world calamity.>

A1007, World calamity will begin in Palestine.>

A1010, Deluge. Inundation of whole world or section.

Link: |A0910.4, Bodies of water remnants of flood.

Ref.: W.M. Müller 75f.>

A1011, Local deluges.>

A1011.2, Flood caused by rising of river.

Ref.: Shamy (el-) *Egypt* 3 no. 1/("Dmeerah")/cf.>

A1012, Flood from fluids of the body.>

A1012.1, Flood from tears.>

A1012.1.1, Flood from Adam's tears of repentance.>

A1012.1.3\$, Flood from the tears of deity.

Link: |A0933.3\$, River from the sweat (tears) of deity.>

A1012.1.3.1\$, Nile inundation from tears of mourning Isis.

Link: |A1015.4\$, Nile inundation caused by deity (Osiris) lifting his feet off opening under his throne through which water flows (from great world ocean).

Ref.: Ions 110.>

A1015, Flood caused by gods or other superior beings.>

A1015.4\$, Nile inundation caused by deity (Osiris) lifting his feet off opening under his throne through which water flows (from great world ocean).

Link: |A0152_(formerly, A0156.6\$), God's throne. [(CARsh/Empyrean)]. |A0934, Various origins of rivers. |A1012.1.3.1\$, Nile inundation from tears of mourning Isis. |A1111, Impounded water. |A1114.1\$, All waters of the world (salt and sweet) spring from water reservoir located under God's Throne.

Ref.: Budge/Spitta *Romances* 205 no. B-2 n. 1.>

A1018, Flood as punishment. Type: 774M3\$.

Link: |A0102.17.0.1\$, Natural disasters (catastrophes) as expression of God's wrath. |Q0552, Prodigy as punishment. [Miraculous punishment through the elements].

Ref.: *DOTTI* 7 69 431/{Egy}; Shawqî 306 [no. 33].>

A1020, Escape from deluge.>

A1021, Deluge: escape in boat (ark).

Link: |J0704.1\$, Noah builds an ark (as commanded by God) in anticipation of the Flood. |J1116.0.1.1\$, Ship (ark) built in desert (land with no body of water) saves lives when deluge occurs.

Ref.: Tha^Clabî 32-36.>

A1021.1, Pairs of animals in ark. Seed of all beings put into ark to escape destruction.>

A1021.2, Bird scouts sent from ark.

Ref.: Tha^Clabî 35.>

A1021.4\$, Enemy animals in ark.

Link: |A1105\$, Peace established among the animals. |J1421, Peace among the animals. (Peace fable). [□] Dogs have not heard of the new law.

Ref.: Shawqî 302 [no. 29].>

A1022, Escape from deluge on mountain.>

A1022.1\$, Attempted escape from deluge on mountain fails.

Ref.: Tha^Clabî 34-35/(mother tries to save son)/136-37: Shamy (el-) "Arab Mythology" no. 75; *DOTTI* 735/{Egy}; Shawqî 305 [no. 32].>

A1030, World fire.>

A1040, Continuous winter destroys the race.>

A1046, Continuous world-eclipse.>

A1046.2\$, Eclipse ended by removal of creature (object) that blocks sun.

Link: |A0737.6, Eclipses caused by animal hiding sun behind his body.>

A1050, Heavens break up at end of world.>

A1052.2, Sun shining at night as sign of Doomsday.>

A1052.2.3\$, Sun rising from west as sign of Doomsday.

Link: |F0961.1.2, Sun travels from west to east. |N0081\$, Wager: sun to travel from west to east (to rise in west and to set in east).

Ref.: Tha^Clabî 13-14: Shamy (el-) "Arab Mythology" no. 33; Ibn-Kathîr I 32; Dwyer 59 no. 9; D.H.

Müller *Soqotri*: SAE VI 106-7 no. 23; *Zîr* 25/(poem).>

A1060, Earth-disturbances at end of world.>

A1062, Mountains fall together at end of the world.>

A1063, Extraordinary wind at end of the world.

Ref.: *RAFE* 39 n. 122.>

A1070, Fettered monster's escape at end of world. [The are responsible for causing earthquakes].

Link: |A1145.1, Earthquakes from movements of subterranean monster.

Ref.: Shamy (el-) *Egypt* 137 no. 24.>

A1070.1, Birth of monster as sign at end of world.>

A1070.2\$, Speaking-monster (*dâbbat al-'arḍ*) as sign at end of world.

Link: |A1002.2.4.3\$, Talking animal as sign of Doomsday. |B0015.7.17\$, "*dâbbat al-'arḍ*": hybrid animal with ox's head, pig's eyes, elephant's ears, stag's antlers, lion's chest, tiger's color, cat's waist, ram's tail, camel's legs--with twelve cubits between each two joints (*mifṣalayn*).

Ref.: Damîrî I 322-24; Ibshîhî 470; *RAFE* 39 n. 122, 108 n. 362; *Zîr* 25/(poem).>

A1072, Form, of fettered monster.>

A1074, Fettered monster's captivity.

Ref.: Ions 129, 116/cf.>

A1074.9\$, Walled in monsters corrode iron wall with their tongues: wall regrows. Type: cf. 774S\$.

Link: |D1603.1\$, Eroded wall (stone) regrows.

@G0302.4.9.2.2\$, Demon with abrasive (file-like) tongue.

Ref.: Ibshîhî 488; *DOTTI* 433 434/{Egy}; Shamy (el-) *Egypt* 139, 272-73 no. 24.>

A1075, End of world heralded by coming of Antichrist.

Ref.: Tha^Clabî 227; Hanauer 54; Lane 65.>

A1076\$, End of world heralded by escape of Gog and Magog. Type: cf. 774S\$.

Link: |A1303.2\$, Gog and Magog as giant races. |R0002.1\$, Captive demonic race: Gog and Magog.

Ref.: *DOTTI* 433 434/{Egy}; Shamy (el-) *Egypt* 139 no. 24; *Zîr* 25/(poem).>

A1080, Battle at end of world. Armageddon.

Link: |V0357\$, Holy war (crusade, jihâd-*muqaddas*, etc.).

Ref.: *RAFE* 39 n. 123.>

A1082, Battle of gods and monsters and monster at end of world.>

A1082.3.1, End of world to come at disease and death of snake encircling the world.>

A1082.3.2\$, End of world comes when Leviathan (Whale) encircling the world catches its tail. (Earth's movement would stop).

Link: |A0650.1.1\$, The world is suspended within the universe by the movement of a celestial animal (whale, serpent).

|A0876.1, The leviathan [(whale)] that surrounds the globe.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 6; *RAFE* 26 n. 74.>

A1088\$, Black ('Abyssinians') and white races kill each other at end of world.

Link: |M0356.1.5\$, Prophecy: destruction of holy shrine (temple).

Ref.: Damîrî II 173; *RAFE* 39 n. 123; Willmore 358 no. 18.>

A1090, World calamities--miscellaneous motifs.>

A1091, Natural laws inoperative at end of world.>

A1093, End of world announced by trumpet.

Link: |D1221, Magic trumpet. |D1223.1, Magic flute.

Ref.: Tha^Clabî 13-14: Shamy (el-) "Arab Mythology" no. 33; Ibn-Kathîr I 45; Ibrahim *Assaulting with Words* 75; Khalîfah 341-43; *RAFE* 46 n. 138.>

A1093.1\$, Archangel Isrâfil will blow the trumpet, announcing commencement of End of World.

Link: |D1346.5.1.1\$, Herb extends life till End of World (blowing of trumpet). |E0055.3, Resuscitation by blowing trumpet.

|V0231.8.1\$, Isrâfil as the angel with human face. |V0247.0.1\$, Archangels are the chiefs of angels (*al-ru'asâ*).

Ref.: Tha^Clabî 205-7: Shamy (el-) "Arab Mythology" no. 108; Qazwînî I 95; Burton V 310 n. 3; *DOTTI* 413 417/{Mrc}; *MITON*; *RAFE* 46 n. 138.>

A1099, World calamities--additional motifs.>

A1099.5\$, World (Earth) destroyed by falling off its support (pushed out of its orbit).

Link: |A0060.9.1\$, Satan (Eblis) tries to destroy the world (universe) by causing it to fall off its support (Whale, tree, etc.).

|A0650.1.1\$, The world is suspended within the universe by the movement of a celestial animal (whale, serpent). |A0847\$, Earth rests on tree top (trunk).

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 6; Shamy (el-) *Egypt* 273 no. 24.>

A1099.5.1\$, Demons try to destroy world by destroying its support.

Ref.: Shamy (el-) *Egypt* 273 no. 24/(*kalikanzaroi*/Greek-Eg.).>

A1100-A1199, Establishment of natural order.>

A1100, Establishment of natural order.>

A1100.1\$, "Balance and harmony as well as truth": The *Maat/Mayet*-principle of world order.

Link: |A0464.1\$, Goddess of justice. [Mayet, Maat]. |U0020\$, Opposites are ever present side by side: good-evil (honesty-fraud, truth-falsehood). |U0280\$, **Balance between merits and demerits, advantages and disadvantages, good and evil.**

Ref.: Simpson 127 no. 9; *DOTTI* 348/{lit.}>

A1100.2\$, Creation of opposites ('*addâd*').

Ref.: *MITON*.>

A1101, The four ages of the world. A development of the present order through four stages or periods, the golden, silver, bronze, and iron ages, or the like.>

A1101.1, Golden age. A former age of perfection.

Link: |J0318.1\$, Better things in the past (golden times, 'good old days,' etc.). |M0324, Prophecy: future Golden Age. |U0029.1\$, 'Truth (justice) will inevitably prevail (tomorrow)'. |U0105\$, Social life is treacherous and conflict-bound (strife); noble living is in the wilderness--(compare: 'The noble savage').

Ref.: Ions 24/("First Time")/39/41/51/55.>

A1101.1.1, Reign of peace and justice (under certain king).

Link: |A0530.1.1\$, Culture-hero maintains law and order among animals. |U0010.4.1\$, Injustice ignored (not punished) because the truly just are gone (not to be found).

Ref.: Ions 24.>

A1101.2, Reversal of nature in former age.

Link: |Z0010.1.2\$, Beginning formula: reversal of nature in former age (e.g., "When animals could talk", "When the rocks were still soft", etc.).>

A1101.2.3, Formerly men dumb: birds and animals talked.>

A1101.2.3.0.1\$, Formerly all things (creatures) talked.

Link: |V0310.1.2\$, Objects praise or worship God.

Ref.: *Jâhiz* IV 196.>

A1101.2.3.1\$, Formerly animals talked (before creation of Adam).

Link: |B0210, **Speaking animals.** |Z0010.1.2\$, Beginning formula: reversal of nature in former age (e.g., "When animals could talk", "When the rocks were still soft", etc.).

Ref.: Tha^Clabî 17-18; Basset *Mille* III 15 no. 11; F.). *Muhammad Ta'âyshah* 315-77 no. 2.>

A1101.2.4\$, Formerly animals of earth were extraordinarily large.

Link: |A2291.1\$, Animal's size reduced in order to allow for boarding the ark.

Ref.: Kisâ'î 93; Tha^Clabî 34: Shamy (el-) "Arab Mythology" no. 81-1.>

A1101.2.5\$, Formerly fruits of earth were extraordinarily large (heavy).

Link: |F0813.0.3, Extraordinarily large fruit. |Q0552.3, Failure of crops during reign of wicked king.

Ref.: Tha^Clabî 22: Shamy (el-) "Arab Mythology" no. 55.>

A1101.2.5.1\$, Formerly wheat grain as large as ostrich egg.

Ref.: Tha^Clabî 22: Shamy (el-) "Arab Mythology" no. 55; *Ibshîhî* 487.>

A1105\$, Peace established among the animals.

Link: |A0530.1.1\$, Culture-hero maintains law and order among animals. |J1421, Peace among the animals. (Peace fable). [□] Dogs have not heard of the new law.

Ref.: Tha^Clabî 36, 227; *MITON*; Shamy (el-) *Egypt* 157-58 279 no. 33.>

A1105.1\$, Temporary peace among enemy animals in ark (until danger has passed).

Link: |A1021.4\$, Enemy animals in ark. |J0425, Weak fear company of strong. |J1421, Peace among the animals. (Peace fable). [□] Dogs have not heard of the new law. |P0795.1\$, Accommodation (*musâlamah*) among animals that are enemies by nature.

Ref.: *Shawqî* 302 [no. 29] 307 [no. 34].>

A1110, Establishment of present order: waters.>

A1111, Impounded water. [Hero defeats the monster responsible and releases water]. Type: 300.

Link: |A1015.4\$, Nile inundation caused by deity (Osiris) lifting his feet off opening under his throne through which water flows (from great world ocean). |F0932.6.5\$, Blockage (obstacle, barrier) causes river to cease flowing. |S0263.3, Person sacrificed to water spirit to secure water supply.

Ref.: Qazwîni I 291; Chauvin VI 3 no. 181 VII 132 no. 399; *DOTTI* 97.>

A1113, God promises never again to destroy world by water.>

A1113.0.1\$, "God suppresses the greed of the waters".

Ref.: Simpson 191.>

A1114\$, Origin (source) of world waters.

Link: |F0715.1, Extraordinary source of river.

Ref.: *MITON*; Ibshîhî 501; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>

A1114.1\$, All waters of the world (salt and sweet) spring from water reservoir located under God's Throne.

Link: |A0659.3.1\$, River's source in heaven. (Nile). |A0934, Various origins of rivers. |A1015.4\$, Nile inundation caused by deity (Osiris) lifting his feet off opening under his throne through which water flows (from great world ocean).

Ref.: *MITON*; Ibshîhî 501/cf.; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>

A1114.1.1\$, All sweet water stems from under the rock in Jerusalem (*Bayt al-Maqdis*).

Ref.: Tha^Clabî 47.>

A1115, Why the sea is salt.

Ref.: Stumme *Tskerwalt* 193 no. 32.>

A1115.2, Why the sea is salt: magic salt mill. Type: 565.

Ref.: Aswad (al-) 139-41; *DOTTI* 322 324 368/{Egy, Syr}; CFMC: Sawâm)ah 71-71 10-2-no. 5/cf.>

A1120, Establishment of present order: winds.>

A1122, Cave of winds. Winds originally confined in caves.>

A1122.1, Hole of winds: stopper destroyed. The hole is stopped with a wooden stopper, which is destroyed. The country dries up.>

A1122.5\$, Abode of winds in certain earth stratum (layer). Winds emanate from it.

Ref.: Kisâî 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1; Tha^Clabî 4-5/(4): Shamy (el-) "Arab Mythology" no. 11.>

A1124\$, Wind given wings (on which wind travels).

Link: |Z0115, Wind personified.

Ref.: Kisâî 103-10/(Thackston 109 no. 46): Shamy (el-) "Arab Mythology" no. 110-1/(var.).>

A1127, Winds of four quarters established.>

A1127.0.1\$, Four winds of the cardinal directions: North, South, East, West.

Link: |Z0071.2.1, Formula: north, south, east, west. (The cardinal directions).

Ref.: Tha^Clabî 4-5/cf.: Shamy (el-) "Arab Mythology" no. 11.>

A1128, Regulation of winds.>

A1128.1, Angels's wings protect earth from winds.

Link: |V0231.1.0.2\$, Wings of angel.>

A1128.3\$, Angels control (bridle, reign) winds (storm).

Link: |A0282.0.2, Wind angel.

Ref.: Kisâî 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1.>

A1129, Establishment of present order: winds-miscellaneous.>

A1129.1, Colors of winds.

Link: |Z0140, **Color symbolism.**

Ref.: Kisâî 103-10/(Thackston 109 no. 46/cf.): Shamy (el-) "Arab Mythology" no. 110-1/(var.).>

A1129.1.2\$, Colors of wind indicates its (destructive) power.

Link: |Z0115, Wind personified. |Q0552.14, Storm as punishment.

Ref.: Kisâî 103-10/(Thackston 109 no. 46): Shamy (el-) "Arab Mythology" no. 110-1/(var.).>

A1130, Establishment of present order: weather phenomena.>

A1130.1, Angels set over clouds, winds, and rains.

Link: |A0287.3\$, Archangel Mikâ'il (Michael) as angel of rain and livelihoods.

Ref.: Tha^Clabî 8.>

A1131, Origin of rain.>

A1131.0.1, Regulation of rains.>

A1131.0.3\$, Rain (inundation, flood) heralded by "The Drop" from heaven.

Link: |V0222.1.0.2, "Fair Drop" from heaven falls upon infant saint.

Ref.: Amîn 399; Lane 489.>

A1131.1, Rain from tears.>

A1142, Origin of thunder.

Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 5; Ibn-Kathîr I 39.>

A1142.1, Creator's (deity's) voice makes thunder.

Ref.: Ions 66 96/(Amon-Ra's).>

A1142.10\$, Thunder from trembling of clouds due to fearing God.

Link: |A0139.5.2, God's voice causes thunder. |F1006.3, Mountain trembles.

Ref.: Kisâ'î 6/(Thackston 5 no. 1): Shamy (el-) "Arab Mythology" no. 3; Tha^Clabî 3: "Arab Mythology" no. 5; Hanauer 4; *RAFE* 297 n. 3.>

A1145, Cause of earthquakes.>

A1145.1, Earthquakes from movements of subterranean monster.

Link: |A0844, Earth rests on animal's back. |**A1070, Fettered monster's escape at end of world.** [They are responsible for causing earthquakes].

Ref.: W.M. Müller 104.>

A1145.5\$, Earthquakes from movements of Qâf mountains.

Link: |A0418.2.1\$, Angel of Qâf mountain chain. (He has control of the Mountain in his grip). |A0965.5\$, Function of mountain(s). |Q0552.25, Earthquake as punishment.

Ref.: Tha^Clabî 4: Shamy (el-) "Arab Mythology" no. 8; Lane 221, 222; *MITON*; *RAFE* 38 n. 118.>

A1145.6\$, Earthquakes from bull shifting earth from one horn to the other.

Link: |A0844.5, Earth rests on the horns of a bull, who rests upon a fish [(whale)].

Ref.: Amîn 220.>

A1147, Origin of stormy sky.>

A1147.2\$, Storms from sky slipping off its base.

Link: |A0737.12\$, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea. |A1174.6\$, Night-darkness from sky-deity's absence (descending to earth). Nut visits Geb (Earth).

Ref.: Ions 48/(Nut).>

A1147.2\$, Storms from temporary victory of power(s) of chaos.

Link: |Q0552.0.2\$, Violent weather changes (storms, darkness) as result of commission of sexual crime (incest, rape).

Ref.: Ions 42/(Apep/Apophis).>

A1150, Determination of seasons.>

A1160, Determination of the months.>

A1160.1\$, Beginning (origin) of the solar calendar (twelve months).

Link: |F0898.0.2\$, Solar calendar time reckoned according to sun (seasonal).

Ref.: Burton I 53 n. 2/(Egypt).>

A1161, February's shortage of days. Days stolen by January and March.

Link: |A0755.8.3\$, Creation of more days from moon's light: moon becomes dim.>

A1162\$, Origin of the intercalary thirteenth month (intercalary five days beyond three hundred and sixty days divided evenly among twelve months).

Link: |A0755.8.3\$, Creation of more days from moon's light: moon becomes dim. |F0898.0.2.1\$, Intercalary days. Thirteenth month of five days (*Nasî'*). |N0135.1, Thirteen as unlucky number.

Ref.: R.L. Green 24-25; Ions 48.>

A1162.1\$, New time-period originated to circumvent curse (linked to certain months).

Link: |D1707.7\$, Blessed time-period (year, day, hour, etc.). |M0428, Curse mitigated by deity when superhuman task is performed.>

A1162.1.1\$, Intercalary period originated to allow for birth of deity (deities).

Link: |T0586.5.0.1.1\$, Five babies born during five successive days. |M0424\$, Curse removed when certain matter is brought to pass. |T0586.5.0.1.1\$, Five babies born during five successive days.

Ref.: R.L. Green 24-25; Ions 48.>

A1170, Origin of night and day.

Ref.: Ibn-Kathîr I 32; Basset *Mille* III 7 no. 3; *MITON*.>

A1170.0.1\$, Reason(s) for creation of day and night.

Ref.: Simpson 191.>

A1170.0.1.1\$, Daytime created for regulating living matters (e.g., business, family, worship, etc.), nighttime for resting.

Ref.: Simpson 191; Tha^Clabî 11.>

A1170.1\$, Night and day caused by the daily swallowing and rebirth of the sun.

Link: |A0721.2.1.2\$, Darkness due to goddess (Nut, sky) swallowing sun. |A0722.0.1\$, Sun's night journey: into the sky and then back over Earth. |T0604.1.3.1\$, Mother swallows her young so as to keep them safe in her belly (mouth). |Z0159.1.2.1\$, Sky gives birth to heavenly bodies (sun, moon, stars). Nut.

Ref.: Ions 24 44; Maspero 19 no. 1 n. 2.>

A1171, Origin of day.

Ref.: Ibn-al-Athîr I 8-9: Shamy (el-) "Arab Mythology" no. 22.>

A1171.5\$, Origin of day: result of creation of the sun.

Link: |A0124.0.3\$, God's radiance as the first light in universe.

Ref.: Ibn-al-Athîr I 8-9: Shamy (el-) "Arab Mythology" no. 22.>

A1174, Origin of night.

Ref.: Ibn-al-Athîr I 8-9: Shamy (el-) "Arab Mythology" no. 22.>

A1174.5\$, Night-darkness from celestial reservoir of darkness.

Link: |A0651.7\$, Celestial reservoir ('barrier') of darkness. |F0709.5.3.3\$, The Dark Quarter of earth: faraway.

Ref.: Tha^Clabî 13-14: Shamy (el-) "Arab Mythology" no. 33.>

A1174.6\$, Night-darkness from sky-deity's absence (descending to earth). Nut visits Geb (Earth).

Link: |A0737.12\$, Eclipse caused by sun (or moon) falling off base (wheel) into Celestial Sea. |A1147.2\$, Storms from sky slipping off its base.

Ref.: Ions 48.>

A1174.7\$, Angel of night and day.

Link: |A0260.4\$, Angel of nighttime. |A0726.3\$, Sun's wheel (chariot). |A0729.0.1\$, Gods (angels) assigned to time periods (hour, day, week, etc.). They manage its affairs and passage.

Ref.: *MITON*.>

A1179, Origin of night and day--miscellaneous.

Ref.: Tha^Clabî 13: Shamy (el-) "Arab Mythology" no. 31.>

A1179.1, Origin of twilight.

Ref.: Tha^Clabî 13: Shamy (el-) "Arab Mythology" no. 31.>

A1179.2, Origin of dawn.

Ref.: Tha^Clabî 13: Shamy (el-) "Arab Mythology" no. 31.>

A1179.2.2\$, Dawn formed of rays of sun escaping from sun's sunrise shaft.

Link: |A0726.5\$, Place (location) where sun rises and sets. (The horizons of sunrise and sunset).

Ref.: Tha^Clabî 13.>

A1179.3\$, A day is created of a nighttime followed by daylight time. (Night labeled: "Eve of Y").

Ref.: *MITON*.>

A1179.4\$, A day began at dawn and ended at sunset (for ancient Egyptians).

Link: |F0898.2.1\$, Time reckoned in relation to sunrise and sunset. |F0898.3.1\$, Watches (clocks) reset to zero (12:00) at time believed a new day begins.

Ref.: Simpson 97 n. 7.>

A1180, Establishment of present order--miscellaneous motifs.>

A1182, Determination of world quarters.>

A1183\$, Creation of *al-hijâb* ('The Veil'): determination of the Divine realm (of timelessness, infinitude, clairvoyance, etc.) and that of mortals (Adamites, jinn).

Link: |A0124.0.2\$, God's radiance (light) as the source of knowledge. |D1825, Kinds of magic sight. |F0172, No time, no birth, no death in otherworld. |V0223, Saints have miraculous knowledge. |V0223.0.1.1\$, Prophets and saints can read destiny on Tablet of destiny (in heavens). 'The Veil lifted off' for them.>

A1200-A1699, CREATION AND ORDERING OF HUMAN LIFE.>

A1200-A1299, Creation of man.>

A1200, Creation of man.

Ref.: Tha^Clabî 9 15ff; Basset *RTP* XVIII 524.>

A1210, Creation of man by creator.

Ref.: D.H. Müller *Sogotri*: *SAE* VI 106-7 no. 23.>

A1210.1\$, Creation of the human brain (intellect, mind, reason, etc.) by creator.

Link: |J0001.0.1\$, Types of brain (capacity to know): inherited or acquired (*mawhûb-maksûb/muktasab*). |J0002\$, Mind (reason) must curb desires (urges of the body).

Ref.: Kisâ'î 11/(Thackston 10): Shamy (el-) "Arab Mythology" no. 15; *RAFE* 138 n. 502.>
A1210.2\$, Human brain as God's favorite creation.
Link: |A0195.2, Wisdom as God's companion. |Q0177.1\$, At Day of Judgment, the rationality (knowledge) of the learned will be elevated (rewarded) above the prayer and fasting of the pious. |V0318.0.1\$, Counter-belief: free-will. Man is responsible for own action by virtue of rationality--the Mutazilites (*Mu^Ctazilah*) doctrine. |Z0128, Wisdom personified.
Ref.: Kisâ'î 11/(Thackston 10): Shamy (el-) "Arab Mythology" no. 15; *RAFE* 138 n. 502.>
A1211.4, Man made from creator's eye.
Link: |A0613, Creation: from creator's tears.
Ref.: W.M. Müller 70ff.>
A1212, Man created in creator's image.
Link: |A0613.1\$, Mankind from creator's tears.
Ref.: Simpson 191; Râsî (al-) *khabâyâ* 41.>
A1213\$, Man created in the best possible constitution (*'ahsani taqwîm*). Type: 613B3\$, cf. 918\$.
Link: |J0040.1\$, Inferences as to who is more beautiful: man (Adamite) or heavenly body (moon, star, etc.). |Z0062.2, "Bridegroom like the sun and bride like the moon". |Z0062.5.1\$, Celestial beauty (to be like moon, sun, star, dawn, etc.).
Ref.: *DOTTI* 349 350 584 585/{Egy}; Shamy (el-) "Eg. Balladry": "Ulama and *sîdî* Ibrâhîm" no. 60.>
A1213.1\$, Adamites given preference (superiority) over all of God's creatures (e.g., angels, jinn, etc.).
Link: |A1410.0.2\$, Humans may use other creatures only for purposes permitted by God (legitimate purposes). |A1421.1, Man given dominion over beasts. |P0507.4.2\$, Caliph as "God's successor (representative, agent) on His Earth". |V0443.3.1\$, Prayer over animal (bird) before slaughtering it: "May God give you patience [□]".
Ref.: Tha^Clabî 16; Ibshîhî 490; *MITON*.>
A1213.2\$, God orders angels to prostrate themselves before Adam (as acknowledgment of his privileged status).
Link: |A0054.3.1.1\$, Eblis refuses to prostrate himself before Adam.
Ref.: *MITON*; *RAFE* 28 n. 79.>
A1214\$, Creation of a certain more perfect terrestrial being (usually a culture-hero or demigod).
Link: |A1241.6\$, Prophets made from more pure class of clay (heart of earth) brought by Gabriel.>
A1214.1\$, The perfected embryo: conception of Hatshepsut. Fetus created (formed, fashioned, designed) apriori, and then implanted into woman's womb for completion of pregnancy.
Link: |A0611.0.1.1.1\$, Christ (Jesus) as "The Word of God". |B0754.7.5\$, Interrupted pregnancy: birth in installments (newborn goes back into womb). |T0576, Prenatal influence [on embryo in womb]. |V0210.0.1.1.1\$, "Opening-of-the-Chest (*shaq al-sadr*)": angel(s) open(s) chest of child destined to be God's Messenger and remove evil-prone part ('black drop/seed\$, leech) from heart. |V0312.0.1\$, Counter-belief: Miraculous Conception (immaculate conception) through God's command.
Ref.: Ions 109/(Hatshepsut).>
A1216, Man as offspring of creator.
Link: |A1271.3, First parents children of god.>
A1216.0.1\$, Mankind as children of creator.
Link: |A0225, Son of the sun.
Ref.: Ions 98/(Aten).>
A1217.1, Rebel angels oppose creation of man.
Link: |A0054, Rebel angels.
Ref.: Tha^Clabî 16-17: Shamy (el-) "Arab Mythology" no. 40.>
A1220, Creation of man through evolution.>
A1220.1, Progressive degeneration to present race of men. [Devolution].
Link: |A1301, Men at first as large as giants.
Ref.: Tha^Clabî 21.>
A1224, Descent of man from animals.
Link: |B0002, Animal totems.>
A1224.0.3\$, Kinship ties between men and animals--(they share common ancestry, blood relations).
Link: |B0002, Animal totems. |B0314, Helpful animal brothers-in-law.
Ref.: Littmann 85 no. 68: Shamy (el-) "Arab Mythology" no. 115.>
A1224.3, Woman created from dog's tail.
Link: |A1371.5\$, Deviant women from Adam's 'crooked rib'. |U0129.0.2.1\$, A dog's tail cannot be made straight.>
A1225, First men undeveloped. Rudimentary and amorphous, gradually assume present shape.
Link: |A1228\$, Man remodeled to provide for terrestrial (earthly) life needs.

Ref.: Tha^Clabî 23-24.>

A1225.1, First couple organically united. Like Siamese twins.

Link: |A0626.1\$, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere). |A1273, Twin first parents. |A1275.2, First man split in two to form mate. |F0523, Two persons with bodies joined. Siamese twins. |F0668.9.3\$, Surgery to amputate one twin conjoined from the waist down with another. |T0685.3, Twins who look exactly alike.

Ref.: Hanauer 9/cf.>

A1225.3\$, First man hermaphroditic: one side male, the other female.

Link: |A0012, Hermaphroditic [(bisexual)] creator. The creator is half man and half woman or is thought of as both male and female. |A1275.1.2\$, Adam's first mate was created independently of him: she rebelled. |A1277.5\$, Daughter as the first child for Adam and Eve: ^CUnâq. |E0724\$, A person's counter-spirits (Qarīnah, Qarīn, 'Ukht, 'Akhkh, 'Umm-es-Subyân, etc.).

Ref.: Hanauer 9/(Adam/El-Karīnah/Lilith).>

A1228\$, Man remodeled to provide for terrestrial (earthly) life needs. Type: 758C\$.

Link: |A0542.1\$, Gabriel teaches Adam (and Eve) how to live on Earth. |A1278.1\$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). |J0801\$, Adapting to changed environment (social or physical). |U0310\$, Attending primary (biological) needs.

Ref.: Tha^Clabî 22: Shamy (el-) "Arab Mythology" no. 55; Tha^Clabî 24; *DOTTI* 422; *RAFE* 30 n. 90.>

A1228.1\$, Adam remodeled: body orifices (for urination and defecation) added.

Link: |A1314.1\$, Adam's 'front' and 'rear' slit by an angel (on God's command) so as to relieve his discomfort caused by earth food: thus urinary track and rectum. |A1332.1\$, Violation of food tabu in paradise results in need to defecate; (assimilation of forbidden food is incomplete). |A1337.9.1\$, Illness (stomachache) from eating earth's foods before creation of outlets (orifices) for waste (urine and feces) in human body.

Ref.: Tha^Clabî 24; *RAFE* 30 n. 90.>

A1230, Emergence or descent of first man to earth.

Ref.: Ions 37; Hanauer 11-12.>

A1231, First man descends from sky.>

A1231.3\$, Adam and Eve descend from sky.

Ref.: Tha^Clabî 21-23; Cachia 151; *TAWT* 24 n. 40.>

A1231.3.1\$, Adam's progeny on earth: children born to Adam and Eve after their descent.

Link: |A0604.3.1.2\$, Creation from Adam's loins of future peoples predestined for paradise, or predestined for hell. |A1650.6.1\$, 'Children of Paradise' and 'Children of Earth': Eve's child born in Paradise holds self superior to sibling born (to Eve) on Earth. |F1099.8, Man meets his future descendants and is instructed by them. |T0502.1\$, Conception begins with ejaculation from man's (father's) loins into woman's (mother's) womb. |Z0063.5.1\$, 'Eve is fertile\$, 'A womb brings forth': formulas signifying futility of conceit.

Ref.: Tha^Clabî 26: Shamy (el-) "Arab Mythology" no. 58.>

A1234, Mankind emerges from ground.>

A1234.5\$, Mankind emerges from mud (clay) of certain site.

Link: |A1241, Man made from clay (earth).>

A1234.5.1\$, Mankind emerges from sun-dried mud of Nile.

Ref.: Ions 38.>

A1235\$, Origin of humans (mankind).>

A1235.1\$, Humans are offspring of *mu'minîn* (true believing) jinn on Earth prior to the eviction of Eblis from Paradise.

Link: |A1241, Man made from clay (earth). |A1278.1.1.1\$, Cain given remodeled female-jinni (from earth) as wife--(unfair treatment).

Ref.: *Alf* III 33; Burton V 320/(n. 2 "folk-lore"/Rabbinical).>

A1236.2, Tribes emerge from melon.

Link: |Z0166\$, Fruit (vegetable) symbolism.>

A1237\$, Meeting on earth of first man and first woman.

Link: |A1278.1\$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.).

Ref.: Tha^Clabî 22-23/(22): Shamy (el-) "Arab Mythology" no. 47.>

A1237.1\$, Adam and Eve met first at a location that was later named ^CArafât ('Getting-to-know').

Link: |Z0183.0.1\$, Meaning of a name.

Ref.: Tha^Clabî 22-23/(22): Shamy (el-) "Arab Mythology" no. 47.>

A1238\$, First coition on Earth.

Link: |A0698.8.1\$, First intercourse in Paradise between Adam and Eve. |J0086, Rocks falling together and thread entering needle's eye suggest sexual intercourse: hence its beginning.

Ref.: Tha^Clabî 21-22/(22): Shamy (el-) "Arab Mythology" no. 43.>

A1238.1\$, On Earth, Adam does not touch Eve for one hundred years.

Link: |A0698.8.1\$, First intercourse in Paradise between Adam and Eve. |A1332\$, Accompaniments of Paradise lost. |F1040.7.1\$, Aversion to sexual intercourse (coition). |T0315.2, The continent husband.

Ref.: Tha^Clabî 21-22/22: Shamy (el-) "Arab Mythology" no. 43.>

A1240, Man made from mineral substance.>

A1241, Man made from clay (earth).

Link: |A0014.1\$, Lesser deity as maker (modeler) of men--(Khnun). |A1234.5\$, Mankind emerges from mud (clay) of certain site. |A1235.1\$, Humans are offspring of mu'minîn (true believing) jinn on Earth prior to the eviction of Eblis from Paradise. |J0090.1\$, Burial in ground or cremating? Former shown to be the correct (God's) way.

Ref.: Ions 108-9/(by Khnum); Tha^Clabî 16-17/(16): Shamy (el-) "Arab Mythology" no. 40; *DOTTI* 761/{Egy}; Hanauer 9.>

A1241.0.1\$, Adam made from clay brought from earth crust ('*adîm al-'ard*).

Link: |A1241.6\$, Prophets made from more pure class of clay (heart of earth) brought by Gabriel. |A1260.1.1.1\$, Adam made from water, mud (dirt), fire, and air. |Z0183.0.1\$, Meaning of a name.

Ref.: *MITON*; *RAFE* 53 n. 167.>

A1241.3, Man made from clay image and vivified.

Link: |A0141.2.1\$, Isis makes viper (serpent) and vivifies it. |E0078\$, Vivification: life (soul) given to inanimate object (statue).>

A1241.3.1\$, Clay ("*înah*") with which God created Adam was fermented for forty days.

Link: |A1310.5\$, Why women's beauty decreases with age while men's increases. Eve was created from a rib ('flesh') which deteriorates, Adam from clay (pottery) which appreciates. |A1242\$, Deity fashions man on potter's wheel--(Khnun). |A1241.5.1\$, Physical and personality attributes (temperament) are determined by characteristics of the earth from which the first man was created. |Z0063.8.2.2\$, 'Clay other than the clay' [is what a person (object) is made of].

Ref.: *MITON*.>

A1241.5, Man made from earth brought from four different places.

Ref.: Tha^Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 40; *RAFE* 134 n. 480; Ritter I.1 344-47 no. 34.>

A1241.5.1\$, Physical and personality attributes (temperament) are determined by characteristics of the earth from which the first man was created.

Link: |A0698.4.1\$, Waters of different tastes in paradise: bitter, sweet, and salty. |A1618.1\$, Inequalities among social groups established at creation. |W0251\$, Beliefs (theories) about composition of character (personality). Implicit (folk) Personality theory.

Ref.: Tha^Clabî 16-17: Shamy (el-) "Arab Mythology" no. 40; *RAFE* 134 n. 480.>

A1241.5.2\$, Man made from clay brought by Azrael (Death).

Link: |A0604.3.1.1\$, Sinning (disobedience to God) preordained at creation. |A1335, Origin of death. |V0061.8.2\$, Moslem buried into earth (in shroud) without coffin. |Z0111.9.3\$, Returning to earth whence man (one) came--death.

Ref.: Kisâfî 22-23/(Thackston 22): Shamy (el-) "Arab Mythology" no. 37; Tha^Clabî 16-17/(16): Shamy (el-) "Arab Mythology" no. 40; Cachia 141.>

A1241.6\$, Prophets made from more pure class of clay (heart of earth) brought by Gabriel.

Link: |A1214\$, Creation of a certain more perfect terrestrial being (usually a culture-hero or demigod). |A1241.0.1\$, Adam made from clay brought from earth crust ('*adîm al-'ard*). |A1241.3.1\$, Clay ("*înah*") with which God created Adam was fermented for forty days. |Z0063.8.2.2\$, 'Clay other than the clay' [is what a person (object) is made of].

Ref.: Tha^Clabî 16-17/(16): Shamy (el-) "Arab Mythology" no. 40; Cachia 141; *RAFE* 134 n. 481.>

A1241.7\$, Demonic race made (created) from altered earth (clay).

Link: |W0256.5.1\$, Stereotyping: treacherous race.>

A1241.7.1\$, Gog and Magog constituted from mixture of earth and semen--(Adam's wet dream).

Link: |A2905.2\$, Jinn: a hybrid. |T0474.0.1.1\$, God's Prophets do not experience nocturnal emission ('wet dream'). |T0512.6, Conception from drinking sperm. |Z0063.8.2.2\$, 'Clay other than the clay' [is what a person (object) is made of].

Ref.: Damîrî II 405-46: Shamy (el-) "Arab Mythology" no. 29; Ibshîhî7 488.>

A1242\$, Deity fashions man on potter's wheel--(Khnun). Type: 318.

Link: |A0014.1\$, Lesser deity as maker (modeler) of men--(Khnun). |A0015.4.1, Potter as creator. |A0137.3.1.1\$, Potter's

wheel symbol. |A0185.12, Deity provides man with soul. |A1278.4.1.1\$, Deity (Khnum) molds beautiful mate for unjustly treated man (Batu/Bata). |V0223.10.3\$, Saint as potter (potter-saint).

Ref.: Budge/*Romances* 102-103 no. A-05; Ions 38 109; Maspero 12 no. 1 n. 1 39 no. 2-4; Simpson 100-1 26 n. 16/(as childbirth deity); *RAFE* 134 n. 478.>

A1250, Man made from vegetable substance.>

A1260, Mankind made from miscellaneous materials.>

A1263.1.1, Man created from blood-clot.>

A1260.1.1.1\$, Adam made from water, mud (dirt), fire, and air.

Link: |A1241.0.1\$, Adam made from clay brought from earth crust ('*adīm al-'ard*). |W0250.1\$, Basic types of personality reckoned according to the elements.

Ref.: *MITON*.>

A1270, Primeval human pair.>

A1271, Origin of first parents.>

A1271.3, First parents children of god.

Link: |A0613.1\$, Mankind from creator's tears. |A1216, Man as offspring of creator.

Ref.: Ions 37 41/(of Ra)/cf.>

A1273, Twin first parents.

Link: |A1225.1, First couple organically united. Like Siamese twins. |T0587.0.1\$, Twin brother and sister.>

A1273.1, Incestuous first parents.

Link: |A0164.8\$, Sexual deviance among the gods.>

A1274\$, Twin children of first parents.

Link: |T0587.0.1\$, Twin brother and sister.

Ref.: Ions 46, (first divine couple).>

A1274.1\$, Twin brother-and-sister as children of first parents.

Ref.: Ions 46, (first divine couple); Tha^Clabî 26: Shamy (el-) "Arab Mythology" no. 58.>

A1274.1.1\$, Scores of twin brother-and-sister as children of first parents--(twenty, one hundred and twenty, etc.).

Link: |T0101.1.3.2.1\$, Bride quality: fertility. |Z0063.5.1\$, 'Eve is fertile\$, 'A womb brings forth': formulas signifying futility of conceit.

Ref.: Kisâ'î 67-68/(Thackston 72 no. 31): Shamy (el-) "Arab Mythology" no. 59; Tha^Clabî 26-27/(twenty): Shamy (el-) "Arab Mythology" no. 58; *Alf* III 33/Burton V 319: "Arab Mythology" no. 38-1.>

A1274.4\$, Score of brothers and sisters born in same pregnancy.

Link: |A0164.5.1\$, Gods (and goddesses) sired by different fathers born in one pregnancy.

Ref.: Budge *Gods* II 187/Osiris/Isis/Set/Nephthys, etc.>

A1274.4.1\$, Fourteen brothers and sisters born to first hybrid demons (Khâlîṭ and Mâlîṭ).

Link: |A1552.5\$, Scores of twin brothers and sisters children of first demonic parents marry each other.

Ref.: *MITON*; *Alf* III 33/Burton V 319: Shamy (el-) "Arab Mythology" no. 38-1.>

A1275, Creation of first man's (woman's) mate.

Link: |A0006.3.0.1\$, Women were created solely for men.>

A1275.1, Creation of first woman from man's rib. [Adam's rib].

Link: |H0816\$, Riddles about creation of man.

Ref.: Jâḥiz IV 197-99; Tha^Clabî 18; *RAFE* 136 n. 488; *TAWT* 23 n. 40.>

A1275.1.2\$, Adam's first mate was created independently of him: she rebelled.

Link: |A0698.8.1\$, First intercourse in Paradise between Adam and Eve. |A1225.3\$, First man hermaphroditic: one side male, the other female.

Ref.: Hanauer 9-10.>

A1275.2, First man split in two to form mate.

Link: |A1225.1, First couple organically united. Like Siamese twins.>

A1275.8, Why Eve was not made at first along with Adam.>

A1275.9, First man descends on earth, falls in love with and marries a fairy.

Link: |A1278.1.1.1\$, Cain given remodeled female-jinni (from earth) as wife--(unfair treatment).>

A1277, Offspring of first parents.

Ref.: Hanauer 12.>

A1277.5\$, Daughter as the first child for Adam and Eve: ^CUnâq.

Link: |A1225.3\$, First man hermaphroditic: one side male, the other female.

Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" no. 61; Ibshîhî 491.>

A1277.5.1\$, ^CUnâq was the first to commit *baghy* (wickedness, tyranny) on earth; God caused her to be killed.

Link: |A1388.2\$, Hatred begins when a daughter of Adam and Eve (^CUnâq, Lilith) discovers that she cannot marry because she has no twin brother to exchange for a husband with other brother-sister twins.

Ref.: Tha^Clabî 26-27/(27) 136-37: Shamy (el-) "Arab Mythology" nos. 60 61 76; Ibshîhî 491.>

A1278\$, Deity provides single man with mate.>

A1278.1\$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). Type: 758C\$.

Link: |A1228\$, Man remodeled to provide for terrestrial (earthly) life needs. |A1237\$, Meeting on earth of first man and first woman. |A1297.1\$, Cain killed Abel in order not to lose own twin sister as wife. |A1553.1, Origin of exogamy. |A2924.0.1\$, Remodeled fallen angel (Eblis). |J0801\$, Adapting to changed environment (social or physical).

Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" no. 61; *DOTTI* 422.>

A1278.1.1\$, Remodeled female-jinni (fairy). Type: 758C\$.

Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" no. 61; *DOTTI* 422.>

A1278.1.1.1\$, Cain given remodeled female-jinni (from earth) as wife--(unfair treatment). Type: 758C\$.

Link: |A1235.1\$, Humans are offspring of mu'minîn (true believing) jinn on Earth prior to the eviction of Eblis from Paradise. |A1275.9, First man descends on earth, falls in love with and marries a fairy. |A1389\$, Origin of sibling rivalry (hatred among siblings). |F0300, **Marriage or liaison with fairy**. |F0302, Fairy mistress. Mortal man marries or lives with fairy woman. |L0041, Younger brother given birthright of elder. |N0190.1.1\$, One sibling protests the favoring of the other(s). |T0111.5.1\$, Marriage of human being and jinni (fairy).

Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" no. 61; *DOTTI* 422.>

A1278.1.2\$, Remodeled angel: given physical and emotional attributes suited for life as member of mankind (on Earth). Type: 758C\$.

Link: |V0230.0.2\$, Angels do not have mortals' basic needs (e.g., sex, food, etc.). |A2924.0.1\$, Remodeled fallen angel (Eblis).

Ref.: Tha^Clabî 26-27/27: Shamy (el-) "Arab Mythology" no. 61; Tha^Clabî 30-31: "Arab Mythology" no. 89; *DOTTI* 422; *RAFE* 30 n. 90.>

A1278.1.2.1\$, Remodeled houri: given physical and emotional attributes of human female. Type: 758C\$.

Link: |F0499.2.1\$, Form of *hûriyyât*. |Z0062.5.1.5.1\$, [As beautiful as] 'a houri' (nymph of paradise).

Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" no. 61; *DOTTI* 422; *RAFE* 30 n. 90.>

A1278.1.2.1.1\$, Abel given remodeled houri (from paradise) as wife--(favoring treatment). Type: 758C\$.

Link: |F0499.2.3\$, Marriage to *hûriyyât* as reward. |L0041, Younger brother given birthright of elder. |T0111.6, Marriage of mortal and angel. |U0010, **Justice and injustice**.

Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" no. 61; *DOTTI* 422; *RAFE* 30 n. 90.>

A1278.4\$, Creation of woman for man on earth. Type: 758C\$.

Link: |A1275, Creation of first man's (woman's) mate. |A1553.1, Origin of exogamy.

Ref.: *DOTTI* 422.>

A1278.4.1\$, Deity fashions a woman for man (hero). Type: 318, 758C\$.

Ref.: *DOTTI* 146 422.>

A1278.4.1.1\$, Deity (Khnum) molds beautiful mate for unjustly treated man (Batu/Bata). Type: 318.

Link: |A0006.3.1.1\$, Mate (house-companion, wife, etc.) molded for hero so that he would not live alone. (The gods grant Batu female companionship). |A1242\$, Deity fashions man on potter's wheel--(Khnum).

Ref.: Maspero 12 no. 1 n. 1; *DOTTI* 146.>

A1282, The mother of men [(gods)].

Link: |J1256.2.1.1\$, Woman who is mother of boys (*'umm es-subyân*) declares her gained privileges: "I am a mother of male-children!". |P0231.0.1\$, Mother of a son more valuable. |T0380.5.1\$, A boy (son) is preferred to a girl (daughter).>

A1290, Creation of man--other motifs.>

A1297, First human being killed by jealous brothers (reptiles and insects). Type: 758C\$.

Link: |A0626.1\$, Embrace of twin brother Geb (the earth) and his twin sister Nut (the sky) broken by their father Shu (the atmosphere). |S0073.1.4, Fratricide motivated by love-jealousy.

Ref.: Ions 65/(deity); Ions 51-5/(gods)/cf.; Tha^Clabî 26-27: Shamy (el-) "Arab Mythology" no. 61; *DOTTI* 422.>

A1297.1\$, Cain killed Abel in order not to lose own twin sister as wife. Type: 758C\$.

Link: |A1278.1\$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). |A1553.5\$, Parent(s) and children as the entire world population: 'incestuous' marriage a must.

|C0162.5.1\$, Tabu: brother-sister marriage. |P0251.5.3.1\$, Cain and Abel as hostile brothers. |S0073.1.4, Fratricide motivated by love-jealousy. |W0195.9.2\$, Brother envies brother's beautiful wife (wives).

Ref.: Tha^Clabî 26-27: Shamy (el-) "Arab Mythology" no. 61; Ibn-Kathîr I 93; Chauvin VIII 174 no. 199; *DOTTI* 422 631/{Egy, lit.}; Hanauer 11, 69-70 n. 1; Khalifah 149-50; Shamy (el-) "Character Transmutation" 255 n. 70, "Mythological Constituents of *Alf laylah*" 32.>

A1297.2\$, Cain killed Abel because of Abel being favored by Adam (God)--Abel given better wife. Type: 758C\$.

Link: |A1278.1.2.1\$, Remodeled houri: given physical and emotional attributes of human female. |A1389\$, Origin of sibling rivalry (hatred among siblings). |L0041, Younger brother given birthright of elder. |P0527.1\$, Legal will deprives heir of birthright (inheritance).

Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" no. 61; *DOTTI* 422.>

A1300-A1399, Ordering of human life.>

A1300.0.1\$, God made a reason (cause) for everything.

Link: |A0611.0.3\$, Creator's proportionate creation (in definite measurements).

Ref.: *MITON*.>

A1301, Men at first as large as giants.

Link: |A1220.1, Progressive degeneration to present race of men. [Devolution].

Ref.: Hanauer 12.>

A1302\$, At first Adam's head reached clouds (sky).

Link: |A1340\$, Origin of baldness: Adam's head rubbing against (touching) clouds (sky). |F0531.0.1, Biblical worthy as giant.

Ref.: Tha^Clabî 21-22/(21) 23: Shamy (el-) "Arab Mythology" no. 43; *DOTTI* 446 711/{Sdn}.>

A1302.1\$, At first Adam was able to hear sounds (chants, hymns, prayers, etc.) of inhabitants of heavens.

Ref.: Tha^Clabî 23.>

A1303\$, Giants of mythic measurements--(other than Adam).

Link: |A1659.1, Origin of the Fomorians (giants). |F0533, Remarkably tall man. |G0128\$, Size of giant (Fomorian).

Ref.: Tha^Clabî 35/(^CAwj); Damîrî II 405-46: Shamy (el-) "Arab Mythology" no. 29.>

A1303.1\$, Awj ibn ^CUnuq (Og) as giant of mythic measurements--(head in clouds, feet on sea bottom, etc.).

Link: |A1659.1.2\$, Monstrous giants (Fomorians) descended from first female cast out of paradise (^CUnâq). |G0128\$, Size of giant (Fomorian).

Ref.: Tha^Clabî 35 136-37: Shamy (el-) "Arab Mythology" no. 75; Qazwînî II 378-79; Ibshîhî 490.>

A1303.2\$, Gog and Magog as giant races.

Link: |A1076\$, End of world heralded by escape of Gog and Magog. |F0510.2\$, Gog and Magog as monstrous races.

|J1786.9.1\$, Remarkably tall man thought to be monster. |R0002.1\$, Captive demonic race: Gog and Magog.

Ref.: Damîrî II 405-46: Shamy (el-) "Arab Mythology" no. 29; Ibshîhî 488; *RAFE* 106 n. 351.>

A1305\$, At first the aged and the youthful looked alike.

Link: |A1101.1, Golden age. A former age of perfection. |A1329.1.1\$, Hair grayness was begun as means of distinguishing the aged from the youthful.>

A1310, Arrangement of man's bodily attributes.>

A1310.3, Why men are clothed in skin.>

A1311, Origin of hands and feet.>

A1311.3, Origin of fingernails.

Link: |F0552.1.3, Extraordinary fingernails.>

A1311.3.1\$, Previously Adam's body covered with hard shell: only residuals of it remains as fingernails.

Link: |F0558, Man covered with horn.

Ref.: Tha^Clabî 17: Shamy (el-) "Arab Mythology" no. 41.>

A1310.5\$, Why women's beauty decreases with age while men's increases. Eve was created from a rib (flesh') which deteriorates, Adam from clay (pottery) which appreciates.

Link: |A1241.3.1\$, Clay ("*ûnah*") with which God created Adam was fermented for forty days. |A2853, Why sexes differ in form and temperament.

Ref.: Tha^Clabî 18: Shamy (el-) "Arab Mythology" no. 44-1.>

A1313, Origin of sex-organs.

Link: |A1314\$, Origin of body orifices: anal and urinary functions.>

A1313.0.1, Origin of eunuchs.

Ref.: Jâhîz I 124.>

A1313.0.1.1\$, *Rûm* (Romans, Christians) as the first people to practice castration of monks.

Link: |V0469.4\$, Ritual castration (so as to qualify for serving at temple, church, etc.).

Ref.: *Jâhiz* I 124-25.>

A1313.2, Origin of female sex-organs.>

A1314\$, Origin of body orifices: anal and urinary functions.

Link: |A1313, Origin of sex-organs. |A1337.9.1\$, Illness (stomachache) from eating earth's foods before creation of outlets (orifices) for waste (urine and feces) in human body.

Ref.: *Tha^Clabî* 22-24/(24): Shamy (el-) "Arab Mythology" no. 55.>

A1314.1\$, Adam's 'front' and 'rear' slit by an angel (on God's command) so as to relieve his discomfort caused by earth food: thus urinary track and rectum.

Link: |A1228.1\$, Adam remodeled: body orifices (for urination and defecation) added. |A1332.1\$, Violation of food tabu in paradise results in need to defecate; (assimilation of forbidden food is incomplete). |J0801\$, Adapting to changed environment (social or physical).

Ref.: *Tha^Clabî* 24: Shamy (el-) "Arab Mythology" no. 55.>

A1319.1, Origin of Adam's apple. Forbidden fruit sticks in Adam's throat.

Ref.: *Prym-Socin* 219 no. 55.3; *Wickett* 103.>

A1320, Determination of span of life>

A1322, Determination of relation between birth-rate and death-rate. Type: 774M1\$.

Ref.: *DOTTI* 430.>

A1323, Long span of life for first man.

Link: |A0564, Remarkable longevity of culture-heroes.

Ref.: *Tha^Clabî* 28-29; *Ibn-al-Athîr* I 18-19: Shamy (el-) "Arab Mythology" no. 68.>

A1323.1\$, Adam lived for 1000 years.

Ref.: *Tha^Clabî* 29.>

A1324\$, Longer life-span than man's for first woman.

Link: |A1650.5\$, Origin of differentiation between male and female (punishments).

Ref.: *Tha^Clabî* 29.>

A1324.1\$, Eve outlived (survived) Adam by 100 years.

Link: |F0571.7, Person hundreds of years old.

Ref.: *Tha^Clabî* 29.>

A1327\$, Adjustment of life-span granted by God.

Link: |D1855.7\$, One person's life-span extended by grant (bestowal) received from another's. |N0003.1.1\$, God gives man choices of unknown consequences.

Ref.: *Kisâ'î* 73-74/(Thackston 79 no. 34): Shamy (el-) "Arab Mythology" no. 69; *Tha^Clabî* 28-29; *Ibn-al-Athîr* I 18-19: "Arab Mythology" no. 68.>

A1329\$, Determination of span of life--miscellaneous.>

A1329.1\$, Creation of indicators of old age (approach of end of lifespan). Type: cf. 921, 921A, 921C.

Link: |A1338, Origin of physical defects. Wicked people entering heaven on rope fall off and are injured. |A1597.5\$, Origin of hair-grooming (combing). |F0571.9.1\$, Senility (*zamânah*): madness (diminished mental capacity) from old age. |H0760\$, Indicators (signs) of old age. |H0761, Riddle of the Sphinx: what is it that goes on four legs in the morning, on two in midday, and on three in the evening. (Man, who crawls as a child, walks in middle life, and walks with a stick in old age). |H0761.2\$, Enigmatic statement: "The two have become three." (Walking with a stick). |H0761.3\$, Enigmatic statement: "That which used to be 'far' is now 'near'." (Eyesight). |H0761.4\$, Enigmatic statement: "Those which were 'gathered' are now 'scattered'." (Teeth). |J0761, Old age must be planned for. |K1872.9.6\$, Signs of old age camouflaged.>

A1329.1.1\$, Hair grayness was begun as means of distinguishing the aged from the youthful.

Link: |A1305\$, At first the aged and the youthful looked alike. |A1340\$, Origin of baldness: Adam's head rubbing against (touching) clouds (sky). |J1461, The cause of grayness. Fool asked what made him gray-headed replies, "My hair".>

A1330, Beginnings of trouble for man.

Ref.: *Jâhiz* IV 197-99.>

A1331, Paradise lost. Original happy state forfeited because of one sin.

Link: |A0185.9.1\$, Adam violated his covenant with God. |J0225.0.2, God punishes many men because of one sinner, like a man who kills hive of bees for stinging of one. |Q0178\$, Loss of privilege of admission to Paradise.

Ref.: *Jâhiz* IV 197-99; *Tha^Clabî* 201.>

A1331.1, Paradise lost because of forbidden fruit (drink).

Ref.: *Tha^Clabî* 19: Shamy (el-) "Arab Mythology" no. 42; *Cachia* 149.>

A1331.1.1, Paradise lost because of forbidden food.>

A1331.2, Paradise lost because of brother-sister incest.

Link: |C0162.5.1\$, Tabu: brother-sister marriage.>

A1331.3\$, Paradise lost because of woman's (Eve's) temptation.

Link: |W0256.6.1\$, Stereotyping: 'Women are lacking in mind and religion'. |W0256.6.3.2.1\$, Women, like Satan, are the source of all troubles (disasters).

Ref.: *MITON*; Tha^Clabî 93/(passim).>

A1332\$, Accompaniments of Paradise lost.

Ref.: *TAWT* 24 n. 40.>

A1332.1\$, Violation of food tabu in paradise results in need to defecate; (assimilation of forbidden food is incomplete).

Link: |A1228.1\$, Adam remodeled: body orifices (for urination and defecation) added. |A1314.1\$, Adam's 'front' and 'rear' slit by an angel (on God's command) so as to relieve his discomfort caused by earth food: thus urinary track and rectum. |A1337.9.1\$, Illness (stomachache) from eating earth's foods before creation of outlets (orifices) for waste (urine and feces) in human body. |A2711.7.1\$, Fig tree (in paradise) provides Adam and Eve with leaves to cover their genitals: blessed (sweet inside and out, yields two crops yearly). |C0910, **Permanent sign of disobedience for breaking tabu**.

Ref.: Tha^Clabî 20 23-24; *RAFE* 136 n. 491; *TAWT* 24 n. 40.>

A1332.4\$, The forbidden paradise food (drink).

Link: |C0203\$, Tabu: illegitimate food or drink (sinfully acquired, handled, prepared, etc.). |C0250, **Tabu: drinking**.

Ref.: *TAWT* 24 n. 40.>

A1332.4.1\$, Apple as the forbidden fruit in paradise.

Link: |A1319.1, Origin of Adam's apple. Forbidden fruit sticks in Adam's throat.>

A1332.4.2\$, Wheat as the forbidden fruit in paradise.

Link: |A1455.3\$, Introduction of baking (bread processing). |A2685.6\$, Origin of wheat.

Ref.: Tha^Clabî 19: Shamy (el-) "Arab Mythology" no. 42; *RAFE* 136 n. 491.>

A1332.8\$, Animal (bird) in Paradise foretells future events.

Link: |B0140.1\$, Animal foretells future (of its kind).

Ref.: Tha^Clabî 17-18.>

A1332.8.1\$, Eagle predicts that his own downfall and the Whale's eviction from Paradise will be brought about by creation of Adam.

Link: |A1332.9\$, accompaniments of Paradise lost--miscellaneous. |B0143.1, Bird gives warning.

Ref.: Tha^Clabî 17-18.>

A1332.9\$, Accompaniments of Paradise lost--miscellaneous.

Link: |A1332.8.1\$, Eagle predicts that his own downfall and the Whale's eviction from Paradise will be brought about by creation of Adam.>

A1332.9.1\$, Intoxication in paradise.>

A1332.9.1.1\$, Eve makes Adam drunk in Paradise by giving him liquor.

Link: |A0698.1.2\$, Liquor in paradise. |A1386.1\$, Adam as the first drunken man. |F0162.2.2, Rivers of wine in otherworld. |J0485, Three sins of the hermit. Choice of three sins given him: adultery, murder (theft), drunkenness. He chooses drunkenness [wine]; the others follow. |K1381\$, Seduction by intoxication (or narcotic). |K1381.3\$, Female takes sexual advantage of (rapes) drugged man.

Ref.: Ions 67/cf./(Nephthys makes Osiris drunk); Tha^Clabî 19: Shamy (el-) "Arab Mythology" no. 42; *RAFE* 136 n. 491.>

A1333, Confusion of tongues [due to sin]. Originally all men speak same language.>

A1333.3\$, *balbalah* ('babbling'): confusion of tongues from horror caused by collapse of Tower of Babel.

Link: |D2004.9.1, Forgetfulness caused by Tower of Babel.

Ref.: Tha^Clabî 57; *Ibshîhî* 505.>

A1334\$, Origin of mental failings.

Link: |F0571.9.1\$, Senility (*zamânah*): madness (diminished mental capacity) from old age.>

A1334.1\$, Beginning of forgetfulness (inability to recall).

Link: |D2004, Means of bringing about magic forgetfulness. |G0303.9.4.5.4.1\$, "Khanzab": name of satan (devil) that causes the forgetting of memorized holy text (scriptural).

Ref.: Tha^Clabî 28-29; Ibn al-Athîr I 18-19: Shamy (el-) "Arab Mythology" no. 68.>

A1335, Origin of death. Type: 774M1\$.

Link: |A0565, Dying culture hero. The culture hero teaches people how to die by dying himself. |A1241.5.2\$, Man made from

clay brought by Azrael (Death). |A2579\$, Why a certain mortal has become immortal.

Ref.: *DOTTI* 430; Littmann 89 no. 72: Shamy (el-) "Arab Mythology" no. 72-1.>

A1335.1, Origin of death from falsified message.

Link: |A1689.11.4\$, Power (riches) to disbelievers from substituted fate (falsified message).>

A1335.1.1, Origin of death: wrong messenger goes to God. Type: 774M1\$.

Link: |N0194.1\$, Initial favorable state revoked due to misunderstanding (treachery).

Ref.: *DOTTI* 430; Shamy (el-) *Egypt* 276 no. 28; *TAWT* 58 n. 97.>

A1335.3, Origin of death: unwise choice.>

A1335.3.1\$, Origin of death: first choice (hasty).

Ref.: *DOTTI* 431/{Mrc}; Dwyer 59 no. 9.>

A1335.3.1.1\$, Origin of death: faulty message (misspoken request). Type: cf. 774M1\$.

Link: |A2346.4\$, Bee is to asks God that every person she stings dies, but she misspeaks asking that every bee that stings dies.

Ref.: *DOTTI* 430 431/{Mrc}>

A1335.5, Origin of death: serpent given immortality instead of man.

Link: |A2579.1\$, Why certain animal is immortal. |Q0553.3.8\$, Loss of immortality as punishment.

Ref.: Shamy (el-) *Egypt* 271-72/(Gilgamesh/Alexander/al-Khidr), *RAFE* 143/n. 520.>

A1335.6, Origin of death: punishment for scorning deity.

Ref.: Littmann 89 no. 72/cf.: Shamy (el-) "Arab Mythology" no. 72-1.>

A1335.6.3\$, Loss of immortality (for certain creature): punishment for sin.

Link: |A2579\$, Why a certain mortal has become immortal. |H1376.7.1\$, Failure on quest to gain immortality--(e.g., Gilgamesh, Alexander, etc.). |Q0551.12, Premature aging as punishment. |Q0553.3.8\$, Loss of immortality as punishment.

Ref.: *Jâhiz* IV 198 n. 5.>

A1335.8, Origin of death because world is overpopulated. Type: 774M1\$.

Ref.: Tha^Clabî 95/(Dhu-l-Kifl's message to God); *DOTTI* 430/{Irq}; Jamali 89-90; Littmann 89 no. 72: Shamy (el-) "Arab Mythology" no. 72-1.>

A1335.16\$, God instated death for all mankind because prophet (culture-hero) chose dying rather than living (eternally).

Link: |J0216, Choice of deaths.

Ref.: *RAFE* 123 n. 428.>

A1336, Origin of murder.

Link: |S0116.4.1\$, Murder by crushing head with rock.>

A1336.1\$, Murder as first cause of death.

Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" nos. 60 61.>

A1336.1.1\$, Fratricide as first murder.

Link: |A1297.1\$, Cain killed Abel in order not to lose own twin sister as wife. |Q0552.0.3\$, Nature ceases to be benevolent or bountiful as punishment--(weather, animals, plants, etc., stop giving). |S0073.1, Fratricide. [One sibling kills another].

|S0116.4.1\$, Murder by crushing head with rock. |Q0211.9, Fratricide punished.

Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" nos. 60 61.>

A1336.1.1.1\$, One deity murders his (her) sibling.

Link: |P0251.5.3.2\$, Cain and Seth (sons of Adam) as hostile brothers.>

A1336.1.1.1.1\$, Set murders his brother Osiris. Type: 758C\$.

Link: |W0195.9.2\$, Brother envies brother's beautiful wife (wives).

Ref.: Budge *Gods* II 189; Ions 65.>

A1336.1.1.1.2\$, Seth murdered Osiris in order to gain Isis (Osiris' twin sister and wife) for himself.

Link: |A1297.1\$, Cain killed Abel in order not to lose own twin sister as wife. |A1389\$, Origin of sibling rivalry (hatred among siblings). |W0195.9.2\$, Brother envies brother's beautiful wife (wives).

Ref.: Ions 51.>

A1337, Origin of disease.>

A1337.0.1, Disease caused by the gods.>

A1337.0.1.2\$, Diseases as cause of death created by God so as to protect angel of death (Azrael) from being hated by humans.

Link: |A0604.5.1\$, Creation of life spans. |A1593.5\$, Why Death (Azrael) is not seen.

Ref.: ^CIdwî (al-) 24; Ghadab 39-40: Shamy (el-) "Arab Mythology" no. 86.>

A1337.0.4, Disease caused by menstrual blood.

Link: |A1354\$, Harmful effects of menstruous female (human or animal). |V0131.0.1\$, Robes of ritual purity (*tuhr*): required

for performances of religious services.>

A1337.0.7, Origin of sickness and misfortune: monstrous birth from brother-sister incestuous union.>

A1337.3, Origin of epilepsy.>

A1337.3.1\$, Origin of epilepsy: from jinn.

Link: |A2909\$, Origin of jinn: generated by hallucination caused by sensory deprivation. |D2065.1.1\$, Epilepsy from possession by jinn. |F1046\$, Hallucination: false perception without adequate stimuli. |M0452.1.1\$, Curse: epilepsy (mental disturbance, *khawat*). |Z0186.4.3.4\$, Symbolism: spirit-possession (being `epileptic\$, worn or ridden by spirit)--sexual desire (lust).>

A1337.4, Origin of fever.

Link: |A2211.16.1\$, Lion's feverish appearance residual from fever inflicted on the lion on the ark so that it would not attack cattle.

Ref.: Damîrî I 10.>

A1337.8, Origin of illness from fire and cold.>

A1337.8.1\$, Why Adamites have trouble handling fire.

Link: |A0975.2.2\$, Fire producing elements (rock and iron) result from imprisoning reluctant fire spark in rock. |A1413.1.1\$, Fire (from hell) at first reluctant to be used by man on earth, escapes to sea (seven times): thus heat reduced.

Ref.: Tha^Clabî 22: Shamy (el-) "Arab Mythology" no. 55.>

A1337.8.1.1\$, First fire on earth informs Adam that it ('she') will not obey him: hence, trouble with fire.

Ref.: Tha^Clabî 22: Shamy (el-) "Arab Mythology" no. 55.>

A1337.9\$, Origin of digestive illness.>

A1337.9.1\$, Illness (stomachache) from eating earth's foods before creation of outlets (orifices) for waste (urine and feces) in human body.

Link: |A1228.1\$, Adam remodeled: body orifices (for urination and defecation) added. |A1314\$, Origin of body orifices: anal and urinary functions. |A1332.1\$, Violation of food tabu in paradise results in need to defecate; (assimilation of forbidden food is incomplete).

Ref.: Tha^Clabî 22: Shamy (el-) "Arab Mythology" no. 55; Tha^Clabî 24.>

A1338, Origin of physical defects. Wicked people entering heaven on rope fall off and are injured. Type: 758A.

Link: |A1329.1\$, Creation of indicators of old age (approach of end of lifespan). |H0761.2\$, Enigmatic statement: "The two have become three." (Walking with a stick).>

A1339\$, Origin of eye ailments.

Link: |H0761.3\$, Enigmatic statement: "That which used to be 'far' is now 'near'." (Eyesight).>

A1339.1, Origin of blindness.>

A1340\$, Origin of baldness: Adam's head rubbing against (touching) clouds (sky).

Link: |A1302\$, At first Adam's head reached clouds (sky). |A1329.1.1\$, Hair grayness was begun as means of distinguishing the aged from the youthful. |A1305\$, At first the aged and the youthful looked alike.

Ref.: Tha^Clabî 21-22/(21): Shamy (el-) "Arab Mythology" no. 43.>

A1341, Origin of war among men.

Link: |P0713\$, Hostile nations. |V0357.1\$, First holy war.>

A1341.1, Origin of battle shouting [(war-cry)].

Link: |P0558.3\$, Battle-cry: sister's name.>

A1341.7\$, How (reason) war and similar open conflicts originated.

Link: |V0357\$, Holy war (crusade, jihâd-*muqaddas*, etc.).>

A1341.7.1\$, Strife (wars) over control of food supply (territory, raw materials, etc.).

Link: |A1420, Acquisition of food supply.

Ref.: Tha^Clabî 23/(Gabriel's prediction).>

A1342, Origin of quarrelling.>

A1343, Origin of lying.

Ref.: Dwyer 45 no. 1.>

A1346, Man to earn bread by sweat of his brow.

Link: |A1650.5.1\$, God's (ten) afflictions on mankind ('Adam and his children').

Ref.: Tha^Clabî 20.>

A1346.1, Man must work as punishment for theft of fire.

Link: |A1650.5.1.10\$, Punishment of Adam: toiling and misery: the first to have his brow sweat from labor fatigue.>

A1347\$, Origin of trouble from altered message from deity (original falsified, confused, garbled). Type:

200C\$, 774M, 774M1\$, cf. 285C*.

Ref.: *DOTTI* 75 430.>

A1348, Mankind escapes from trouble. Type: 774D.

Ref.: *DOTTI* 429; Shamy (el-) *Egypt* 150 227 no. 29: Shamy (el-) "Arab Mythology" no. 109-4.>

A1348.2\$, Arch-saints bear trouble instead of man. Type: 774D.

Link: |A0841.5\$, *al-'aqtâb*: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ^Cî, al-Jîlanî/'el-Kilânî\$, ed-Disûqî). |A0665.2.1.1.1\$, Horus, Set, Thoth and Sopdu stabilize the shaky legs of Nut (sky). |A1005.4\$, Deity stops calamitous event (penal measure) upon realizing that the result will be total destruction of mankind.

Ref.: Amîn 183; *DOTTI* 429; Shamy (el-) *Egypt* 150 277 no. 29: Shamy (el-) "Arab Mythology" no. 109-4.>

A1350, Origin of sex functions.>

A1350.1\$, Origin of male's love (affection) for female.

Link: |A1372.11.1\$, God bestows mercy (kindness) on Eve as recompense for afflictions He meted out to her. |A1570.1.1\$, Painless acquisition of first mate. Adam was put to sleep before rib was taken out of him for creating Eve: had pain been felt, no man would have felt affection for a woman. |P0529.0.1.4\$, Wife is to be 'retained with kindness (*ma^Crûf*), or released (divorced) with kindness'. |T0005\$, Sexual attractiveness (sex-appeal) is relative.

Ref.: Tha^Clabî 18: Shamy (el-) "Arab Mythology" no. 44-1.>

A1351, Origin of childbirth.>

A1351.1, Origin of childbirth pains.

Link: |A1650.5.2.3\$, Punishment of Eve: labor pains and childbirth pains. |Q0553.3.6, Painful birth of children as punishment.>

A1351.2, Origin of abortion.

Link: |T0572.2, Abortion. [Means of terminating pregnancy].>

A1351.3\$, First abortion.

Link: |T0572.5\$, Miscarriage (or stillbirth).

Ref.: Kisâ'î 67-68/(Thackston 72 no. 31): Shamy (el-) "Arab Mythology" no. 59.>

A1352, Origin of sexual intercourse.>

A1352.4\$, Why a woman may not 'top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate.

Link: |A0698.8\$, Coition in paradise. |A1372.9, Why women are subservient to men. |A1650.5.2.8.1\$, Punishment of Eve: female being "below" male during coition. |C0119.3\$, Tabu: abnormal sexual intercourse (deviant posture, oral sex, etc.). |C0181.0.1\$, Tabu: female (queen) heading government (female as sovereign). |T0187.2\$, Female tops male during coition. |Z0186.9.4.1\$, Sky on top, Earth at bottom = female on top, male underneath (during coition).

Ref.: Tha^Clabî 21; Burton III 304 n. 1; Hanauer 9-10; *RAFE* 137 n. 495.>

A1354\$, Harmful effects of menstuous female (human or animal). Type: 655A, 923C\$.

Link: |A1337.0.4, Disease caused by menstrual blood. |A1355.1.1, Origin of menstruation: punishment because Eve ate forbidden fruit. |B0754.9.1\$, Menstruating animals. |C0140, **Tabu connected with menses**. |V0131.0.1\$, Robes of ritual purity (*tuhr*): required for performances of religious services.

Ref.: Ibn al-Kalbî 28; Kisâ'î 63; Damîrî II 62; *DOTTI* 362 605.>

A1355, Origin of menstruation.>

A1355.1, Origin of menstruation--Eve and the serpent.

Ref.: D.H. Müller *Soqotri*: *SAE* VI 106-7 no. 23.>

A1355.1.1, Origin of menstruation: punishment because Eve ate forbidden fruit.

Link: |A1650.5.2.1\$, Punishment of Eve: menstruation.

Ref.: Tha^Clabî 21.>

A1355.3, Previously men menstruated.>

A1356\$, Origin of pregnancy term.

Ref.: D.H. Müller *Soqotri*: *SAE* VI 102-4 no. 21.>

A1358, Origin of sterility among women.>

A1360, Man's growth and maturity.>

A1370, Origin of mental and moral characteristics.>

A1370.1\$, God establishes moral (ethical) order.

Link: |C0001.1\$, *al-harâm*: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: *al-halâl* (the licit or legitimate, permitted by God). |A1384.3\$, Being sin-prone is part of human nature (being an Adamite). |U0102.1\$, 'The psyche (self) is ever an instigator of evil [inclinations]'. |U0230.0.2\$, Cardinal sins (*kabâ'ir*), and minor sins (*saghâ'ir*). |V0008\$, Divine commandments (as prescribed in formal religious dogma).>

A1370.1.1\$, Ptah (of Memphis) as creator of moral (ethical) order.

Ref.: Ions 32 33 34/(Ptah).>

A1371, Why women are bad.

Link: |W0229.1\$, Heroine becomes villainess: commits dishonorable acts.

Ref.: *DOTTI* 712.>

A1371.2, Bad women combination of nine different animals. Type: 758B\$.

Ref.: *DOTTI* 421.>

A1371.3, Bad women from transformed hog, [she-ass], and goose. [The 'daughters of Noah (Eve)']. Type: 758B\$.

Link: |H0806.1\$, Riddle: bird flew out of its nest on two wings but flew back on only one--(braid of hair, loss of chastity).

|Z0191\$, Animal symbolism--female's physical attributes.

Ref.: *DOTTI* 421 422 587/{Lbn, Plst}; Noy *Israel* 133 no. 52.>

A1371.5\$, Deviant women from Adam's 'crooked rib'.

Link: |A1224.3, Woman created from dog's tail. |A1275.1, Creation of first woman from man's rib. [Adam's rib].

|W0256.6.3.1\$, Women's character: 'crooked [like a] rib'. |Z0167.0.2.1.1\$, Crooked bough is to be cut off.

Ref.: Tha^Clabî 18; Dwyer 158; *MITON*; *RAFE* 136 n. 488; Shamy (el-) "Eg. Balladry": "Ibrahîm el-Sannân" no. 14/cf.; *TAWT* 24 n. 40.>

A1372, Origin of other special characteristics of women.>

A1372.9, Why women are subservient to men.

Link: |A1352.4\$, Why a woman may not 'top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate. |A1557, Why woman is master of husband.

Ref.: Dwyer 145/cf.; *TAWT* 24 n. 40.>

A1372.9.1\$, Adam walks into Paradise in front of Eve.

Link: |A0184.0.5\$, Males (men) as God's favorite. |A1557.3\$, Why men walk ahead of women.

Ref.: Kisâî 34-35/(Thackston 35-36 no. 15): Shamy (el-) "Arab Mythology" no. 44-2/(Eve riding behind).>

A1372.9.1.1\$, In their wedding procession, Adam rides his horse in front of she-camel carrying Eve.

Link: |T0136.8\$, Bridal procession. |T0133.4, Bridegroom and his men come for the bride. |T0137.5, Bride (and party) fetched by groom and party after wedding. [*esh-shailah*].

Ref.: Kisâî 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-5.>

A1372.11\$, Origin of good moral characteristics among women.

Link: |A1374\$, Origin of character defects among humans. |W0256.6.6.1\$, Kindness (mercifulness) of women--(as compared to men).>

A1372.11.1\$, God bestows mercy (kindness) on Eve as recompense for afflictions He meted out to her.

Link: |A1350.1\$, Origin of male's love (affection) for female. |A1650.5.2\$, God's (fifteen) additional afflictions on women ('Eve and her daughters').

Ref.: Kisâî 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44.>

A1372.11.2\$, God bestows pleasantness of companionship (*'uns*) on Eve as recompense for afflictions He meted out to her.

Link: |A1373, Why women attract men.

Ref.: Kisâî 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44.>

A1372.12\$, Why women gaze toward the sky with their hands placed on their heads.

Link: |F1041.21, Reactions to excessive grief. |P0681.1.1.2\$, Mourning: physical manifestations.

Ref.: Kisâî 53.>

A1373, Why women attract men.

Link: |A1372.11.2\$, God bestows pleasantness of companionship (*'uns*) on Eve as recompense for afflictions He meted out to her. |U0103\$, Contrasts are drawn to each other ('Opposites attract').

Ref.: Kisâî 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44.>

A1374\$, Origin of character defects among humans. Type: cf. 758.

Link: |A1372.11\$, Origin of good moral characteristics among women. |A1375, Origin of jealousy and selfishness. |A1384, Origin of evil inclinations.

Ref.: Tha^Clabî 28-29: Shamy (el-) "Arab Mythology" no. 68; Ibn al-Athîr I 18-19.>

A1374.1\$, Origin of dishonesty (cheating) as part of human nature.>

A1374.1.1\$, Adam claimed to Angel of Death that his lifespan was longer than what he had agreed to: thus dishonesty became part of Adamites's nature. Type: cf. 332.

Link: |A1378\$, Origin of self-interest (selfishness). Adam and angel mark bounds for humans on earth; Adam gains more by moving marker (cheating). Hence, private property and development (civilization). |A1379\$, Origin of perjury (reneging on a promise). |A1588.0.1\$, Origin of requiring witnesses to legal agreements. |W0129.0.1\$, Insistence on incorrectness of the other's viewpoint (without claiming correctness of one's own) out of spite (*mukâbarah*/*mikâbrah*).

Ref.: Tha^Clabî 28-29: Shamy (el-) "Arab Mythology" no. 68; Ibn al-Athîr I 18-19.>

A1375, Origin of jealousy and selfishness.

Link: |A1374\$, Origin of character defects among humans.>

A1376, Why man excels woman.>

A1378\$, Origin of self-interest (selfishness). Adam and angel mark bounds for humans on earth; Adam gains more by moving marker (cheating). Hence, private property and development (civilization).

Ref.: Dwyer 45 no. 2/cf.; HE-S: ^CIzbat-Bilâl 70-1 no. 23a.>

A1379\$, Origin of perjury (or reneging on a promise).

Link: |A1374.1.1\$, Adam claimed to Angel of Death that his lifespan was longer than what he had agreed to: thus dishonesty became part of Adamites's nature.

Ref.: Tha^Clabî 28-29: Shamy (el-) "Arab Mythology" no. 68; Ibn al-Athîr I 9-10; Ibn al-Athîr I 18-19.>

A1379.1\$, Adam tries to gain additional years of life by denying existence of agreement (contract).

Link: |P0520\$, Perjury at court of law. |P0525, Contracts.

Ref.: Ibn al-Athîr I 9-10 18-19; Tha^Clabî 28-29: Shamy (el-) "Arab Mythology" no. 68.>

A1382, Origin of fear.>

A1382.2\$, Why man is fearful when it thunders.

Link: |A0163.8.1\$, Set loses contest with Horus for kingship: reconciled with the office of "god of thunder" (and becomes feared). |A0284, God of thunder [and storms]. [Set].

Ref.: Simpson 125.>

A1383, Origin of shame from nakedness.

Link: |Q0495, Punishment: unseemly exposure of body.

Ref.: Tha^Clabî 22-3/(221): Shamy (el-) "Arab Mythology" no. 53.>

A1383.2\$, Origin of veiling women's faces.

Link: |A1599.3, Why women wear veils in India. |C0106\$, Tabu: woman going (seen) unveiled in public--(*sufûr*).

Ref.: Tha^Clabî 22-23: Shamy (el-) "Arab Mythology" no. 53.>

A1383.2.1\$, Veil as one of the first costumes woven by Adam for Eve: hence custom of veiling women.

Ref.: Kisâ'î 60; Tha^Clabî 22-23: Shamy (el-) "Arab Mythology" no. 53.>

A1383.3\$, Origin of garment (attire) that preserves women's modesty.>

A1383.3.1\$, Abraham asks God for female-proper attire: hence the loosely fitting trousers (*sirwâl*).

Link: |P0625.2\$, Customs connected with clothing styles.>

A1383.3.2\$, Origin of first [garment] tail dragged on earth: Hajar's due to bashfulness (*hayâ'*) toward Sarah.

Link: |H0640.1\$, Most noble trait of character: *al-hayâ'* (proper bashfulness--may also be labeled "Ciffah, sharaf" (chastity, honor). |P0268.1\$, Bad relations between co-wives (one *durrah* and another). |W0044\$, Proper bashfulness (*hayâ'/khafar, kusûf/khajal*). A person's modesty (social sensitiveness, shyness, or decency).

Ref.: *MITON*.>

A1384, Origin of evil inclinations. Type: 758.

Link: |A1374\$, Origin of character defects among humans.

Ref.: *DOTTI* 421.>

A1384.3\$, Being sin-prone is part of human nature (being an Adamite).

Link: |Z0063.2.1.1\$, Satan runs within an Adamite as if blood (in veins)--inseparable.

Ref.: *MITON*; *RAFE* 53; Wickett 167.>

A1385\$, Origin of sorrow (regret, suffering).

Ref.: Tha^Clabî 17: Shamy (el-) "Arab Mythology" no. 41.>

A1385.1\$, Why happiness (joy) is scarce, and sadness (misery, unhappiness) abundant.

Link: |U0106\$, Scarcity of happiness (joy), abundance of sadness (misery, unhappiness).

Ref.: Tha^Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 40.>

A1385.1.1\$, Adam's pottery-figure was exposed to 'rain of misery' for forty years, then he experience 'rain of joy' for only one.

Ref.: Tha^Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 40.>

A1385.2\$, Why Adamites cry out: "'â-â-â!/'â-â-â-h" to express sorrow (regret).

Link: |Z0071.1.17.1\$, Three (seven) cries of pain--(poetic). "The first is: 'â-â-â-h for □", "The second is: 'â-â-â-h for □", etc.

Ref.: Tha^Clabî 17: Shamy (el-) "Arab Mythology" no. 41.>

A1386, Origin of drunkenness.>

A1386.1\$, Adam as the first drunken man.>

A1386.1.1\$, Eve serves Adam liquor till drunk (he obeys her sinful instigation).

Link: |A1332.9.1.1\$, Eve makes Adam drunk in Paradise by giving him liquor. |K1381\$, Seduction by intoxication (or narcotic). |N0190.2\$, Adam rewarded with Paradise for 'nothing'-done, then punished eternally for a single mistake. |U0283.1.3.1\$, Liquor leads to commission of crimes (sins). |W0199.3\$, Projection: attributing to others one's own shortcomings (defects).

Ref.: Ions 67/cf./(Nephtys makes Osiris drunk); Tha^Clabî 19: Shamy (el-) "Arab Mythology" no. 42; TAWT 24 n. 40.>

A1388, Origin of hatred. Type: 758.

Ref.: *DOTTI* 421.>

A1388.1, Hatred released among mankind. Type: 758.

Ref.: *DOTTI* 421.>

A1388.2\$, Hatred begins when a daughter of Adam and Eve (^CUnâq, Lilith) discovers that she cannot marry because she has no twin brother to exchange for a husband with other brother-sister twins. Type: 758C\$.

Link: |A1552.4\$, Pairs of twin brother-sister children of first parents marry each other. |A1599.10.1\$, Origin of witchcraft due to hatred: ^CUnâq (Lilith) as the first witch. |T0142.1\$, Brother and sister marry sister and brother.

Ref.: Ibshîhî 491; *DOTTI* 422/{Egy}; *RAFE* 85 n. 279; Shamy (el-) "Belief Characters" 22.>

A1389\$, Origin of sibling rivalry (hatred among siblings). Type: 758C\$.

Link: |A1278.1.1.1\$, Cain given remodeled female-jinni (from earth) as wife--(unfair treatment). |A1297.2\$, Cain killed Abel because of Abel being favored by Adam (God)--Abel given better wife. |A1336.1.1.1.2\$, Seth murdered Osiris in order to gain Isis (Osiris' twin sister and wife) for himself. |P0251.5.3.1\$, Cain and Abel as hostile brothers. |P0798.1.0.5\$, Triads revolving around brother and sister as unbalanced (Sethian Syndrome). |S0073.1.4, Fratricide motivated by love-jealousy.>

A1390, Ordaining of human life--miscellaneous.

Link: |M0300.6.1\$, Commencing or avoiding major activities (e.g., marrying, travelling, building etc.) timed to correspond to certain day of Creation or first occurrence of the activity concerned.>

A1395\$, Why a limb (body organs) acquires certain characteristics.

Link: |J0069.8.1\$, Organ (limb) acquires certain characteristics through usage.>

A1396\$, Why a limb (body organs) acts in a certain manner.

Link: |A0182.3.5.1\$, Premonition from God (*'ilhâm*). |F1042\$, Mania: compulsion--uncontrollable (involuntary) behavior. |V0318.1.2.2\$, God casts urges (drives, motivation) upon creatures to cause them to act in a certain manner (i.e., falling in love, experiencing sexual desire, etc.).

Ref.: *MITON*.>

A1396.1\$, Limb (organs) acts in obedience to God's Will (Command).

Ref.: *MITON*.>

A1399, Ordaining of human life--additional motifs.>

A1399.1, Origin of laughter.>

A1399.2, Origin of dreams.

Link: |E0721.1, Soul wanders from body in sleep. Dreams explained as experiences of the soul on these wanderings. |J0157.8.2\$, Physiological state of sleeper as cause of misleading dream (e.g., full stomach, being cold, or the like).>

A1399.2.1, Origin of sleep.>

A1400-A1499, Acquisition of culture.>

A1400, Acquisition of human culture.>

A1404, Gods teach people all they know.

Link: |A1555.0.1.1\$, Marriage was instituted by goddess (Isis) as part of mission to civilize humankind. |A1597.5.1.1, Deity (goddess) teaches women how to dress hair.

Ref.: Ions 34 (Ptah, Osiris).>

A1406\$, Culture taught by angel (to Adam and Eve).

Link: |A0541, Culture-hero teaches arts and crafts. |A1440, Acquisition of crafts. |J0801\$, Adapting to changed environment (social or physical).

Ref.: Tha^Clabî 21-25; Ibn-Kathîr I 71; Basset *Mille* III 17 no. 13; Cachia 153.>

A1410, Acquisition of livable environment.>

A1410.0.1\$, Humans, for their survival, are given dominion over all creatures.

Link: |A1421.1, Man given dominion over beasts.>

A1410.0.2\$, Humans may use other creatures only for purposes permitted by God (legitimate purposes).

Link: |A1213.1\$, Adamites given preference (superiority) over all of God's creatures (e.g., angels, jinn, etc.). |C0864\$, Tabu: using animals or birds for illegitimate (illicit, sinful) purpose.>

A1411.2, Theft of light by being swallowed and reborn.

Link: |A0721.6\$, Sun-barque stands still: darkness (lifeless existence) follows.

Ref.: Ions 61/cf./("When the sun's boat stopped the light stopped"); Artin *Nil* 149-56 no. 12; Basset *Mille I* 214 no. 70; Sâî 243-55 no. 54[+1]; Shamy (el-) *Brother and Sister* (1979) 78-79/93 n. 80/cf./ (sub-Saharan).>

A1413\$, Harnessing (domestication) of the elements (fire, wind, water, etc.).>

A1413.1\$, Harnessing of fire power.>

A1413.1.1\$, Fire (from hell) at first reluctant to be used by man on earth, escapes to sea (seven times): thus heat reduced.

Link: |A0755.8\$, Originally moon had more light (heat): made dim. |A0975.2.2\$, Fire producing elements (rock and iron) result from imprisoning reluctant fire spark in rock. |A1337.8.1\$, Why Adamites have trouble handling fire. |A1414.4.1\$, Acquisition of fire: fetched from hell by Gabriel for Adam. |F0964, Extraordinary behavior of fire.

Ref.: Tha^Clabî 23.>

A1413.4\$, Harnessing of wind power.

Link: |A1459.2, Acquisition of seamanship (sailing, etc.). |D2142, Winds controlled by magic.>

A1413.6\$, Harnessing (channeling) of water power.

Ref.: *MITON*; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>

A1413.6.1\$, Celestial dam harnesses all waters of universe. (Located in sky, under God's Throne).

Link: |A1114.1\$, All waters of the world (salt and sweet) spring from water reservoir located under God's Throne. |F0780.1\$, Marvelous dam (on body of water).

Ref.: *MITON*; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>

A1413.6.1.1\$, Celestial dam with mountains (of precious stone) as flood-gates.

Ref.: *MITON*.>

A1413.7\$, Control of flow of waters from (celestial) sources.

Ref.: *MITON*; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>

A1413.7.1\$, Confluence (convergence) spot of two seas. Strait (*Majma^C* al-Bahrayn).

Ref.: *MITON*; Qazwî I 223; Ibshîhî 497; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>

A1413.7.2\$, Doorkeeper of the Straight of '*Majma^C* al-Bahrayn'.

Link: |A0165.5, Doorkeeper of the gods. |A0671.1, Doorkeeper of hell. |C0611.1.0.1\$, Tabu: all persons forbidden to open door (gate) except one designated (supernatural) agent.

Ref.: *MITON*; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>

A1414, Origin of fire.

Link: |A1455, Origin of cooking.

Ref.: Tha^Clabî 22-23/(23): Shamy (el-) "Arab Mythology" no. 55.>

A1414.4.1\$, Acquisition of fire: fetched from hell by Gabriel for Adam.

Link: |A0542.1\$, Gabriel teaches Adam (and Eve) how to live on Earth.

Ref.: Tha^Clabî 22-23/(23): Shamy (el-) "Arab Mythology" no. 55.>

A1414.7, Repository of fire.

Ref.: Tha^Clabî 22-23/(23): Shamy (el-) "Arab Mythology" no. 55.>

A1414.7.0.1\$, Belief ('theory') of latency of fire in certain elements.

Ref.: Jâhîz V 18-25; Damîrî II 130-34; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122.>

A1414.7.2.1\$, Rock and iron as repository of fire.

Ref.: Tha^Clabî 22 23/(23): Shamy (el-) "Arab Mythology" no. 55; Damîrî II 130-34; Aalûcî II 181-83/(lacks elabor.): "Arab Mythology" no. 122.>

A1414.7.5\$, Animal as repository of fire.

Link: |A1415.0.2, Original fire property of one person (animal).>

A1414.7.5.1\$, Tortoise as repository of fire.

Ref.: *DOTTI* 809/{Sdn}.>

A1414.7.5.1.1\$, Fire from tortoise when it is accidentally trampled (stepped on by animal or ogre).

Ref.: *DOTTI* 809/{Sdn}.>

A1415, Theft of fire. Mankind is without fire. A culture-hero steals it from the owner.

Ref.: Artin *Soudan* 44 (dog brings fire); Laoust *Maroc* 46-47 no. 40/cf.>

A1415.0.2, Original fire property of one person (animal).

Link: |A1414.7.5\$, Animal as repository of fire.>

A1417, Theft of tablets of fate. From heaven by bird Zu.

Link: |A0604.1\$, Tablet of destiny (fate).>

A1418\$, Effects of environment (*bī'ah*) on physical constitution and character (*tibā^C*).

Link: |J0801\$, Adapting to changed environment (social or physical). |W0251.2.8\$, Natural environment ('geography') as basis for judging character.

Ref.: *Jāhiz* IV 70-74 V 326-78/(on faith).>

A1420, Acquisition of food supply.

Link: |A1341.7.1\$, Strife (wars) over control of food supply (territory, raw materials, etc.). |U0310.1.1\$, Hunger as overpowering need (drive, motivation).

Ref.: Tha^Clabî 22-24: Shamy (el-) "Arab Mythology" no. 51.>

A1421.1, Man given dominion over beasts.

Link: |A1213.1\$, Adamites given preference (superiority) over all of God's creatures (e.g., angels, jinn, etc.). |A1410.0.1\$, Humans, for their survival, are given dominion over all creatures. |V0443.3.1\$, Prayer over animal (bird) before slaughtering it: "May God give you patience [□]".

Ref.: *Jāhiz* IV 5.>

A1422, Assignment of edible animals. Certain animals may be eaten by man.>

A1422.0.2, What animals are to be eaten by man.

Link: |C0203\$, Tabu: illegitimate food or drink (sinfully acquired, handled, prepared, etc.). |C0220, **Tabu: eating certain things**.>

A1423, Acquisition of vegetables and cereals.

Ref.: Tha^Clabî 23-24.>

A1430, Acquisition of other necessities.>

A1432, Acquisition of metals.

Link: |A0978.0.1\$, Origin of a certain metal or mineral.>

A1432.1, Origin [(acquisition)] of iron.

Ref.: Tha^Clabî 204.>

A1432.4, Acquisition of copper.

Ref.: Tha^Clabî 204.>

A1432.2, Acquisition of gold.

Link: |D0475.1, Transformation: objects to gold. |F0880.4\$, Gold manufactured.

Ref.: Tha^Clabî 24: Shamy (el-) "Arab Mythology" no. 56; *Alf* III 29/cf.; Burton V 315/(from Elixir).>

A1432.2.2\$, Gold came from Paradise.

Ref.: Tha^Clabî 24: Shamy (el-) "Arab Mythology" no. 56.>

A1432.2.3\$, Gold comes from elixir constituted of sun-dried flowers.

Ref.: *MITON*.>

A1433, Acquisition of money.

Ref.: Tha^Clabî 24: Shamy (el-) "Arab Mythology" no. 56; Noy *Moroccan* 132 no. 51.>

A1433.0.2\$, Coins minted by Adam (to facilitate 'living').

Link: |P0775\$, Money-based economy.

Ref.: Tha^Clabî 24: Shamy (el-) "Arab Mythology" no. 56.>

A1437, Acquisition of clothing.

Ref.: Tha^Clabî 22-23: Shamy (el-) "Arab Mythology" no. 53.>

A1440, Acquisition of crafts.

Link: |A1406\$, Culture taught by angel (to Adam and Eve). |J0801\$, Adapting to changed environment (social or physical).>

A1440.5\$, Inventing is not 'creating': only God creates.>

A1440.5.1\$, Craftsman's (artist's) creativity is no innovation (creation).

Link: |A0611.0.4\$, God--though omnipotent--creates one thing from another. |A0600.1.1\$. The model-world ("Câlam al-mithâl"): perfect forms of all created entities (humans, animals, plants, objects, forces of nature, etc.). The world (life) was created in its likeness. |F0888.0.1\$, Innovation ('from own brains,' following no model or pattern, etc.). |F1042.6\$, Compulsion to creatively compose (story, poem, song, music, drawing, or the like). |H0504.1, Contest in lifelike painting. |P0440, Artisans [(craftsmen)]. |Z0119.0.1\$, Language creates artistic forms--(a belief). (Compare 'Super-organic theory'/"*einfache Formen*").

Ref.: *DOTTI* 521/{lit.}; *MITON*; Shamy (el-) "Character Transmutation" 258.>

A1441, Acquisition of agriculture.

Ref.: Basset *Mille* III 17 no. 13.>

A1442, Origin of milling.

Link: |A1446.5.3, Origin of the grindstone. |A1455.3\$, Introduction of baking (bread processing).

Ref.: Tha^Clabî 22-23: Shamy (el-) "Arab Mythology" no. 55.>

A1443, Origin of domestication of animals.

Ref.: Tha^Clabî 25.>

A1443.0.1\$, First domesticated animal (bird).>

A1443.0.1.1\$, Cock as first domesticated creature (animal).

Link: |A2228.1\$, Cock (chanticler) from heaven: God-sent as timing-device so as to help Adam mark prayer-times. |B0755.1\$, Cock calls the dawn.

Ref.: Tha^Clabî 24-25/(25): Shamy (el-) "Arab Mythology" no. 57; *RAFE* 111 n. 374.>

A1445.1, Origin of boat-building.>

A1445.1.1\$, Noah's ark (*fulk*) as first ship built.

Link: |P0456.0.1\$, Boat-builder (shipbuilder). |V0223.10.1\$, Noah as shipbuilder.

Ref.: Tha^Clabî 33.>

A1445.2, Origin of carpentry.>

A1446, Acquisition of tools.

Ref.: Tha^Clabî 23.>

A1446.5.3, Origin of the grindstone.

Link: |A1442, Origin of milling.

Ref.: Tha^Clabî 22-23/(23): Shamy (el-) "Arab Mythology" no. 55.>

A1447, Origin of metal-working.

Ref.: Tha^Clabî 23.>

A1447.2, Origin of blacksmith work.>

A1447.2.1\$, Blacksmithing taught by angel.

Link: |A0142.0.1, God as blacksmith.>

A1447.2.2\$, Blacksmith tools (anvil, bellows, etc.) brought to Earth by angel.>

A1447.4, Origin of smelting.

Ref.: Tha^Clabî 24.>

A1448, Origin of mining.

Link: |P0488\$, Miner.>

A1450\$, Origin of glass (crystal).

Ref.: A.A. Maqdisî (al-) *Al-Latâif wa al-zarâ'if* 86.>

A1450.1\$, Solomon disturbed by seeing demons's grimacing faces at bottom of metal drinking cups: God teaches him glass-making so as to escape seeing them.

Link: |J1791.7.2\$, Person looks into unknown object and thinks it contains ugly creature (demon, satan, etc.): it is a mirror (cup with liquid). |X0137, Humor of ugliness.

Ref.: A.A. Maqdisî (al-) *Al-Latâif wa al-zarâ'if* 86.>

A1451, Origin of pottery.>

A1453, Origin of cloth-making.

Ref.: Tha^Clabî 22-23.>

A1453.0.1\$, Cloth-making (tailoring) is a profession required for the living as well as the dead.

Link: |P0441, Tailor. |V0068.4.2\$, Dead wrapped in shrouds.>

A1453.1, Origin of spinning.

Ref.: Ions 58/(taught by Isis); Tha^Clabî 22-23: Shamy (el-) "Arab Mythology" no. 53.>

A1453.1.1\$, Eve as the first spinner.

Ref.: Tha^Clabî 22-23: Shamy (el-) "Arab Mythology" no. 53.>

A1453.2, Origin of weaving.

Link: |P0445.3\$, Cloth-making (weaving, tailoring) is a profession required for the living as well as the dead.

Ref.: Tha^Clabî 22-23: Shamy (el-) "Arab Mythology" no. 53.>

A1453.2.1\$, Adam as the first weaver.

Ref.: Tha^Clabî 22-23: Shamy (el-) "Arab Mythology" no. 53.>

A1453.3, Origin of dyeing.

Ref.: Tha^Clabî 22-23.>

A1453.8\$, Origin of sewing.

Link: |P0441, Tailor.

Ref.: Tha^Clabî 23-24.>

A1453.8.1\$, Adam as the first tailor.

Ref.: Tha^Clabî 22-23.>

A1453.8.2\$, Sarah as the first seamstress.

Link: |A2412.5.1.1\$, Why tortoise has patch-like markings on her back. Punishment: she used to be human seamstress who stole patches of cloth from clients.>

A1453.9\$, Origin of cloth-making--miscellaneous.>

A1453.9.1\$, Eblis (Satan) shows Europeans an economic way to fashion cloth: hence (tight) 'Frank' trousers.

Link: |A1683, Tribal characteristics--dress. |C0852\$, Tabu: miserliness (stinginess). |P0625.2.1\$, Wearing shirt-like gown (*thawb, gilbâb/galabiyyah*), compared to wearing trousers (pants). |X0501.1.1\$, Countryman wearing western-style trousers told he will have trouble in latrine--(no outlets).>

A1455, Origin of cooking.

Link: |A1414, Origin of fire.

Ref.: Tha^Clabî 23.>

A1455.1, Origin of the domestic hearth.>

A1455.2\$, First men used sun's heat (rays) for cooking. Type: cf. 1262.

Link: |J1813.12.2\$, Cooking with sun's heat: food spoils.

Ref.: Tha^Clabî 35/136-37/(136): Shamy (el-) "Arab Mythology" no. 75.>

A1455.3\$, Introduction of baking (bread processing).

Link: |A1442, Origin of milling. |Z0055\$, Process ascends (escalated) to its natural or logical climax (conclusion).

Ref.: Ions 58/(taught by Isis); Tha^Clabî 23.>

A1455.3.1\$, Bread-production process learned: from planting to eating.

Link: |A0542.1\$, Gabriel teaches Adam (and Eve) how to live on Earth. |D1935.3.2.1\$, Phases of food production process accomplished by merely wishing: (sowing, harvesting, winnowing, milling, baking, cooking, serving, etc.). |Z0055\$, Process ascends (escalated) to its natural or logical climax (conclusion).

Ref.: Tha^Clabî 23.>

A1459, Acquisition of crafts: miscellaneous.>

A1459.2, Acquisition of seamanship (sailing, etc.).

Link: |A1413.4\$, Harnessing of wind power.>

A1453.4, Origin of leaf-dress.>

A1453.4.1\$, Fig leaf as first dress (attire) for Adam and Eve.

Link: |A2711.7.1\$, Fig tree (in paradise) provides Adam and Eve with leaves to cover their genitals: blessed [Y].

Ref.: Tha^Clabî 230.>

A1453.4.3\$, Castor (*yaqtîn/kharwa^C*) leaves protect naked Yûnus (Jonah) from flies after being disgorged by whale.

Link: |F0914.5\$, Whale disgorges victim it had swallowed (Yûnus/Jonah).

Ref.: Tha^Clabî, 230.>

A1460, Acquisition of arts.>

A1461, Acquisition of music.

Link: |A1461.9.1\$, Music acquired from Iblis (Satan).

Ref.: Tha^Clabî 154/(from Dâwûd/David and devils); Yâfi'î 154/cf.>

A1461.0.1\$, Acquisition of musical instrument(s).

Ref.: I.M. al-Tayyib *al-Humrân* 17.>

A1461.2.3\$, Origin of lute.

Ref.: Basset *Mille* II 220 no. 8.>

A1461.9\$, Acquisition of music--miscellaneous.>

A1461.9.1\$, Music acquired from Iblis (Satan).

Link: |A1535.7.1.1\$, Origin of depravity (debauchery, merrymaking) in secular festivals. |F0262.0.1\$, Humans (Adamites) attracted by magic music.

Ref.: Tha^Clabî 32-34/(32) 154: Shamy (el-) "Arab Mythology" no. 77.>

A1462\$, Origin of dancing.

Link: |V0001.8.1.1.2\$, Sufi singing and dancing (*dhikr* ritual) originated as consequence of bull worship by Hebrews.>

A1464, Origin of literary arts.

Link: |A0465.0.1, The Nine Muses, patronesses of the arts. |P0807.1\$, Literature and other artistic verbal activities as amusements.>

A1464.1, Acquisition of poetry.>

A1464.1.0.1\$, Extemporaneous improvisation of first poetry--(dirge by Adam).

Link: |P0427.7.1, Extemporaneous composition by poets. |P0681.1.1.1.1\$, Elegiac poem (an elegy/*marthiyyah*).

Ref.: Tha^Clabî 27-28/(28): Shamy (el-) "Arab Mythology" no. 65.>

A1464.1.1, First poetry composed in imitation of tone of hammer on anvil.

Ref.: Shamy (el-) "Character Transmutation" 243.>

A1464.1.2\$, Prosody discovered in observation of tone of hammer on anvil.

Link: |J0069\$, Discovery of scientific laws from observation.

Ref.: Shamy (el-) "Character Transmutation" 243.>

A1465, Origin of decorative art.

Link: |A1597.0.1\$, Origin of customs connected with personal appearance (beautification, cosmetics).>

A1465.1, Origin of tattooing.

Ref.: Tha^Clabî 105.>

A1465.1.1\$, Tattooing was inspired by satan as rejuvenating device.

Link: |C0005.5\$, Satan's books (writings): tattoos. |C0728.1\$, Tabu: altering one's natural features for vanity--(tattooing, cosmetic surgery, etc.). |F0553.0.2\$, Tattooing (usually green in color: for beauty).

Ref.: Tha^Clabî 105.>

A1468, Origin of games of skill (indoors).>

A1468.1, Origin of chess game.

Link: |Z0021.1, Origin of chess. Inventor asks one wheat-grain for first square, two for the second, four for the third, eight for the fourth, etc. The king cannot pay.

Ref.: Basset *Mille* II 412 no. 132/cf.>

A1470, Beginning of social relationships.>

A1471, Origin of commerce.>

A1471.8\$, Why commerce is preferred as profession.

Link: |P0431, Merchant. |P0431.0.4\$, 'Do buying and selling; don't be a hireling'.

Ref.: *MITON*; Shamy (el-) "Character Transmutation" 257.>

A1471.8.1\$, Being a merchant (buying and selling): an occupation blessed by God.

Link: |C0787\$, Tabus concerning business arrangements and economy. |D1709.1\$, Blessed profession(s). |**P0770\$, Markets: buying, selling, trading.**

Ref.: *MITON*; *TAWT* 367 n. 103.>

A1472, Beginning of division of labor.

Link: |A1650.5.1.10\$, Punishment of Adam: toiling and misery: the first to have his brow sweat from labor fatigue. |J2431, Man undertakes to do his wife's work: all goes wrong. |P0204.1\$, "A man is to 'bring' [(provide)], a woman is to manage [the entire household]">

A1473, Origin of slavery.

Link: |A1657, Origin of slaves. |P0251.5.6, Man's descendants shall serve those of his brother.

Ref.: Kisâ'î 79-80/(Thackston 87-88 no. 37): Shamy (el-) "Arab Mythology" no. 73.>

A1473.1\$, Slavery began with divine proclamation that descendants of one sibling be enslaved by another's.

Link: |A1599.11.1, Origin of war. |A1614.1, Negroes as curse on Ham for laughing at Noah's nakedness. |P0293.3.1\$, Conflict between hero and his father's brother (paternal-uncle). |S0071.2\$, Cruel paternal-uncle (Camm).

Ref.: Kisâ'î 79-80/(Thackston 87-88 no. 37): Shamy (el-) "Arab Mythology" no. 73.>

A1473.1.1\$, God wills that Seth (son of Adam) enslave descendants of his brother Cain.

Ref.: Kisâ'î 79-80/(Thackston 87-88 no. 37): Shamy (el-) "Arab Mythology" no. 73.>

A1473.1.2\$, Noah asks God to punish his son Ham by making his descendants slaves of his other sons (Ham's brothers). Type: 758D\$.

Link: |A1613.1\$, Caucasoids, Negroids, and Mongoloids are descendants of Noah's three sons: Shem, Ham, and Japheth.

Ref.: Kisâ'i 79-80 98-99/(Thackston 87-88 no. 37 105 no. 43): Shamy (el-) "Arab Mythology" nos. 73 81; *DOTTI* 423.>

A1480, Acquisition of wisdom and learning.>

A1480.1\$, God instructs Adam--while still a clay image, before 'breathing soul' into him--of man's mission and worthiness.

Link: |A0185.3.1\$, God teaches vivified head of Adam to utter first words. |A0542.1\$, Gabriel teaches Adam (and Eve) how to live on Earth. |A1241.3, Man made from clay image and vivified. |A1406\$, Culture taught by angel (to Adam and Eve). |D1810.9, Magic knowledge from God. |E0703.1\$, Soul created in Adam from God's breath. |J0001\$, Capacity to know (knowledge) from instinct: (innate, 'from God\$, 'ilhâm, hidâyah, tawfiq). |J0164, Wisdom from God. [('ilhâm)].

Ref.: Anonymous "Aghânî Anwar el-)Askarî" 2.>

A1480.1.1\$, God's first instructions to Adam: power of the word, honor, hope, love.

Link: |A1482.0.1\$, God bestows language upon man (the capacity for speech, "dexterity of tongue"). |W0047.4.1\$, 'The pen is mightier than the sword'.

Ref.: Anonymous "Aghânî Anwar el-)Askarî" 2.>

A1480.1.2\$, God instructs Adam in required worship on Earth.

Link: |A0100.1.1\$, The One-God, no other deity but He--(Allah).

Ref.: Tha^Clabî 24-25: Shamy (el-) "Arab Mythology" no. 57.>

A1481, Origin of human wisdom. It is kept hidden by monster and is later stolen. It escapes and spreads through the world.>

A1482, Origin of language.

Link: |A0602\$, Creation of the letters of the alphabet (Arabic), and of numerals.>

A1482.0.1\$, God bestows language upon man (the capacity for speech, "dexterity of tongue").

Link: |A1480.1.1\$, God's first instructions to Adam: power of the word, honor, hope, love.

Ref.: Anonymous "Aghânî Anwar el-)Askarî" 2; Wickett 177.>

A1482.1, Hebrew as language of heaven.

Link: |A0667, Language of heaven. |V0249.2.1, Hebrew as language of angels.

Ref.: *RAFE* 141 n. 513.>

A1482.2\$, Arabic as language of heaven.

Link: |A0667, Language of heaven.

Ref.: *RAFE* 141 n. 513.>

A1487, Origin of sciences.>

A1487.1, Origin of astronomy.>

A1487.1.1, Origin of astrology.>

A1490, Acquisition of culture--miscellaneous.>

A1495, Origin of outdoor games.

Link: |P0801\$, Competitive game: physical activity--(mainly outdoors).>

A1500-A1599, Origin of customs.>

A1510, Origin of eating customs.>

A1512, Origin of custom of not eating in the dark: devil eats from plates.>

A1513\$, Why God's name must be mentioned before eating: devil would eat along (thus, food unblessed).

Link: |C0005.10\$, Satan's sustenance (nourishment): unblessed food (consumed without mentioning God's name). |N0385.3\$, Demon possesses person who fails to mention God's name. |V0035.5.1\$, Satan eats along with eater(s) if meal is unblessed (God's name not mentioned).

Ref.: *DOTTI* 2 4 9 12 13 25 29 86 731/{Mrc}.>

A1517, Origin of eating tabus.>

A1520, Origin of hunting and fishing customs.>

A1530, Origin of social ceremonials.>

A1535, Origin of secular feasts.

Ref.: Tha^Clabî 32-33/(devil's).>

A1535.2, Origin of games and fairs.

Ref.: Budge *Gods* II 193/cf.>

A1535.7\$, Origin of annual merrymaking feasts.>

A1535.7.1\$, Secular festivals began in order to listen to music.

Link: |F0262.0.1\$, Humans (Adamites) attracted by magic music.

Ref.: Tha^Clabî 32.>

A1535.7.1.1\$, Origin of depravity (debauchery, merrymaking) in secular festivals.

Link: |A1461.9.1\$, Music acquired from Iblis (Satan).

Ref.: Tha^Clabî 28 33-34/(32-33): Shamy (el-) "Arab Mythology" no. 77.>

A1536\$, Origin of rituals in public assembly.

Ref.: Budge *Gods* II 193.>

A1536.1\$, Origin of the ritual (custom) of chopping rope during public assembly. Commemoration of killing of evil serpent (deity).

Link: |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

|Z0194.2.4\$, Serpent, male-snake (*ḥanash*, *thu^Cbân*)--treacherous (evil) male.

Ref.: Budge *Gods* II 193.>

A1540, Origin of religious ceremonials.>

A1541, Origin of religious feasts and fasts.

Link: |P0950\$-P999\$, FESTIVALS, CELEBRATIONS, ND COMMEMORATIONS.>

A1541.4, Origin of Sabbath.>

A1541.8\$, Origin of the day of rest for Moslems (Friday).

Link: |A1541.4, Origin of Sabbath.

Ref.: Kisâî 16/(Thackston 16-17): Shamy (el-) "Arab Mythology" no. 21.>

A1541.8.1\$, Why Friday is the 'chieftainess' of the days [of the week].

Link: |N0127.4, Friday as auspicious day. |Z0122.8\$, Certain day personified.

Ref.: Kisâî 16/(Thackston 16-17): Shamy (el-) "Arab Mythology" no. 21; Kisâî 16; Ibshîhî 486/cf.;

RAFE 26 n. 72.>

A1544, Origin of religious images (idols).>

A1544.1\$, Origin of idol worship.

Link: |V0001.11, Worship of idols.>

A1544.2\$, First maker (worshipper) of idols.

Ref.: Ibn al-Kalbî 8.>

A1544.2.1\$, Cain as the first maker of idols.

Link: |A1546.6.1\$, Cain as the first fire worshipper.

Ref.: Ibn al-Kalbî 44.>

A1545, Origin of sacrifices [(*qarâbîn*, *qurbân*)]. Type: 758C\$.

Ref.: *DOTTI* 422.>

A1545.1, Regulations for sacrifice. Type: 758C\$.

Link: |F0406, Spirit propitiated. |V0019.2\$, Disappearance of offering (sacrifice) indicates that it was accepted. |V0301.1.1\$, Cain's sacrificial offering rejected because he harbored evil intentions.

Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" nos. 60 61; *DOTTI* 422.>

A1545.2, Animal substituted for human sacrifice.

Link: |V0544\$, God furnishes substitute (ram) for human sacrifice. (*fidâ'*).>

A1545.5, Origin of human sacrifice.>

A1545.5.2\$, Origin of human sacrifice to water source (monster). Type: cf. 300.

Link: |S0262, Periodic sacrifice to a monster.

Ref.: *DOTTI* 78 201 290 404 483/{lit.}>

A1546, Origin of worship.>

A1546.0.1, Origin of symbols of worship.>

A1546.0.2, Origin of prayers.

Link: |V0093.0.1\$, *dhikr'* *zikr'* as Sufi worship (involving dance and chant).

Ref.: Tha^Clabî 24-25: Shamy (el-) "Arab Mythology" no. 57.>

A1546.0.2.1\$, First prayers performed on Earth.

Ref.: Kisâî 66.>

A1546.0.2.1.1\$, Noon prayers as first performed on Earth.

Ref.: Kisâî 66.>

A1546.0.4\$, Origin of the niche (altar, *mih^hrâb*) at churches and mosques.

Link: |Z0186.7.2\$, Symbolism: prayer niche (*mih^hrâb*) or pulpit--vagina.>

A1546.0.4.1\$, Niche (altar, *mih^hrâb*) began as shrine for ancient deity (Egyptian).

Ref.: Burton I 166 n.>

A1546.3, Origin of Christian worship.>

A1546.3.3\$, Origin of Christianity among the Romans (*rûm*).

Link: |V0311.0.2\$, Deity (religion) confined to the "here-and-now" is of limited use to humans. |V0331, Conversion to Christianity.

Ref.: Ions 138/cf.; Tha^Clabî 226.>

A1546.4, Origin of Jewish worship.>

A1546.6, Origin of fire worship.

Link: |V0001.6.3, Worship of fire.

Ref.: Tha^Clabî 28: Shamy (el-) "Arab Mythology" no. 74.>

A1546.6.1\$, Cain as the first fire worshipper.

Link: |A1544.2.1\$, Cain as the first maker of idols. |V0019.2\$, Disappearance of offering (sacrifice) indicates that it was accepted.

Ref.: Tha^Clabî 28: Shamy (el-) "Arab Mythology" no. 74.>

A1546.7, Origin of animal worship.

Link: |V0001.8, Worship of animals. [Zoolatry].>

A1546.7.1, Origin of crocodile worship.

Link: |A0132.16\$, Crocodile-deity (Sebek). |A2541.5\$, Why crocodile is sacred. |V0001.11.8.3.1\$, Idol in form of crocodile.

Ref.: Ions 115.>

A1546.7.2\$, Origin of ram worship (veneration).

Link: |A2541.6\$, Why ram is sacred. |V0065.0.6.1.2\$, Ram sacrificed in commemoration of its association with deity.

Ref.: Ions 94/(Amon in ram skin).>

A1546.8\$, Origin of Islamic worship.

Link: |V0003\$, Required religious services ('pillars,' corners, '*arkân*, *furûd*) and fundamental beliefs.>

A1546.8.1\$, Origin of required Pilgrimage.

Link: |V0010, **Religious sacrifices**. |V0011, Power [(entity)] to which sacrifice is made.>

A1546.8.2\$, Origin of required Fasting (Ramadan).

Link: |V0003.4\$, Required fasting. |V0074\$, Ramadan-fasting.

Ref.: *DOTTI* 430/{Mrc}.>

A1547, Origin of funeral customs.

Link: |A1591, Origin of burial. |V0241.1.3\$, Angel buries deceased mortal (angel-assisted burial). |V0060, **Funeral rites**.

Ref.: Ions 85/(introduced by Anubis); Kisâî 75-77/(Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71.>

A1547.3, Origin of lamentations for the dead.

Link: |P0681, Mourning customs.

Ref.: Ions 59.>

A1547.3.1\$, Origin of wailing (over the dead).

Link: |P0681.1.1\$, Accompaniments of mourning.

Ref.: Kisâî 78-79/(Thackston 84-85 no. 36-1): Shamy (el-) "Arab Mythology" no. 72.>

A1549, Origin of religious ceremonials--miscellaneous.>

A1549.1, Origin of commemorative religious meal (to memorialize death or actions of ancestor or holy person).

Link: |V0065.6\$, Funeral feast.>

A1549.4, Origin of penance for sin.

Link: |A0661.0.1.1.3\$, 'Door (Gate) of Atonement' leads to gates of heaven. |Q0520, **Penances**.>

A1550, Origin of customs of courtship and marriage.>

A1552, Marriage between close relatives.>

A1552.1, Why brothers and sisters do not marry.>

A1552.3, Brother-sister marriage of children of first parents. Type: 758C\$.

Link: |A0164.1, Brother-sister marriage of the gods. |C0162.5.1\$, Tabu: brother-sister marriage.

Ref.: R.L. Green 25; Ibn-Kathîr I 92-95; Chauvin VIII 174 no. 199; *DOTTI* 422 631/{Egy, lit.}; Shamy (el-) "Character Transmutation" 255.>

A1552.4\$, Pairs of twin brother-sister children of first parents marry each other. Type: 758C\$, 932A\$.

Link: |A0702.5.1\$, Marriage of brother Earth and sister Sky (Geb and Nut). |A1388.2\$, Hatred begins when a daughter of Adam and Eve (^CUnâq, Lilith) discovers that she cannot marry because she has no twin brother to exchange for a husband with

other brother-sister twins. |A1553.5\$, Parent(s) and children as the entire world population: 'incestuous' marriage a must. |C0114, Tabu: incest. |T0142.1\$, Brother and sister marry sister and brother.

Ref.: Ions 32/(Geb and his four brothers and sisters responsible for the "multitudes in the land"); Kisâ'î 67-68/(Thackston 72 no. 31): Shamy (el-) "Arab Mythology" no. 59; *Alf* III 33/(Burton V 319/cf.): "Arab Mythology" no. 38-1; *DOTTI* 422 631.>

A1552.5\$, Scores of twin brothers and sisters children of first demonic parents marry each other. Type: cf. 613C*, 758C\$.

Link: |A1274.4.1\$, Fourteen brothers and sisters born to first hybrid demons (Khâlîit and Mâlîit). |A2922.3\$, Iblis's children (descendants).

Ref.: *MITON*; *Alf* III 33/(Burton V 319): Shamy (el-) "Arab Mythology" no. 38-1.>

A1553, Origin of exogamy and endogamy.>

A1553.1, Origin of exogamy.

Link: |A1278.1\$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.).>

A1553.4\$, Origin of endogamy.>

A1553.4.1\$, Endogamy as the original form of marriage.

Link: |A0164.1, Brother-sister marriage of the gods. |A0164.1.1, Mother-son marriage of the gods. |C0162.4\$, Tabu: endogamy (marrying within own group). |T0131.0.2\$_(formerly, T0131.5.0.1\$), Endogamy. Marriage (only) within the group.>

A1553.5\$, Parent(s) and children as the entire world population: 'incestuous' marriage a must. Type: 758C\$.

Link: |A0164, Marriage or liaison of the gods. |A1278.1\$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). |A1297.1\$, Cain killed Abel in order not to lose own twin sister as wife.

Ref.: Ions 32/(Geb and his four brothers and sisters responsible for the "multitudes in the land"); *DOTTI* 422 637 803/{lit.}; Wehr 183 no. 7.>

A1555, Origin of marriage.

Ref.: Ions 58/(Isis's).>

A1555.0.1\$, Marriage began at deity's command.>

A1555.0.1.1\$, Marriage was instituted by goddess (Isis) as part of mission to civilize humankind.

Link: |A1404, Gods teach people all they know.

Ref.: Ions 58/(Isis's).>

A1555.0.1.2\$, Marriage began when God inspired a revelation to Adam to wed his daughters to his sons (their brothers).

Link: |A1552.4\$, Pairs of twin brother-sister children of first parents marry each other.

Ref.: Tha^Clabî 27; *RAFE* 30 n. 90 138 nn. 499-500.>

A1556, Origin of sexual restrictions.

Link: |A0604.3.1\$, Origin of sinning (depravity).>

A1556.2, Origin of custom of purchasing wife.

Link: |A1556.6\$, Origin of requiring bride-gift (*mahr*).>

A1556.3, Origin of adultery. It occurs in the primeval human family.

Ref.: Tha^Clabî 28.>

A1556.5\$, Reason for custom of praying before sexual intercourse. Type: 332.

Link: |C0003.1\$, Near-tabu: failure to thank God (for His boon: food, healing, marriage, etc.). |C0119.4\$, Tabu: conjugal intercourse without mentioning (thanking) God.

Ref.: Tha^Clabî 18: Shamy (el-) "Arab Mythology" no. 44-1.>

A1556.5.1\$, Failure to mention God before intercourse allows Satan to partake in it: child born of such union will be 'half satanic'.

Link: |C0003.1\$, Near-tabu: failure to thank God (for His boon: food, healing, marriage, etc.).

Ref.: Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 5 12.>

A1556.6\$, Origin of requiring bride-gift (*mahr*).

Link: |A1556.2, Origin of custom of purchasing wife. |P0529.0.2.3.1\$, *sadâq*, '*mahr*' (marriage-present, bride-wealth, "bride-price," etc.).

Ref.: Tha^Clabî 18: Shamy (el-) "Arab Mythology" no. 44-1.>

A1556.6.1\$, Adam prevented by angels from touching Eve until he has delivered her bride-gift (*mahr*), thus instating the practice.

Ref.: Tha^Clabî 18: Shamy (el-) "Arab Mythology" no. 44-1.>

A1557, Why woman is master of husband.

Link: |A1372.9, Why women are subservient to men. |A1570.1\$, Why men feel compassion (kindness) towards women. |T0009.1\$, The power of sex: female's influence.>

A1557.1\$, Women's frailty (vulnerability) gives them power over men.

Link: |A1570.1\$, Why men feel compassion (kindness) towards women. |Z0098\$, Contradictions (oxymoron).>

A1557.3\$, Why men walk ahead of women.

Link: |A1372.9.1\$, Adam walks into Paradise in front of Eve.>

A1557.3.1\$, Men walk ahead of women so as not to violate their modesty.

Link: |A1372.9, Why women are subservient to men. |A1650.5\$, Origin of differentiation between male and female (punishments). |C0105.2\$, Tabu: observing body of member of opposite sex. |C0106.2\$, Tabu: woman's voice audible (heard) in public. |T0005.1.4\$, Girl attracted to man because of his chivalry (chastity). |T0380.6.1\$, A man's chivalrous acts toward woman. |W0014\$, *shahâmah*, *nakhwah*, *murû'ah* (gallantry, chivalry, courtliness, graciousness).

Ref.: *MITON*.>

A1557.3.1.1\$, Moses walks ahead of female guide so as not to observe her posterior (body); she directs (by non-vocal signs).

Ref.: Kisâ'î 222; *TAWT* 375 n. 266.>

A1558, Origin of divorce. Type: cf. 670.

Link: |J0217.3\$, Divorce preferred to death. |Q0432.0.1\$, Divorce as punishment.

Ref.: *DOTTI* 365/{Ert}; Littmann 95 no. 76: Shamy (el-) "Arab Mythology" no. 126; Littmann, *Tigre* 96 no. 76.>

A1560, Origin of customs connected with birth.>

A1567, Origin of circumcision.

Link: |V0082.0.1\$, Circumcision is required for cleanliness (of male or female).>

A1567.2\$, Circumcision was begun as a means of distinguishing corps of one side from others fallen in battle.>

A1568\$, Origin of clitoridectomy.

Link: |S0176.4\$, Mutilation: female infibulation (sterilization). |T0329\$, Clitoridectomy (excision of girls): so as to ensure future chastity. |V0082.2\$, Clitoridectomy: female excision (circumcision).

Ref.: Ibn-Kathîr I 154; Burton V 279 n. 2; Hanauer 33-34, 72-73n.>

A1568.1\$, Clitoridectomy was begun as lesser punishment of maiming penalty motivated by irrevocable vow (oath).

Link: |V0207\$, Vows of sacred persons (prophets, saints) irrevocable.>

A1568.1.1\$, Sarah vows (swears) to soak her hands in Hagar's blood; Abraham proposes clitoridectomy: hence the practice becoming a preferred way (*sunnah*).

Link: |A1597.3\$, Origin of the pierced-ear as a women's practice. |M0012.1\$, Irrevocable sentence carried out figuratively when innocence is proved. |M0170.8\$, Vow (oath) to maim certain person (animal). |S0176.4\$, Mutilation: female infibulation (sterilization). |S0322.3.4\$, Jealous wife demands mutilation of co-wife. |V0004.3\$, *al-sunnah*: the preferred way for Moslems, as set by the Prophet.

Ref.: Burton V 279 n. 2.>

A1570, Origin of regulations within the family.>

A1570.1\$, Why men feel compassion (kindness) towards women.

Link: |A1350.1\$, Origin of male's love (affection) for female. |A1557.1\$, Women's frailty (vulnerability) gives them power over men.

Ref.: Tha^Clabî 18: Shamy (el-) "Arab Mythology" no. 44-1.>

A1570.1.1\$, Painless acquisition of first mate. Adam was put to sleep before rib was taken out of him for creating Eve: had pain been felt, no man would have felt affection for a woman.

Ref.: Tha^Clabî 18: Shamy (el-) "Arab Mythology" no. 44-1.>

A1570.2\$, Why men assume the upkeep (supporting, taking care of) women.

Link: |A0189.7.2\$, Angel (deity) ascertains destiny of female infant as "Weakling" at her birth.

Ref.: Tha^Clabî 18: Shamy (el-) "Arab Mythology" no. 44-3.>

A1571, Origin of code of conduct between husband and wife.

Link: |A1650.5\$, Origin of differentiation between male and female (punishments).>

A1574\$, Origin of children's power over their parents.

Link: |B0534\$, Parenting among animals. |P0230.0.3.2\$, 'He who begets [children] loses'.

Ref.: Littmann 94-95 no. 75: Shamy (el-) "Arab Mythology" no. 58-1.>

A1574.1\$, God gives children choices: they choose to `rule' over their parents.

Link: |J0226, Difficult choices between relatives.

Ref.: Littmann 94-95 no. 75: Shamy (el-) "Arab Mythology" no. 58-1.>

A1575, Origin of relation of mother and children.

Link: |P0230, **Parents and children**.>

A1577, Origin of personal names.

Link: |A1617, Origin of place-name. |Z0183, Symbolic names.>

A1578.4\$, Origin of culture-hero's (saint's) nickname.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 8-9.>

A1578.4.1\$, Why arch-saint ed-Disûqî is labelled "Abu-al-^CInain" (Abu-al-^CAynayn--"The-One-with-Eyes").>

A1578.5\$, Origin of clan's name (nickname). Type: 655A.

Link: |P0715.9.2\$, Greco-Romans (al-Rûm/"Banû al-'Asfar/Children of the Yellow-One"). |Z0183.0.1\$, Meaning of a name.

Ref.: Damîrî II 244-45: Shamy (el-) "Arab Mythology" no. 125; *DOTTI* 362 363/{lit.}>

A1580, Origin of laws.>

A1580.1, Origin of justice.

Ref.: Ions 15/cf.; Simpson 259.>

A1580.1.0.1\$, Justice as gift from God.

Ref.: Simpson 259.>

A1580.2, Laws given directly by deity.

Link: |P0522.0.2\$, Religious laws: jurisprudence based on sacred dogma (sharia, *sharī*^Cah). |P0522.0.2.3\$, God's law (ordinance) is the only viable law.

Ref.: Simpson 162.>

A1585, Origin of laws: division of property in a family.

Link: |A0542.1\$, Gabriel teaches Adam (and Eve) how to live on Earth.

Ref.: Tha^Clabî 23.>

A1585.1\$, Origin of laws: male's share twice a female's.

Link: |A1650.5.2.6\$, Punishment of Eve: inheriting half of a man's share. |P0526.4\$, Legal principles concerning property. |P0761.0.2.1\$, A male inherits twice the share of a female.

Ref.: Tha^Clabî 21 23.>

A1585.1.1\$, Dividing three grains of wheat (fetched from Paradise) between Adam and Eve (Adam receives two: hence, the law). Type: cf. 1533B\$, 1663.

Link: |J1241.0.1\$, Dividing even-wise, and odd-wise. "Even-wise: you, your two sons, and one chicken make four; I and three chickens make four". "Odd-wise: you, your wife, your two sons, and one chicken make five; I and four chickens make five".

|P0761.0.2.1\$, A male inherits twice the share of a female.

Ref.: Tha^Clabî 23; *DOTTI* 837 903.>

A1586, First surety.>

A1587, Origin of tabus.

Link: |A0604.3.1\$, Origin of sinning (depravity).>

A1587.1, Tabus instituted by God or creator.>

A1587.2, Tabus instituted by culture-hero.>

A1588\$, Origin of recorded (written) contracts.

Link: |P0525, Contracts.

Ref.: Tha^Clabî 28-29; Ibn-al-Athîr I 18-19: Shamy (el-) "Arab Mythology" no. 68.>

A1588.0.1\$, Origin of requiring witnesses to legal agreements.

Link: |A1374.1.1\$, Adam claimed to Angel of Death that his lifespan was longer than what he had agreed to: thus dishonesty became part of Adamites's nature.

Ref.: Tha^Clabî 28-29: Shamy (el-) "Arab Mythology" no. 68; Ibn-al-Athîr I 9-010 18-19, Tha^Clabî.>

A1589, Origin of laws--miscellaneous.>

A1589.1, Why women are disqualified as witness in court.>

A1589.2\$, Why two women are required (as one) witness in court.

Link: |A1650.5.2.5.1\$, Woman's testimony is worth half of man's, and thus deficient in reason. |Z0097.1.2\$, *nisâ* (women): *nisyân* (forgetting).

Ref.: Tha^Clabî 21.>

A1590, Origin of other customs.>

A1591, Origin of burial.

Link: |A1547, Origin of funeral customs.

Ref.: Khalifah 109-13.>

A1591.1, Burial learned from watching raven bury its dead.

Link: |B0257.9.1\$, Animal buries self or buries another at death. |J0133.0.1\$, Animal behavior copied (imitated) by man.>

A1591.1.1\$, Ravens (crows) show Cain how to bury Abel.

Link: |E0181.3\$, Resuscitation learned from watching animal (bird, insect) revive its dead.

Ref.: Jâhîz III 410-11; Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" nos. 60 61; Ibn-Kathîr I 92; Basset *Mille* III 20 no. 16; Khalifah 148; *RAFE* 178 n. 650.>

A1591.4\$, Origin of burial customs (accompaniments of burial).

Link: |T0039.1.1\$, Girl would enter dead sweetheart's corpse (in grave) so that she may answer interrogative angels (correctly) in his behalf. |V0066.0.1\$, Instructing the dead before burial as to how to answer interrogative angels (*talqîn*, 'prompting').

Ref.: Simpson 124; Kisâ'î 75-77/(Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71; Ibn-al-Athîr I 18-19: Shamy (el-) "Arab Mythology" no. 67.>

A1591.4.0.1\$, Angels bury Adam in certain manner and, thus, show way of burial of all his descendants.

Link: |V0241.1.3\$, Angel buries deceased mortal (angel-assisted burial).

Ref.: Kisâ'î 75-77/(Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71; Ibn-al-Athîr I 18-19: "Arab Mythology" no. 67.>

A1591.4.1\$, Origin of burial in certain place.

Link: |V0062, Restrictions on burial. |V0085.5.2\$, Burial in holy land.

Ref.: Simpson 124.>

A1591.4.1.1\$, Why Egyptians (ancient) buried their dead in West (bank of Nile): Osiris resides there.

Ref.: Simpson 124.>

A1591.4.1.2\$, Why Jews bury their dead in Holy Land: tradition established by Moses when he took Joseph's corpse upon leaving Egypt.

Link: |P0715.1, Jews.

Ref.: Tha^Clabî 83.>

A1591.4.2\$, Origin of embalming (mummification).

Link: |E0179.1\$, Mummification so that soul may find body at resurrection.

Ref.: Ions 59, 83.>

A1591.4.2.1\$, Isis as first embalmer.

Link: |P0486.1\$, Embalmer.

Ref.: Ions 59.>

A1591.4.2.2\$, First embalming substances (*ḥunût*) and shrouds sent from paradise for Adam's burial (on earth).

Ref.: Ibn-al-Athîr I 18-19: Shamy (el-) "Arab Mythology" no. 67.>

A1591.4.2.2.1\$, Herbs used in embalming grew from tears shed by gods at the death of Osiris.

Link: |A2612, Plants from tears. |A2612.4\$, Deity's tears become incense-bearing plants--(Tefnut's). |A2666.9.1\$, Origin of incense plants.

Ref.: Ions 131.>

A1591.4.3\$, Why certain groups are unwelcome at funerals.>

A1591.4.3.1\$, Adam forbids Eve from joining angels who came down to prepare him for burial: hence the custom of excluding women from funerary rites.

Link: |P0681.1.1.1\$, Mourning: verbal expressions (wailing, dirge, elegy/*rithâ*\$, ^Cadîd, nadb).

Ref.: Ibn-al-Athîr I 18- 19: Shamy (el-) "Arab Mythology" no. 67.>

A1593, Why men no longer know time of death. Custom changed when men began to repair fences with stalks when they knew they were to die the next day.>

A1593.5\$, Why Death (Azrael) is not seen.

Link: |A1337.0.1.2\$, Diseases as cause of death created by God so as to protect angel of death (Azrael) from being hated by humans. |V0233.0.1.1\$, Horror-evoking features of angel of death.

Ref.: ^CIdwî (al-) 22/(people complained to God); Massenbach (Von) *Nubische* pt. A.III 92 no. 40; CFMC: N-Nubia 69-10A 5-1-no. 27.>

A1597, Origin of customs of wearing a beard.>

A1597.0.1\$, Origin of customs connected with personal appearance (beautification, cosmetics).

Link: |A1465, Origin of decorative art. |P0717.1\$, Characteristic national appearance--personal.

Ref.: Tha^Clabî 105-(tattooing).>

A1597.2, Origin of custom of shaving.>

A1597.2.1\$, Origin of women's practice of removing body-hair.

Ref.: Hanauer pp 98-99.>

A1597.2.1.1\$, Satan helps Bilqis (Queen of Sheba) camouflage her hairy legs; hence: women's beautician, the bathhouse, wax (for removal of body hair).

Link: |F0517.0.3.1\$, Woman with hairy legs.

Ref.: Damîrî II 124; Basset *Mille* III 107 no. 75.>

A1597.3\$, Origin of the pierced-ear as a women's practice.

Link: |S0176.4\$, Mutilation: female infibulation (sterilization). |P0171.1, Slave's ear bored.

Ref.: Tha^Clabî 48.>

A1597.3.1\$, Sarah vows (swears) to cut off part of Hagar's body: Abraham proposes ear-piercing (-boring): hence the beauty practice.

Link: |A1597.3\$, Origin of the pierced-ear as a women's practice. |A1568\$, Origin of clitoridectomy. |M0012.1\$, Irrevocable sentence carried out figuratively when innocence is proved. |M0170.8\$, Vow (oath) to maim certain person (animal). |S0176.4\$, Mutilation: female infibulation (sterilization). |S0322.3.4\$, Jealous wife demands mutilation of co-wife. |V0207\$, Vows of sacred persons (prophets, saints) irrevocable.

Ref.: Tha^Clabî 48.>

A1597.5\$, Origin of hair-grooming (combing).

Link: |A1329.1.1\$, Hair grayness was begun as means of distinguishing the aged from the youthful.>

A1597.5.1\$, Origin of a certain hair-style (braids, plaits, etc.).

Link: |F0555.0.1\$, Remarkable hair-style (hairdressing, hairdo).>

A1597.5.1.1\$, Deity (goddess) teaches women how to dress hair.

Link: |A1404, Gods teach people all they know.

Ref.: R.L. Green 32-(Isis).>

A1599, Origin of additional customs.>

A1599.8, Inequalities of fortune among men, otherwise the work of the world will not go on.

Link: |A1618, Origin of inequalities among men. |N0190\$, **Fate's inexplicable inequalities (injustices)**. |N0194\$, Good fortune interrupted (by deity) due to misunderstanding (mistake).>

A1599.10, Origin of witchcraft.>

A1599.10.1\$, Origin of witchcraft due to hatred: ^CUnâq (Lilith) as the first witch.

Link: |A1388.2\$, Hatred begins when a daughter of Adam and Eve (^CUnâq, Lilith) discovers that she cannot marry because she has no twin brother to exchange for a husband with other brother-sister twins. |E0724.3.5\$, Malevolent (harmful) counter-spirit. |G0203, Origin of witches.

Ref.: Ibshîhî 491; *RAFE* 85 n. 280; Shamy (el-) "Belief Characters" 22.>

A1599.10.2\$, Origin of witchcraft: taught to mortal woman by angels.

Ref.: Tha^Clabî 30-31: Shamy (el-) "Arab Mythology" no. 89.>

A1599.11.1, Origin of war.>

A1599.11.1.1\$, Adam's son (Seth) as first war-wager.

Link: |A0485.0.1\$, Set as god of war. |A1473.1\$, Slavery began with divine proclamation that descendants of one sibling be enslaved by another's. |W0186.1\$, Warlike nation (tribe).

Ref.: Kisâî 79-80/(Thackston 87-88 no. 37): Shamy (el-) "Arab Mythology" no. 73.>

A1600-A1699, Distribution and differentiation of peoples.>

A1600, Distribution and differentiation of peoples--general.

Link: |P0750.0.1\$, Basis for social differentiation and stratification.>

A1601, Number of nations of the world (70, 72, 140).

Link: |B0020.2, Beast-men in lower world. |F0709.5\$, Faraway locations (countries, sites, regions).

Ref.: Ibshîhî 490/(twenty-eight/extinct).>

A1602\$_ (formerly, A0874.7\$), Inhabitants of the lower strata of earth. (Usually cannibals or beast-men).

Link: |B0020.2, Beast-men in lower world. |F0129.4.9.2\$, Journey to island (land) of cannibals. |F0709.5\$, Faraway locations (countries, sites, regions). |P0715.9.7\$, Extinct (races) nations. Created before Adamites.

Ref.: Kisâî 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1; Tha^Clabî 4-5: "Arab Mythology" no. 11.>

A1602.1\$, Mythical race: al-Muwashshim, upon whom is everlasting torment, but they are due for a

[divine] reward (in Ramakah).

Link: |A0874.1.1.1\$, First earth: Ramakah (inhabited by al-Muwashshim).

Ref.: Tha^Clabî 4-5.>

A1602.2\$, Mythical race: al-Tamîs--they eat own flesh and drink own blood (in Khaladah).

Link: |A0874.1.1.2\$, Second earth: Khaladah (inhabited by al-Tamîs).

Ref.: Tha^Clabî 4-5.>

A1602.3\$, Mythical race: al-Qays, their food is dirt (dust) and their drink is *thaddâ'* (in ^CAraqah).

Link: |A0874.1.1.3\$, Third earth: ^CAraqah (inhabited by al-Qays).

Ref.: Tha^Clabî 4-5.>

A1602.4\$, Mythical race: al-Jillah, they have no eyes (in al-Harbâ).

Link: |A0874.1.1.4\$, Fourth earth: al-Harbâ (inhabited by al-Jillah).

Ref.: Tha^Clabî 4-5.>

A1602.5\$, Mythical race: al-Hajlah, they are cannibals, many of them eat one another (in Malthâm).

Link: |A0874.1.1.5\$, Fifth earth: Malthâm (inhabited by al-Hajlah). |F0561.9\$, People who live on their own flesh and blood (as their regular diet). |G0011.18, Cannibal tribe.

Ref.: Tha^Clabî 4-5.>

A1602.6\$, Mythical race: al-Qatât, they have the form of birds (in Sijjîn).

Link: |A0874.1.1.6\$, Sixth earth: Sijjîn (inhabited by al-Qatât). |B0050.1\$, Men-like creatures in bird form in lower world.

Ref.: Tha^Clabî 4-5.>

A1602.7\$, Mythical race: al-Khasûm, they have claws like beasts; the destruction of Gog-Magog will be at their hands (in ^CAjîbah).

Link: |A0874.1.1.7\$, Seventh earth: ^CAjîbah (inhabited by al-Khasûm). |A1303.2\$, Gog and Magog as giant races.

Ref.: Tha^Clabî 4-5.>

A1610, Origin of various tribes.>

A1611, Origin of particular tribes.>

A1611.2, Origin of Gypsies.

Ref.: Tha^Clabî 28.>

A1611.2.1\$, Origin of Gypsies: Arab sub-clan defeated in war by their paternal-cousins.

Link: |P0736\$, Gypsies.

Ref.: *Zîr* 140.>

A1611.6, Origin of various Near Eastern peoples.

Ref.: Shamy (el-) *Egypt* 139 273-74/(272) no. 24: Shamy (el-) "Arab Mythology" no. 29-1.>

A1611.7\$, Origin of Turks: a subdivision of Gog and Magog who escaped being walled in. Type: 774S\$.

Link: |D2177.4, Evil spirits kept out by stone wall. |F0777.2.1\$, Wall that surrounds an entire country (nation). |P0727.1\$, Characteristic behavior of Turks (Sarkassians, 'Arnâ'bat, etc.). |R0002.1\$, Captive demonic race: Gog and Magog.

Ref.: *DOTTI* 433; Shamy (el-) *Egypt* 139, 273-74 no. 24: Shamy (el-) "Arab Mythology" no. 29-1.>

A1611.8\$, Origin of Kurds: people who fled from king's tyranny to mountains. Type: 816A\$.

Ref.: Basset *Mille* II 283 no. 45; *DOTTI* 449/{lit.}>

A1613\$, Origin of the three races: Caucasoid (white), Negroid (black), and Mongoloid. Type: 758D\$.

Link: |A1614, Origin of white and colored races. |A0184.0.1.1\$, Noah's blessing: prophets and noblemen form Shem's descendants.

Ref.: Kisâ'î 98-99/(Thackston 105 no. 43): Shamy (el-) "Arab Mythology" no. 81; Tha^Clabî 34; *DOTTI* 423; *RAFE* 138 n. 501.>

A1613.1\$, Caucasoids, Negroids, and Mongoloids are descendants of Noah's three sons: Shem, Ham, and Japheth. Type: 758D\$.

Link: |A1473.1\$, Slavery began with divine proclamation that descendants of one sibling be enslaved by another's.

Ref.: Kisâ'î 98-99/(Thackston 105 no. 43): Shamy (el-) "Arab Mythology" no. 81; Tha^Clabî 34; *Alf* III 137/(sons of Ham); Burton VI 119/(lineage of Ham); *DOTTI* 423; *RAFE* 138 n. 501.>

A1613.1.1\$, Whites as sons of Shem.>

A1613.1.2\$, Blacks as sons of Ham.

Link: |A1614.1, Negroes as curse on Ham for laughing at Noah's nakedness. |A1621.1\$, Reasons for ethnic and racial differences in populations in different regions of earth.

Ref.: *MITON*.>

A1613.1.3\$, Orientals (Chinese) as sons of Japheth.>

A1614, Origin of white and colored races.

Link: |A1618.3\$, Inequalities among nations from deity's misunderstanding.

Ref.: Ions 2y/cf./(location); Basset *Mille* III 29 no. 23.>

A1614.1, Negroes as curse on Ham for laughing at Noah's nakedness. Type: 758D\$, 872\$.

Link: |A0184.0.1.1\$, Noah's blessing: prophets and noblemen from Shem's descendants. |A1473.1\$, Slavery began with divine proclamation that descendants of one sibling be enslaved by another's. |A1613.1.2\$, Blacks as sons of Ham. |H0495.4\$, Mother test: woman's own (biological) son will refuse to look at her while she is nude (naked). |P0251.5.6, Man's descendants shall serve those of his brother. |T0016.6\$, Passion (*hawâ*) aroused due to nakedness or body exposure caused by gust of wind (air: *hawâ*). |T0405.1\$, Father's nakedness or exposure. |T0405.9.4\$, Exposure (of privates) caused by gust of wind (lifting up tail of dress, robe, shirt, gown, etc.). |V0384.1.2\$, Extreme religious interpretations concerning human races. |X0052, Ridiculous nakedness or exposure.

Ref.: Kisâ'î 98-99/(Thackston 105 no. 43): Shamy (el-) "Arab Mythology" no. 81; *DOTTI* 423/{lit.}>

A1614.1.0.1\$, Negroes (blackness) as curse on Ham for breaking nuptial tabu while on ark. Type: cf. 758D\$.

Link: |C0117.2\$, Tabu: sexual intercourse while on the ark. |Z0143.3.2\$, 'Black face': inauspicious person.

Ref.: Tha^Clabî 36; Tha^Clabî 34: Shamy (el-) "Arab Mythology" no. 81-1; *DOTTI* 423.>

A1614.1.0.2\$, Negroes (blackness) as curse on Ham for ignoring father's (Noah's) call. Type: cf. 758D\$.

Link: |Q0327.2.1\$, Failure (refusal) to respond to parent's call punished.

Ref.: *DOTTI* 423.>

A1614.6, Origin of light and dark skin color.>

A1614.6.1\$, Burned (over-baked) and underbaked races (hot and cool wombs: like ovens do with bread). Type: cf. 1110\$.

Link: |W0251.6.1\$, Weather determines (national) character: hot, cold, and moderate (intemperate, insensitive, and temperate personalities). |X0630.1\$, Blackness due to over baking in oven (womb). |Z0143, Symbolic color: black.

Ref.: Jâhîz III 244-45; Damîrî II 173; *DOTTI* 703/{Mrc}>

A1617, Origin of place-name. Type: 613/980*.

Link: |A1577, Origin of personal names. |P0590.1\$, City (town) founded. |Z0183.0.1\$, Meaning of a name.

Ref.: *DOTTI* 3 121 159 404 516 548 674 682 683 684/{Alg, Egy, lit., Sdn}; *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 39/(Abu-Qîr); *TAWT* 388 n. 510/{Sdn}>

A1617.1\$, Origin of a mountain-name.

Link: |A0965, Origin of mountain chain.>

A1617.1.1\$, Why mountain is called "*Thaklâ* Mountain" (Mother bereft of children).

Ref.: *MITON*>

A1618, Origin of inequalities among men.

Link: |A0184.0.1\$, God's favorite people (nation). |A1599.8, Inequalities of fortune among men, otherwise the work of the world will not go on. |N0190.0.1\$, Inexplicable inequality in possessions (wealth, power, etc.).

Ref.: Tha^Clabî 15: Shamy (el-) "Arab Mythology" no. 2; *RAFE* 297 n. 2.>

A1618.1\$, Inequalities among social groups established at creation.

Link: |A1241.5.1\$, Physical and personality attributes (temperament) are determined by characteristics of the earth from which the first man was created.

Ref.: Kisâ'î 6/(Thackston 5 no. 1): Shamy (el-) "Arab Mythology" no. 3; Tha^Clabî 15: "Arab Mythology" no. 2; *RAFE* 297-98 nn. 2/3.>

A1618.1.1\$, Inequalities among social groups (nations) from deity's act favoring a certain group (segment of population).

Link: |N0190.1.1.1\$, Cain complains against the favoring of Abel. |N0194\$, Good fortune interrupted (by deity) due to misunderstanding (mistake).

Ref.: Tha^Clabî 26-27: Shamy (el-) "Arab Mythology" no. 60; *RAFE* 297 n. 2.>

A1618.2\$, Origin of inequality in division of property. Type: cf. 655, 655A.>

A1618.2.1\$, Why a male inherits twice a female's share.

Link: |A1650.5.2.6\$, Punishment of Eve: inheriting half of a man's share.

Ref.: Tha^Clabî 23.>

A1618.3\$, Inequalities among nations from deity's misunderstanding. Type: 774M,-774M3\$.

Link: |A0196.4\$, Deity errs (makes mistake). |A1614, Origin of white and colored races.>

A1620, Distribution of tribes.

Ref.: Kisâ'î 98/(Thackston 105 no. 42): Shamy (el-) "Arab Mythology" no. 82.>

A1621, Reasons for difference in population sizes in different areas.>

A1621.1\$, Reasons for ethnic and racial differences in populations in different regions of earth.

Link: |A1613.1.2\$, Blacks as sons of Ham.

Ref.: Ions 24/(dark-light); Kisâf 98/(Thackston 105 no. 42): Shamy (el-) "Arab Mythology" no. 82.>

A1622\$, Reasons for presence of people (tribe) at a certain location.

Ref.: Ions 24/(colors); Kisâf 98/(Thackston 105 no. 42/cf.): Shamy (el-) "Arab Mythology" no. 82.>

A1622.1\$, People rescued from monster form a community (village, town, etc.) on the spot of their deliverance. Type: 123C\$.

Link: |F0913.3\$, Ogre's belly (toe) cut, all victims come out and repopulate town (nation, village).

Ref.: *DOTTI* 50 179; *TAWT* 72 no. 1-2.>

A1630, Wandering of tribes.

Link: |D2188.5\$, Tribe vanishes.>

A1631, Emergence of tribe from lower world.

Link: |A1622.1\$, People rescued from monster form a community (village, town, etc.) on the spot of their deliverance.>

A1635\$, Banî-Hilâl as wandering tribe.

Link: |M0463.1\$, Curse on tribe: perpetual wandering.

Ref.: *Zîr* 151.>

A1640, Origin of tribal subdivisions.>

A1645\$, Origin of Arab tribal subdivisions.

Ref.: *Zîr* 2.>

A1650, Origin of different classes--social and professional.>

A1650.1, The various children of Eve. [Some hidden from God during visit and do not receive blessing: become less fortunate]. Type: 758.

Link: |A1650.6.1\$, 'Children of Paradise' and 'Children of Earth': Eve's child born in Paradise holds self superior to sibling born (to Eve) on Earth. |A1861.1, Monkeys from children hidden by Eve when God visited her. |Q0220, **Impiety punished**.

Ref.: *DOTTI* 421/{Mrc}; Dwyer 45-46 no. 3; Rosenhouse 224-27 no. 4.9.>

A1650.2, Custom of differentiating social classes by color of dress introduced.

Link: |H0529.1\$, Test: guessing difference between human skulls (bones): differentiating the pious from the impious, the just from the tyrant, etc. |P0625\$, Customs connected with clothing.>

A1650.2.1\$, Custom of differentiating religious groups by color of dress introduced.

Link: |D0692, City's Inhabitants transformed to fish. Different classes [(religious denominations)] to different colored fish. |P0722.3\$, Religion (religious denominations) as factor in population analyses. |V0131.3\$, Color of robe or head-wear (turban) marks members of religious group (denomination, sect, brotherhood).

Ref.: *MITON*.>

A1650.5\$, Origin of differentiation between male and female (punishments).

Link: |A1352.4\$, Why a woman may not 'top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate. |A1355.1.1, Origin of menstruation: punishment because Eve ate forbidden fruit.>

A1650.5.1\$, God's (ten) afflictions on mankind ('Adam and his children').

Link: |A1346, Man to earn bread by sweat of his brow.

Ref.: Tha^Clabî 19-20.>

A1650.5.1.1\$, Punishment of Adam: God's reconciliatory-reprimand (Citâb).

Link: |A0182.3.2, God rebukes mortal. |P0795.0.1.1\$, Reconciliatory-reprimand (Citâb) among friends and lovers. (Complaining and seeking redress without offending). |V0232.11\$, Angel rebukes (reproaches) mortal.

Ref.: Tha^Clabî 12-13: Shamy (el-) "Arab Mythology" 19 no. 30; Tha^Clabî 19: "Arab Mythology" no. 42;

RAFE 136 n. 493; *TAWT* 24 n. 40.>

A1650.5.1.2\$, Punishment of Adam: infamy, disgrace.

Ref.: Tha^Clabî 20; *RAFE* 136 n. 493.>

A1650.5.1.3\$, Punishment of Adam: thin skin.

Ref.: Tha^Clabî 20; *RAFE* 136 n. 493.>

A1650.5.1.4\$, Punishment of Adam: banishment from God's realm.

Ref.: Tha^Clabî 20; *RAFE* 136 n. 493.>

A1650.5.1.5\$, Punishment of Adam: long separation from Eve--(100 years).

Ref.: Tha^Clabî 20; *RAFE* 136 n. 493.>

A1650.5.1.6\$, Punishment of Adam: strife (enmity toward one another).

Ref.: Tha^Clabî 20; *RAFE* 136 n. 493.>

A1650.5.1.7\$, Punishment of Adam: branded as rebellious.

Link: |Q0218.1\$, Rebellion against ruler (king, sultan, chief, etc.) punished.

Ref.: Tha^Clabî 20; *RAFE* 136 n. 493.>

A1650.5.1.8\$, Punishment of Adam: setting enemy against his descendants (becoming prey).

Ref.: Tha^Clabî 20; *RAFE* 136 n. 493.>

A1650.5.1.9\$, Punishment of Adam: being earth-bound (prisoner in *ad-dunyâ*), and suffering the elements.

Link: |F0499.3.4\$, Jinn (depending on race, class, and capabilities) can go anywhere in the universe except sky-worlds (heavens). |V0230.5.2\$, Angels (regardless of class) can go anywhere in the universe.

Ref.: Tha^Clabî 20; *RAFE* 136 n. 493.>

A1650.5.1.10\$, Punishment of Adam: toiling and misery: the first to have his brow sweat from labor fatigue.

Link: |A1346.1, Man must work as punishment for theft of fire. |A1472, Beginning of division of labor.

Ref.: Tha^Clabî 20; *RAFE* 136 n. 493; *TAWT* 24 n. 40.>

A1650.5.2\$, God's (fifteen) additional afflictions on women ('Eve and her daughters').

Link: |A1372.11.1\$, God bestows mercy (kindness) on Eve as recompense for afflictions He meted out to her. |U0281.2\$, Merits and demerits of gender (female, male). |W0256.6\$, Stereotyping: gender (sex) traits.

Ref.: Jâhîz IV 199; Tha^Clabî 20-21; *MITON* Intro. 10 n. 57; *RAFE* 137 n. 494; *TAWT* 24 n. 40.>

A1650.5.2.0.1\$, Eve blamed for Adamites's troubles on earth--(due to eviction from paradise). Usually blame extended to 'her daughters'.

Link: |W0256.6\$, Stereotyping: gender (sex) traits.

Ref.: *MITON*; Kisâ'î 64-65/(Thackston 69): Shamy (el-) "Arab Mythology" no. 54; Ibn-al-Athîr I 18-19: "Arab Mythology" no. 67; *RAFE* 137 n. 494.>

A1650.5.2.1\$, Punishment of Eve: menstruation.

Link: |A1355.1.1, Origin of menstruation: punishment because Eve ate forbidden fruit. |A1650.5.2.4.1\$, Menstruous women may not perform certain required religious services (e.g., fasting, prayers), and thus deficient in religion. |C0147\$, Tabu: animals that menstruate.

Ref.: Tha^Clabî 20; *RAFE* 137 n. 494; *TAWT* 24 n. 40.>

A1650.5.2.1.1\$, Tree in paradise bleeds: avenges self on Eve.

Link: |A1355.1.1, Origin of menstruation: punishment because Eve ate forbidden fruit. |A2766, Why certain tree bleeds. |D1659.3\$, Angry plant inflicts its bad attribute(s) upon unkind person.

Ref.: *RAFE* 137 n. 494.>

A1650.5.2.2\$, Punishment of Eve: heaviness of pregnancy.

Ref.: Jâhîz IV 199; Tha^Clabî 21; *RAFE* 137 n. 494.>

A1650.5.2.3\$, Punishment of Eve: labor pains and childbirth pains.

Link: |A1351.1, Origin of childbirth pains. |A1650.5.2.16\$, Punishment of eve: suffering defloration pains. |Q0553.3.6, Painful birth of children as punishment.

Ref.: Jâhîz IV 199; Tha^Clabî 21; *MITON* Intro. 10 n. 57; *RAFE* 137 n. 494.>

A1650.5.2.3.1\$, Punishment of Eve: craving during pregnancy.

Link: |H0936, Task assigned because of longings of pregnant woman [(craving)]. |T0570.1\$, Pregnant woman's wish (craving).

Ref.: Jâhîz IV 199; *RAFE* 137 n. 494.>

A1650.5.2.4\$, Punishment of Eve: deficiency in religion (faith).

Ref.: Kisâ'î 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44; Tha^Clabî 21; *MITON* Intro. 19 n. 57; *RAFE* 137 n. 494; *TAWT* 24 n. 40.>

A1650.5.2.4.1\$, Menstruous women may not perform certain required religious services (e.g., fasting, prayers), and thus deficient in religion.

Link: |A1650.5.2.1\$, Punishment of Eve: menstruation. |C0140, **Tabu connected with menses**. |V0003.0.1\$, Observing required religious services is obligatory after puberty: *sinn al-taklif* (age of obligation).

Ref.: Tha^Clabî 21; *MITON* Intro. 10 n. 57; *RAFE* 137 n. 494.>

A1650.5.2.5\$, Punishment of Eve: deficiency in reason (mind).

Ref.: Kisâ'î 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44; Tha^Clabî 21; *MITON* Intro. 10 n. 57; *RAFE* 137 n. 494; *TAWT* 24 n. 40.>

A1650.5.2.5.1\$, Woman's testimony is worth half of man's, and thus deficient in reason.

Link: |A1589.2\$, Why two women are required (as one) witness in court.

Ref.: Kisâ'î 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44; Tha^Clabî 21; *RAFE* 137 n. 494.>

A1650.5.2.6\$, Punishment of Eve: inheriting half of a man's share.

Link: |A1618.2.1\$, Why a male inherits twice a female's share.

- Ref.: Kisâ'î 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44; Tha^Clabî 21; *RAFE* 137 n. 494.>
- A1650.5.2.7\$, Punishment of Eve: imposition of Ciddah (waiting period before remarriage) on women only.
 Link: |P0529.5\$, Ciddah: required waiting period before a woman may remarry. |P0529.5.1\$, Woman's failure to observe required waiting period before remarrying (Ciddah) is sinful (illegitimate, fornication).
 Ref.: Tha^Clabî 21; *RAFE* 137 n. 494.>
- A1650.5.2.8\$, Punishment of Eve: being "under" men's hands.
 Ref.: Jâhîz IV 199; Tha^Clabî 21; *RAFE* 137 n. 494.>
- A1650.5.2.8.1\$, Punishment of Eve: female being "below" male during coition.
 Link: |A1352.4\$, Why a woman may not 'top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate. |C0119.3.1\$, Tabu: woman 'topping' man during coition.
 Ref.: Jâhîz IV 199; *RAFE* 137 n. 494.>
- A1650.5.2.9\$, Punishment of Eve: having no right (power) to divorce spouse.
 Link: |P0529.0.1\$, Only husband has right to instant divorce (by mere oath).
 Ref.: Tha^Clabî 21; *RAFE* 137 n. 494.>
- A1650.5.2.10\$, Punishment of Eve: being exempt from partaking in holy-wars (struggles).
 Ref.: Tha^Clabî 21; *RAFE* 137 n. 494.>
- A1650.5.2.11\$, Punishment of Eve: no prophet chosen from among women (Eve's female descendants).
 Ref.: Tha^Clabî 21; *RAFE* 137 n. 494.>
- A1650.5.2.12\$, Punishment of Eve: no sultan nor ruler from among women (Eve's female descendants).
 Ref.: Tha^Clabî 21; *RAFE* 137 n. 494.>
- A1650.5.2.13\$, Punishment of Eve: woman may not travel except when accompanied by a *mahram* (sacrosanct, unmarriageable male, usually a close-relative).
 Link: |C0193.4\$, A woman (adult female) may be alone with a man (adult male) only if he is a *mahram* (marriage between them would constitute incest). |P0529.6.3\$, Nonsexual marriage so that man and woman may be together.
 Ref.: Tha^Clabî 21; *RAFE* 137 n. 494.>
- A1650.5.2.14\$, Punishment of Eve: Friday Prayer-service (at mosque) may not be held with only women (*lâ tan^Caqid bihinna*--i.e., they would not constitute a legitimate congregation).
 Ref.: Kisâ'î 50/(Thackston 54 no. 25): Shamy (el-) "Arab Mythology" no. 44; Tha^Clabî 21; *MITON* Intro. 10 n. 57; *RAFE* 137 n. 494.>
- A1650.5.2.15\$, Punishment of Eve: women may not to be greeted [with the typical greeting], 'peace-be-upon'--(*lâ yusallamu^C* alayhin).
 Link: |P0611.2\$, Women's ways of greeting. |P0682.4.1\$, Greeting according to social status: age, gender, rank, ethnic identity.
 Ref.: Tha^Clabî 21; *RAFE* 137 n. 494.>
- A1650.5.2.16\$, Punishment of eve: suffering defloration pains.
 Link: |A1650.5.2.3\$, Punishment of Eve: labor pains and childbirth pains.
 Ref.: Jâhîz IV 199/("first punishment"); Tha^Clabî 21; *RAFE* 137 n. 494; *TAWT* 24 n. 40.>
- A1650.6, Custom of differentiating social classes by place of birth.>
- A1650.6.1\$, 'Children of Paradise' and 'Children of Earth': Eve's child born in Paradise holds self superior to sibling born (to Eve) on Earth. Type: 758C\$.
- Link: |A1231.3.1\$, Adam's progeny on earth: children born to Adam and Eve after their descent. |A1650.1, The various children of Eve. [Some hidden from God during visit and do not receive blessing: become less fortunate]. |T0131.11\$, Lower social class as obstacle to marriage.
 Ref.: Tha^Clabî 26-27/(26): Shamy (el-) "Arab Mythology" nos. 60 61; *DOTTI* 422 630.>
- A1657, Origin of slaves.
 Link: |A1473, Origin of slavery.>
- A1657.1, Origin of subject tribes (aithech-thuatha).>
- A1659, Origin of different classes--miscellaneous.>
- A1659.1, Origin of the Fomorians (giants).
 Link: |A1303\$, Giants of mythic measurements--(other than Adam). |F0531, Giant. A person of enormous size. |G0100.1, Giant ogre (Fomorian). |G0301, Monsters. Usually not clearly defined. |Z0100.1, Names of giants (Fomorians) with sinister significance.
 Ref.: Tha^Clabî 136-37: Shamy (el-) "Arab Mythology" no. 76; Damîrî II 405-46: "Arab Mythology" no. 29.>
- A1659.1.1, Fomorians descended from Ham (or Cain).

Link: |A1303.1\$, ^CAwj ibn ^CUnuq (Og) as giant of mythic measurements--(head in clouds, feet on sea bottom, etc.).

Ref.: Tha^Clabî 35 136-37/(136): Shamy (el-) "Arab Mythology" no. 75.>

A1659.1.2\$, Monstrous giants (Fomorians) descended from first female cast out of paradise (^CUnâq).

Link: |A1277.5\$, Daughter as the first child for Adam and Eve: ^CUnâq. |A1303.1\$, ^CAwj ibn ^CUnuq (Og) as giant of mythic measurements--(head in clouds, feet on sea bottom, etc.). |F0531.0.5\$, Giant race. |F0531.6.1.9, Giants as descendants of Cain.

Ref.: Tha^Clabî 35 _136-37/(136): Shamy (el-) "Arab Mythology" no. 75.>

A1660, Characteristics of various peoples--in personal appearance.

Link: |P0717\$, Characteristic external treatment of body--national appearance.

Ref.: Amîn 93.>

A1661, Hair and beard of various peoples.>

A1661.4\$, Why Sons of Ham have short (kinky) hair. (Noah's curse).

Link: |H0076\$, Black woman turned white supernaturally is recognized: she still has kinky hair.

Ref.: Tha^Clabî 36/(not exceed ears).>

A1662, Peculiar smell of body.

Link: |F0687.2.1\$, Woman with indelible bad body odor.>

A1667, Intelligence of various people[s].>

A1667.1, Why Europeans know more than natives. Type: cf. 774M2\$.

Link: |A1689.11.3\$, Disbelievers more powerful (rich) than believers since former have the here-and-now, but not the hereafter.

|A1698\$, European theories about inability of non-Europeans to think logically ('savage mind,' 'pre-logical mentality,' etc.).

|P0191.1\$, Characteristic behavior of foreigners (strangers). |U0118.3\$, Foreign goods (expertness) preferred (the *khawâgah*-complex). |W0256.1\$, Stereotyping: ethnic and national traits.

Ref.: *DOTTI* 431; *TAWT* 28 n. 65.>

A1670, Characteristics of various peoples--in industry and warfare.

Ref.: Mouliéras-Lacoste 348 no. 54.>

A1671, Tribal characteristics--labor.>

A1671.9\$, Tribal characteristics concerning labor--miscellaneous.>

A1671.9.1\$, People who work by night and rest by day.

Link: |P0408.3\$, Laboring (working) at night, selling by day. |T0482, Day husband: night husband. [Woman has two husbands: a robber and a juggler].

Ref.: Tha^Clabî 203.>

A1673, Tribal characteristics--industry.

Ref.: Jâhîz III 161.>

A1674, Tribal characteristics--stealing.

Link: |P0736.1\$, Characteristic behavior of Gypsies.

@T0450.9.1.1\$, *khalâ^C*ah (lasciviousness, licentiousness) as characteristic of prostitutes.

Ref.: Zîr 140.>

A1675, Tribal characteristics--warfare.

Link: |W0186.1\$, Warlike nation (tribe).>

A1676, Tribal characteristics--bravery or cowardice.>

A1677\$, Tribal characteristics--leadership.

Link: |H1567, Test of leadership.

Ref.: Jâhîz II 353-54.>

A1680, Characteristics of various peoples--in habits.>

A1681, Tribal characteristics--eating.>

A1683, Tribal characteristics--dress.

Link: |P0625.2\$, Customs connected with clothing styles.>

A1683.8\$, Reason for use of (tribal) dress-accessory (decoration).

Link: |A1687, Tribal characteristics--decorations [(bodily)].>

A1683.8.1\$, Why Jews have thread hanging at tail of garment.

Link: |A1650.2, Custom of differentiating social classes by color of dress introduced. |P0601.2\$, Customs practiced without knowledge of reason--("cultural survival").

Ref.: Tha^Clabî 213.>

A1687, Tribal characteristics--decorations [(bodily)].

Link: |A1683.8\$, Reason for use of (tribal) dress-accessory (decoration). |F0531.0.5\$, Giant race. |H0052\$, Recognition by scarification marks (*tashlîkh*).>

A1687.2\$, Why certain people mark their bodies.

Link: |H0052.1\$, Scarification pattern indicates tribal affiliation (identity).>

A1687.2.1\$, Why Nubians (Sudanese) scar their faces.

Link: |F0553.0.1\$, *tashlîkh* (scarification, slashing skin).>

A1689.11, Why one people is superior in power to another. Type: 774M2\$.

Ref.: *DOTTI* 431.>

A1689.11.3\$, Disbelievers more powerful (rich) than believers since former have the here-and-now, but not the hereafter. Type: 774M2\$.

Link: |Q0172.0.2.1\$, Rewards in heaven: whatsoever one may wish. |V0371.1\$, Pity for the poor (penniless) of the Jews: 'Neither the here-and-now, nor the hereafter'.

Ref.: *DOTTI* 431; *MITON*; *RAFE* 31 n. 91.>

A1689.11.4\$, Power (riches) to disbelievers from substituted fate (falsified message). Type: 774M2\$.

Link: |A0102.16.1\$, *'istidrâj* ("leading on"): God allows disbelievers powers so that they may have no excuse for their disbelief.

|A1335.1, Origin of death from falsified message.

Ref.: Basset *Mille* III 617 no. 378; *DOTTI* 431.>

A1698\$, European theories about inability of non-Europeans to think logically ('savage mind,' 'pre-logical mentality,' etc.).

Link: |P0191.1\$, Characteristic behavior of foreigners (strangers). |P0715.9.1\$, The uncivilized (barbarians, cannibals, savages, etc.). |W0256.1\$, Stereotyping: ethnic and national traits. |W0251.6\$, Environmental conditions as basis for judging character.>

A1698.1\$, The Yorkshire Syndrome, only Europeans can properly process raw materials from Third World countries (e.g., cotton, ore, myths, tales, etc.).

Link: |A1667.1, Why Europeans know more than natives. |U0118.3\$, Foreign goods (expertness) preferred (the *khawâgah*-complex).

Ref.: *TAWT* 28 n. 65 29 n. 73.>

A1700-A2199, CREATION OF ANIMAL LIFE.>

A1700-A1799, Creation of animal life--general.>

A1701, Creation of animals by God.>

A1705, Animals from transformed man.

Link: |A0054.5.1\$, Punishment of rebel angel by demotion (or transformation into lower form of creation). |A1737\$, *sakht*, *maskh* (devolution): creation of animals through degeneration to present forms.>

A1710, Creation of animals through transformation.>

A1730, Creation of animals as punishment.>

A1737\$, *sakht*, *maskh* (devolution): creation of animals through degeneration to present forms.

Link: |A0054.5.1\$, Punishment of rebel angel by demotion (or transformation into lower form of creation). |A0054.6.3\$, Punishment of Eblis: deformity of image (*maskh*). |A1220.1, Progressive degeneration to present race of men. [Devolution]. |A1705, Animals from transformed man. |A1861.0.1\$, Creation of monkeys through devolution (*sakht*): punishment. |Q0551.3.0.1\$, Transformation to a lesser form (*sakht/maskh*) as punishment. |Q0551.5.1, Reincarnation into degraded form as punishment. |U0155.1\$, Monkey told (threatened): "You will be devolved [into lower form of life]!" He answered: "[Down] to what! A Gazelle!"

Ref.: *Jâhîz* I 297-99; *Qazwînî* I 279/(inferred); *Ibshîhî* 481; Basset *Mille* II 408 no. 129 III 498-99 no. 301; *Boqarî* 160-61; *RAFE* 187 n. 673; Schmidt-Kahle 6-7 no. 3; Stumme *Tâẓerwalt* 194 no. 34.>

A1750, Animals created through opposition of devil to god.>

A1751.1, Mouse created by Lucifer; cat by Michael to destroy mouse.>

A1770, Creation of animals from unusual primeval mating.

Link: |A2905.2.1\$, Jinn a hybrid of viper and scorpion (she-wolf and lion) from hell. |B0099.9\$, Newly generated creatures. Man-made being--original or hybrid (mutant).>

A1790, Creation of animals--other motifs.>

A1791, Giant ox ancestor of all animals.

Link: |B0871.1.1.1, Giant ox. |X1237.3\$, Lies about a giant bull (steer): mythical (fantastic) size and qualities.>

A1792, Animal vomited up by creator.

Link: |A0112.7.6\$, Deity born from parent's mouth (spat out or vomited up). |T0541.8, Birth from secretions of the body.>

A1800-A1899, Creation of mammals.>

A1810-A1839, Creation of *carnivora*.>

A1810, Creation of *felidae*.>

A1811, Creation of cat.

Ref.: Jâhiz IV 298-300.>

A1811.2, Creation of cat: sneezed from lion's nostrils.

Link: |A0006.8\$, Reason for creation of certain animals. |A1853.1\$, Creation of mouse: sneezed from pig's nostrils.

|A1871.0.2\$, Creation of pig (hog): discharged from elephant's anus. |A2246\$, Animal characteristics: creation in another's image. |A2494.1.1, Enmity between cat and mouse.

Ref.: Jâhiz V 271-72 347-48/(*za*)*m*/claim with Cawâm and some `qussâs'); Tha^Clabî 35: Shamy (el-) "Arab Mythology" no. 100; Qazwînî2 232; Damîrî II 36; Ibshîhî 453; Basset *Mille* III 27 no. 21; Basset *Contes pop. berb.* 25-26 no. 12; Duwayk (al-) I 165; *RAFE* 114 n. 389.>

A1811.2.1\$, "Cats' Adam and Eve": all ordinary cats are their progeny.

Link: |B0001, Animal elders. Mythical ancestors of the present animals. |J0039\$, Knowledge acquired from inferences from proverb--how proverbs (parables) work.

Ref.: Jâhiz I 146; Tha^Clabî 35/cf.: Shamy (el-) "Arab Mythology" no. 100.>

A1811.3, Cat of divine origin; is really praying when it purrs.

Link: |B0251.4.3\$, Cat prays when it purrs.>

A1820, Creation of *mustelidae*.>**A1830, Creation of *canidae* and other *carnivora*.**>

A1831, Creation of dog.

Ref.: Basset *Mille* III 12 no. 8/cf.>

A1831.1, Dog created as watch-dog for Jesus.

Link: |A0006.8\$, Reason for creation of certain animals. |B0292.1.2, Dog as shepherd for man.>

A1831.1.1\$, Dog created as watch-dog for Noah.

Ref.: Basset *Mille* III 24 no. 18.>

A1831.1.2\$, Wild dog blessed by Gabriel thus becoming watch dog for Adam and his descendants.

Ref.: Ibshîhî 483-84.>

A1840, Creation of *rodentia*.>

A1853, Creation of mouse.>

A1853.1\$, Creation of mouse: sneezed from pig's nostrils.

Link: |A1811.2, Creation of cat: sneezed from lion's nostrils.

Ref.: Ibshîhî 453.>

A1854, Creation of rat.

Ref.: Jâhiz IV 298-300.>

A1858, Creation of porcupine.

Ref.: Stumme *Tskerwalt* 194 no. 34.>**A1860, Creation of *primata*.**>A1861.0.1\$, Creation of monkeys through devolution (*sakht*): punishment.Link: |A1220.1, Progressive degeneration to present race of men. [Devolution]. |A1737\$, *sakht, maskh* (devolution): creation of animals through degeneration to present forms. |Q0551.5.1, Reincarnation into degraded form as punishment.Ref.: Littmann *Tigré* 85 no. 69.>

A1861.1, Monkeys from children hidden by Eve when God visited her. Type: 758.

Ref.: *DOTTI* 421.>

A1862, Creation of ape.

Ref.: Schmidt-Kahle I 240-43 no. 59/cf.>

A1870, Creation of *ungulata*.>

A1871, Creation of hog (pig).>

A1871.0.2\$, Creation of pig (hog): discharged from elephant's anus.

Link: |A0006.8\$, Reason for creation of certain animals. |A1811.2, Creation of cat: sneezed from lion's nostrils. |A2435.3.14.1,

Why pigs feed on excreta. |A2246\$, Animal characteristics: creation in another's image.

Ref.: Jâhiz I 146/("The Adam and Eve of cats") V 347-48/(with Cawâm/coommoners and some *qussâs*/narrators); Tha^Clabî 35: Shamy (el-) "Arab Mythology" no. 100; Damîrî II 199; Duwayk (al-) I 165; *RAFE* 114 n. 389.>

A1871.1, Origin of wild boar.>

A1873, Creation of camel.

Ref.: Kisâ'î 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-5.>

A1873.1\$, Camel created from satan's reigns (*'a^Cnân*).

Ref.: *Jâhiz* I 297.>

A1873.2\$, Camel created by God's Command: "Be!".

Link: |A0006.8.1\$, Camel created as riding animal for Eve (women).

Ref.: *Kisâ'î* 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-3.>

A1873.3\$, Camel created from God's breath.

Link: |A0185.12.0.1\$, God 'breathes' soul into Adam's pottery figure.

Ref.: *Ibshîhî* 453.>

A1877, Creation of cow [cattle].>

A1877.0.1\$, Origin of ox.

Link: |A2515.1, Why ox is draft animal.>

A1877.0.1.1\$, Ox created on Earth by God's command: "Be!".

Link: |A0611.0.1.1\$, Creator's command: "Be!"--it becomes (*"kûn!" fa-yakûn*). |A2515.1, Why ox is draft animal.

Ref.: *Kisâ'î* 64-65/(Thackston 69): Shamy (el-) "Arab Mythology" no. 54; *Kisâ'î* 64.>

A1877.0.1.2\$, Ox brought from heavens (paradise) to help Adam.

Link: |A2612.5\$, Plants from tears of oxen from Paradise brought down to earth to help Adam. |B0567.1\$, Ox rebukes Adam for bringing toil upon them.

Ref.: *Kisâ'î* 65/(Thackston 69-70): Shamy (el-) "Arab Mythology" no. 52; *Tha^Clabî* 22-23: "Arab Mythology" no. 51.>

A1877.0.3\$, Cattle as God's gift to mankind.

Ref.: Simpson 191.>

A1881, Creation of horse.

Ref.: *Damîrî* I 310: Shamy (el-) "Arab Mythology" no. 57-1; *Basset Mille* II 308 no. 62.>

A1881.1\$, Horse created from wind.

Ref.: *Damîrî* I 310-11; *Damîrî* I 310: Shamy (el-) "Arab Mythology" no. 57-1; *Ibshîhî* 469; *Basset Mille* II 308 no. 62.>

A1881.2\$, Horse (in paradise) constituted of precious stones and perfumes.

Link: |B0041.3\$, *al-Burâq*: angel-horse [(she-mule)].

Ref.: *Kisâ'î* 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-3; *Damîrî* I 116-17.>

A1895, Creation of bat.

Ref.: *Tha^Clabî* 220.>

A1895.1\$, Bat created by Jesus.

Link: |A2287.3\$, Jesus gives bat both bird and mammal characteristics: hence bat is a more complete creature. |C0841.12\$, Tabu: killing bat.

Ref.: *MITON*; *Tha^Clabî* 220; *Ibshîhî* 468; Burton V 85 n. 1; *Qazw8înî* II 264.>

A1900-A1999, Creation of birds.>

A1910, Creation of *passeriformes*.>

A1930, Creation of *falconiformes*.>

A1940, Creation of *charidriiformes*.>

A1950, Creation of *coraciiformes*.>

A1960, Creation of *ciconiiformes*.>

A1970, Creation of miscellaneous birds.>

A2000-A2099, Creation of insects.>

A2010, Creation of *hymenoptera*.>

A2020, Creation of *coleoptera*.>

A2030, Creation of *diptera*.>

A2040, Creation of *lepidoptera*.>

A2050, Creation of *hemiptera*.>

A2060, Creation of *orthoptera*.>

A2062, Origin of locust.>

A2062.3\$, Locusts from sea spray (breathing) by whale.

Link: |A2145.6.1\$, Vipers from ebb-tide (breathing) of Hell.

Ref.: *Tha^Clabî* 109; *Damîrî* I 189.>

A2062.4\$, Locusts made of clay left-over from creating Adam.

Ref.: Kisâ'î 58; Damîrî I 188: Shamy (el-) "Arab Mythology" no. 111.>

A2070, Creation of miscellaneous insects.>

A2100-A2199, Creation of fish and other animals.>

A2100, Creation of fish.>

A2100-A2139, Creation of fish.>

A2110, Creation of particular fishes.>

A2140, Creation of reptiles.>

A2144\$, Origin of dragon.

Ref.: Ibshîhî 462.>

A2144.1\$, Dragon begins life as rebellious viper.

Ref.: Ibshîhî 462.>

A2144.1.1\$, From viper to dragon: rebellious viper torments earth animals exiled to sea; there she torments sea creatures; then she is cast into Hell where she becomes a dragon to torment disbelievers.

Ref.: Ibshîhî 462.>

A2145, Creation of snake (serpent).>

A2145.6\$, Origin of vipers.

Link: |A2371.3.1.1\$, Why viper has no legs--at first camel-like.

Ref.: *MITON*.>

A2145.6.1\$, Vipers from ebb-tide (breathing) of Hell.

Link: |A2062.3\$, Locusts from sea spray (breathing) by whale.

Ref.: *MITON*.>

A2145.7\$, Origin of hell's vipers.

Link: |B0011.2.11.0.1\$, Fire-spitting viper. |B0091, Mythical serpent.

Ref.: *Alf* III 33/(Burton V 319): Shamy (el-) "Arab Mythology" no. 38-1.>

A2145.7.1\$, Hell's vipers (and scorpions) are the offspring of Khalîṭ and Malîṭ (mythical hybrids's first pregnancy).

Link: |A0671.2.1.2\$, Vipers in hell. |A0671.2.9, Scorpions in hell. |B0014.6\$, Khâlîṭ mythical animal created in the image (form) of lion with tail in form of male viper. The length of the tail is worth twenty years of travel. |B0014.7\$, Mâlîṭ: mythical animal created in the image (form) of wolf, with tail of female of 'ablq-color, in form of tortoise.

Ref.: *MITON*; *Alf* III 33/(Burton V 319): Shamy (el-) "Arab Mythology" no. 38-1.>

A2160-A2199, Origin of amphibians and other animal forms.>

A2160, Origin of *amphibia*.>

A2170, Origin of miscellaneous animal forms.>

A2199\$, Other reasons for creation of animal forms--miscellaneous.

Link: |A0005, Reason for creation.>

A2199.1\$, Creation of animal for specific function (task).

Link: |A2291, Animal characteristics obtained during deluge.>

A2199.1.1\$, Cat created to rid ark of destructive mice: attacks mice.

Ref.: Damîrî II 199.>

A2199.1.2\$, Pig created to clean ark: eats filth (excreta).>

A2200-A2599, NIMAL CHARACTERISTICS.>

A2210, Animal characteristics: change in ancient animal.

Ref.: Littmann 85-87 no. 69: Shamy (el-) "Arab Mythology" no. 114.>

A2211, Animal characteristics: accidental action of ancient animal.>

A2211.16\$, How lions acquire their sluggish (lazy) appearance.

Link: |A2234.5.1\$, Dog breaks sex tabu on the ark: cursed by Noah to being 'lefty'/impaired (Casir/a^Csar). |A2291, Animal characteristics obtained during deluge.

Ref.: Kisâ'î 93/cf.; Tha^Clabî 34: Shamy (el-) "Arab Mythology" no. 81-1.>

A2211.16.1\$, Lion's feverish appearance residual from fever inflicted on the lion on the ark so that it would not attack cattle.

Link: |A1337.4, Origin of fever. |A2291.2\$, Animal temperament obtained on Ark. |B0796.1\$, Lion's bad breath.

Ref.: Kisâ'î 93/cf./(fatigued/listless); Tha^Clabî 34.>

A2213, Animal characteristics from squeezing or stretching ancient animal.>

A2213.2.3, Baboon pressed on hot flat rock: hence bald place on his back.>

A2213.4, Animal characteristics changed by stretching.>

A2213.4.4\$, Rabbit's (hare's) ears pulled out long. Type: 135B*.>

A2220, Animal characteristics as reward.

Link: |Q0149.1, Color of animal as reward for pious act.>

A2221, Animal characteristics reward for pious act.

Link: |A2231, Animal characteristics: punishment for impiety. |A2541.5.1\$, Crocodile serves (helps) deity: becomes sacred.

|B0001.4\$, Descendants (progeny) of certain ancestral animal (bird). They constitute one branch (family, tribe, etc.) of that animal's population. |B0251.6.1\$, Animal refuses to take part in sinful (sacrilegious) act.>

A2221.2, Animals blessed for good services at crucifixion.>

A2221.2.9\$, Animal blessed for services to persecuted (tortured) holy person--miscellaneous.

Link: |A2221.5, Animal blessed for helping holy fugitive. |A2231.7.4\$, Animal (bird) assisting in persecution (torture) of holy person cursed.>

A2221.2.9.1\$, Animal (bird) blessed for helping put out fire around holy man.

Link: |V0222.8.1\$, Fire miraculously harmless to prophet (Abraham).

Ref.: Jâhîz V 537/(bat fire in Jerusalem).>

A2221.2.9.1.1\$, Frog helps put out fire around Abraham--blessed.

Ref.: Damîrî II 86 122; Ibshîhî 476.>

A2221.2.9.1.3\$, Bird helps put out fire around Abraham--blessed.

Ref.: Damîrî II 122.>

A2221.5, Animal blessed for helping holy fugitive.

Link: |A2221.2.9\$, Animal blessed for services to persecuted (tortured) holy person--miscellaneous.

Ref.: *DOTTI* 440 671/{Egy}; AUC: 31A no. 23/cf.>

A2221.5.3\$, Why sheep's posterior is covered. Reward for helping shelter sacred (holy) fugitive.

Link: |A2231.14\$, Origin of goat's exposed posterior: punishment for refusing to shelter sacred (holy) fugitive.

Ref.: Jâhîz V 318/cf., 464/("narrators"); Ibshîhî 474/cf.; Hanauer 28; Noy *Jefet* 33 no. 10.>

A2221.5.4\$, Why certain varieties of deer have musk glands: blessed by holy man (Adam).

Link: |A2249.1\$, Animal characteristics: failure to obtain another's qualities. |A2812, Origin of musk. |F0559.9.2.1\$, Perfume (musk) from animal's secretions.

Ref.: Damîrî II 107.>

A2221.6.2\$, Bird's crest as reward for obedience to holy person.

Link: |Q0063\$, Obedience rewarded.>

A2221.6.2.1\$, Hoopoe obeys Solomon (provides shades from sun) and is rewarded with golden crown (crest).

Link: |A2321.2, Origin of hoopoe's crest. |F0989.16.3\$, Swarms of birds block the sun so as to provide shade for person--(they act as umbrella).

Ref.: Jâhîz III 510; Tha^Clabî 164 174-75/(174): Shamy (el-) "Arab Mythology" no. 121.>

A2221.6.2.2\$, Bird's crest as reward for dutiful act.>

A2221.6.2.2.1\$, Hoopoe carries his mother's grave on his head: rewarded with crest.

Link: |P0240.1.1\$_ (formerly, P0240.1\$), Son cares for his aged mother by carrying her on his back, (friend advises giving her comfort and respect at home).>

A2221.7, Dove returns to ark in obedience to Noah: receives sheen of raven [as reward]. Type: 774M3\$, cf. 200C\$.

Link: |A2221.6.2\$, Bird's crest as reward for obedience to holy person. |W0037.0.2\$, Task performed (conscientiously) in spite of great perils. |Z0192.3.1\$, Dove (pigeon)--female's character.

Ref.: Jâhîz III 195-96; Tha^Clabî 35: Shamy (el-) "Arab Mythology" no. 100; *DOTTI* 75 431; *RAFE* 111 n. 371.>

A2221.7.1\$, Dove demands ring around her neck as fee for searching for land. Type: 774M3\$, cf. 200C\$.

Link: |J1014\$, Making a living (by earning wages). |P0537, Payment of stipend [(wages)].

Ref.: Jâhîz II 322-26/(poem); Tha^Clabî 35; *DOTTI* 75 431/{lit.}>

A2223, Animal characteristic reward for helpfulness.>

A2223.9\$, Mite helps holy man perforate gem: may eat wood.

Link: |B0481.6\$, Helpful mite (*sûsah*). |Z0167.2.2.1\$, Symbolism: carob tree--decay. |Z0189.1.2\$, Symbolism: unpierced and pierced gem (pearl)--virgin and non-virgin.

Ref.: Tha^Clabî 176-77.>

A2223.10\$, Worm helps holy man thread gem: may eat fruit.

Link: |H0506.4, Test of resourcefulness: putting thread through coils of snail shell. Thread tied to ant who pulls it through. |K0649.10.1\$, Prisoner escapes by means of ant: thread tied to ant who pulls it up to cell in tower. Ant lured upward by food held in front of it. |Z0186, Symbolism: needle and thread--sexual intercourse.

Ref.: Tha^Clabî 176-77.>

A2223.1.1\$, Cat kills viper, saves Prophet's life: blessed.

Ref.: Jâhîz II 153; Hanauer 265-66.>

A2223.7, Ravens show Adam how to bury dead: are born with white feathers.>

A2228\$, Animal (bird) from heavens (blessed).

Link: |A2711.9\$, Tree from Paradise--blessed.>

A2228.1\$, Cock (chanticler) from heaven: God-sent as timing-device so as to help Adam mark prayer-times.

Link: |A0006.8\$, Reason for creation of certain animals. |A0669.5.3\$, Cosmological cock. |A1174, Origin of night. |A1443.0.1.1\$, Cock as first domesticated creature (animal). |A2421.6, Why cocks crow. |A2489.2\$, Cock (chanticler) as (dawn) prayer-crier. |F0898\$, Time-reckoning (time-keeping) device--(e.g., calendar, clock, hour-glass, sundial). |F0898.2.2\$, Time reckoned in relation to required daily prayers. |F0898.7.2\$, Bird's (animal's) call indicates time. |U0265.1\$, Prayer-times as timing devices (they mark times of day).

Ref.: Tha^Clabî 24-25/(25): Shamy (el-) "Arab Mythology" no. 57; Damîrî I 345; *RAFE* 111 n. 374.>

A2228.1.1\$, Cock crows when he sees an angel.

Ref.: Damîrî I 344; *RAFE* 111 n. 374.>

A2230, Animal characteristics as punishment.

Link: |A2324.3\$, Why camel has split lip. |C0433.3\$, Animals committing offense against deity (holy man) not to be named.

Ref.: *DOTTI* 453/{Irk}.>

A2231, Animal characteristics: punishment for impiety. Type: cf. 830, 830C, 836.

Link: |A2275.7\$, Animal habit a reminiscence of former punishment. |A2344.4.1\$, Why viper (serpent) has split tongue. |A2561.1, Why mule is sterile. |M0411.8.4, Animal cursed by saint [(prophet)].

Ref.: Chimenti 149-50; *DOTTI* 453; K. Sa^Cd-al-Dîn *Turâth* III:10 21/(bird); Littmann 85-87 no. 69: Shamy (el-) "Arab Mythology" no. 114.>

A2231.1, Animal characteristics: punishment for discourteous answer to God (saint). Type: cf. 752C*.

Ref.: *DOTTI* 414.>

A2231.2, Animal characteristics: punishment for hostility at crucifixion.

Link: |A2221.2, Animals blessed for good services at crucifixion. |M0341.2.23.1\$, Prophecy: death by crucifixion. |Q0462, Crucifixion as punishment.>

A2231.7, Animal harmful to holy person cursed.

Link: |A0155.9.1\$, Sethian animals (associated with the ancient Egyptian Seth). |Q0286.1, Uncharitableness to holy person punished.>

A2231.7.1, Animal cursed for betraying holy fugitive.

Link: |M0411.8.4, Animal cursed by saint [(prophet)].>

A2231.7.4\$, Animal (bird) assisting in persecution (torture) of holy person cursed.

Link: |A2221.2.9\$, Animal blessed for services to persecuted (tortured) holy person--miscellaneous.

Ref.: Damîrî II 122.>

A2231.7.4.1\$, Animal (bird) partaking in attempted burning of prophet punished: negative characteristics.

Link: |D1841.3.2, Fire does not injure a saint. |V0222.8.1\$, Fire miraculously harmless to prophet (Abraham).

Ref.: Damîrî II 122.>

A2231.7.4.1.1\$, Mule is sterile because it willingly carried firewood to burn holy man (Abraham).

Link: |A2561.1, Why mule is sterile. |Z0103.2.1\$, He-mule: sterility (barrenness). |Z0192.1.4\$, She-mule-bad female (barren, stubborn, etc.).

Ref.: Damîrî II 142.>

A2231.14\$, Origin of goat's exposed posterior: punishment for refusing to shelter sacred (holy) fugitive.

Link: |A2221.5.3\$, Why sheep's posterior is covered. Reward for helping shelter sacred (holy) fugitive. |A2365.2.0.1, Why goat's and cat's members are as they are. |Q0495, Punishment: unseemly exposure of body. |Q0496\$, Shame and disgrace as punishment.

Ref.: Jâhiz V 318/cf. 464/("narrators"); Ibshîhî 474/cf.; Hanauer 28.>

A2231.15\$, Animal characteristics: punishment for disbelief. Type: 930F\$.

Ref.: Tha^Clabî 165-68: Shamy (el-) "Arab Mythology" no. 101; *DOTTI* 625.>

A2231.15.1\$, Animal characteristic as punishment for opposing predestination (advocating free-will).

Link: |N0062\$, Wager that predestination is the ultimate winner against free-will. |V0318\$, Fatalism. Belief in predestination, not free-will.

Ref.: Tha^Clabî 168.>

A2231.15.1.1\$, Raven (crow) opposes predestination: punished with awkward gait ('as if shackled').>

A2231.15.1.2\$, Owl opposes predestination: punished with blindness during daytime. Type: 930F\$, cf. 774S\$.

Link: |A2332.6.6, Why owl is blind by day. |A2482.5\$, Why al-^CAnqâ' (Phoenix) lives in remote areas and is seen only every five-hundred years. Because of her shame over rejecting predestination. |A2491.2.1\$, Why owl lives in the ruins and is not seen during daytime. Because of her shame over rejecting predestination.

Ref.: Tha^Clabî 165-68/(168): Shamy (el-) "Arab Mythology" no. 101; *DOTTI* 312 373 374 433 480 481 625 626/{lit., Mrc, Plst}; *RAFE* 198 n. 695.>

A2232, Animal characteristics: punishment for immoderate request.>

A2232.1, Camel asks for horns: punishment, short ears.

Link: |A2325.4, Why camel has short ears.

Ref.: Chauvin II 110 no. 76, 118 no. 102 (ass).>

A2232.2, Bees pray for sting: punishment, first sting suicidal. Type: cf. 774M1\$.

Link: |A2346.1, Why bees die after they sting. |A2346.4\$, Bee is to asks God that every person she stings dies, but she misspeaks asking that every bee that stings dies. |Q0597.3, Bees sting honey thieves.

Ref.: *DOTTI* 430.>

A2232.10, Raven attempts to imitate dove: punished with awkward gait. Type: 215\$.

Ref.: Jâhiz IV 325/(imitates sparrow); Damîrî II 172/(poem); *DOTTI* 82 312 373 433 481 626/{Jrd, Plst}; Stephan "Fables" 180 no. 11.>

A2232.12\$, Ostrich (at first, camel-like) asks for horns: punished with removal of ears.

Link: |A2232.1, Camel asks for horns: punishment, short ears. |A2402.3\$, How ostrich lost camel-like features (ears).

Ref.: Jâhiz IV 323-24.>

A2234, Animal characteristics: punishment for disobedience.

Ref.: Chimenti 64-65.>

A2234.1.1, Raven does not return to ark in obedience to Noah: black color is resulting punishment. Type: 200C\$, 774M3\$.

Ref.: Jâhiz II 322-26/(poem); Tha^Clabî 35: Shamy (el-) "Arab Mythology" no. 100; Ibshîhî 480; *DOTTI* 75 431/{lit.}>

A2234.1.2\$, Raven (crow) does not return to ark: cursed with suspiciousness (lack of trust). Type: 774M3\$.

Link: |B0795.2.1\$, Raven (crow) as distrustful bird. |W0189\$, Suspiciousness (lack of trust, absence of peacefulness).

Ref.: Tha^Clabî 35: Shamy (el-) "Arab Mythology" no. 100; *DOTTI* 431.>

A2234.5\$, Animal punished for breaking tabu on the ark.>

A2234.5.1\$, Dog breaks sex tabu on the ark: cursed by Noah to being 'lefty'/impaired (Casir/a^Csar).

Link: |A2441.1.3, Cause of dog's walk. |A2496.1, Why dogs get stuck in copulation. |C0117.2\$, Tabu: sexual intercourse while on the ark.

Ref.: Tha^Clabî 34: Shamy (el-) "Arab Mythology" no. 81-1.>

A2234.5.2\$, Donkey (ass) enters ark with devil clinging to his tail: cursed by Noah (hence ugly voice).

Link: |A2236.2.2, Peacock has snake carry devil into paradise: cursed with ugly voice and feet. |A2421, How animal got voice. |F0576.4\$, Extraordinarily ugly voice (sound).

Ref.: Burton III 117 n. 2.>

A2235, Animal characteristics caused by animal's lateness at distribution of qualities.

Link: |A2531.1.1\$, Why certain desert (sand) vipers are not venomous.>

A2235.1\$, Sand viper was absent when venom was distributed among animals. She got none.>

A2531.1.1\$, Why certain desert (sand) vipers are not venomous.>

A2236.2, Animal characteristics: punishment for carrying devil into paradise.

Ref.: Kisâî 44-45/(Thackston 46 no. 21): Shamy (el-) "Arab Mythology" no. 45; Tha^Clabî 19: "Arab Mythology" no. 42.>

A2236.2.0.1\$, Animal involved in smuggling Eblis into paradise rendered poisonous as punishment.

Ref.: Kisâ'î 50/(Thackston 53 no. 24): Shamy (el-) "Arab Mythology" no. 45-1.>

A2236.2.1, Snake carries devil into paradise: loses feet.>

A2236.2.1.1\$, Viper smuggles devil into paradise in her mouth: she is cursed.

Link: |A2371.3.1, Why snake has no legs. |A2352.1.1\$, Origin of viper's elongated trunk (body). (Caused by being dragged by angels to receive punishment). |A2532.1.1\$, Why viper's venom potent. (Satan sat between her fangs when she smuggled him into paradise). |B0176.1.1, Serpent as deceiver in paradise. |F1035.6\$, Body orifice as hiding place. |G0303.23.2\$, Devil gets into the ark by hiding inside donkey. |K0319\$, Entry into forbidden ground (domain) by bribing the guard.

Ref.: Jâhîz IV 164 197-199/(lost camel's form) 200 VI 74; Kisâ'î 44-45/(Thackston 46 no. 21): Shamy (el-) "Arab Mythology" no. 45; Tha^Clabî 19 21: "Arab Mythology" no. 42; Cachia 148-49; *RAFE* 136 n. 492.>

A2236.2.1.1.1\$, Punishment of viper: loss of wings (ability to fly).

Ref.: Jâhîz IV 200; Tha^Clabî 21; *RAFE* 136 n. 492.>

A2236.2.1.1.2\$, Punishment of viper: loss of legs (must creep on stomach).

Link: |A2275.7.1\$, Viper (snake), when feels threatened, shows split tongue as proof of having already been punished (for original sin in paradise).

Ref.: Jâhîz IV 200; Kisâ'î 44-45/(Thackston 46 no. 21): Shamy (el-) "Arab Mythology" no. 45; Tha^Clabî 21; *RAFE* 136 n. 492.>

A2236.2.1.1.3\$, Punishment of viper: nakedness.

Ref.: Jâhîz IV 200; *RAFE* 136 n. 492.>

A2236.2.1.1.4\$, Punishment of viper: split tongue.

Ref.: Jâhîz IV 200; *RAFE* 136 n. 492.>

A2236.2.1.1.5\$, Punishment of viper: enmity (hate, fear) of people.

Ref.: Jâhîz IV 200; Tha^Clabî 21; *RAFE* 136 n. 492.>

A2236.2.1.1.5.1\$, Punishment of viper: may be killed inside sacred shrines and during holy periods (or prayers).

Link: |C0051.1.0.1.1\$, Tabu: violating safety of creature within holy sanctuary (by hunting, capturing, killing, etc.).

Ref.: Kisâ'î 44-45/(Thackston 46 no. 21): Shamy (el-) "Arab Mythology" no. 45; Tha^Clabî 21; *RAFE* 136 n. 492.>

A2236.2.1.1.6\$, Punishment of viper: being unjust (aggressor).

Ref.: Jâhîz IV 200; *RAFE* 136 n. 492.>

A2236.2.2, Peacock has snake carry devil into paradise: cursed with ugly voice and feet.

Link: |A2234.5.2\$, Donkey (ass) enters ark with devil clinging to his tail: cursed by Noah (hence ugly voice). |F0576.4\$, Extraordinarily ugly voice (sound). |W0128.4, Peacock dissatisfied with his voice.

Ref.: Tha^Clabî 19: Shamy (el-) "Arab Mythology" no. 42.>

A2236.2.3\$, Peacock has viper carry devil into paradise: cursed with lame wings (inability to fly).

Link: |B0147.2.2.7, Peacock as bird of ill-omen.

Ref.: Kisâ'î 44/(Thackston 46 no. 20 53 no. 25/(to dwelling at rivers)): Shamy (el-) "Arab Mythology" no. 46; Ibshîhî 476/(passim).>

A2239, Animal characteristics from miscellaneous punishments.

Link: |A2342.3\$, Why camel's lip is split.>

A2239.3, Ass betrays deity's secret: hence his ugly bray.

Link: |A2423.1.4.1\$, Ass (donkey) brays when he sees satan. |F0576.4.1\$, Donkey's (ass') braying ugliest.

Ref.: Burton III 117 n. 2/cf.>

A2240, Animal characteristics: obtaining another's qualities.>

A2246\$, Animal characteristics: creation in another's image.

Link: |A1811.2, Creation of cat: sneezed from lion's nostrils.>

A2246.1\$, Cat created in lion's image.

Link: |A1871.0.2\$, Creation of pig (hog): discharged from elephant's anus.

Ref.: Jâhîz V 271-72; Tha^Clabî 35: Shamy (el-) "Arab Mythology" no. 100.>

A2249\$, Animal characteristics: obtaining another's qualities--miscellaneous.>

A2249.1\$, Animal characteristics: failure to obtain another's qualities.

Link: |A2221.5.4\$, Why certain varieties of deer have musk glands: blessed by holy man (Adam).>

A2249.1.1\$, Jealous animal seeking to receive another's good quality fails (is denied coveted quality).

Link: |L0218.1\$, Venture proves successful because of goodness (legitimacy) of intent. |V0301.1\$, "Deeds are [judged] according to intent (*niyyât*)".

Ref.: *Damîrî* II 107.>

A2250, Animal characteristics: result of contest.

Ref.: *Jâhîz* VI 125-27-(gen.)>

A2251, Animal characteristics from contest in carrying.>

A2251.1, Ant carries load as heavy as himself [(herself)]. [Characteristic won in contest]. Type: 280.

Ref.: *Taymûr* no. 1546/cf.>

A2259\$, Animal characteristics: result of contest--miscellaneous.>

A2259.1\$, Animal characteristics from endurance contest.

Link: |H1500, Tests of endurance.>

A2259.1.1\$, Lizard wins contest with frog (toad) in enduring thirst: wins frog's tail.

Link: |A2378.1.3.1\$, Where lizard got tail. From frog. |A2378.2.7, How toad lost tail.

Ref.: *Jâhîz* V 528.>

A2260, Animal characteristics from transformation.>

A2262, Animal characteristics from transformation of implement (or other object).

Link: |A2412.5.1.1\$, Why tortoise has patch-like markings on her back. Punishment: she used to be human seamstress who stole patches of cloth from clients.>

A2270, Animal characteristics from miscellaneous causes.>

A2275, Animal habit a reminiscence of former experience.>

A2275.7\$, Animal habit a reminiscence of former punishment.

Link: |A2344.4.1\$, Why viper (serpent) has split tongue.>

A2275.7.1\$, Viper (snake), when feels threatened, shows split tongue as proof of having already been punished (for original sin in paradise).

Link: |A2236.2.1.1.2\$, Punishment of viper: loss of legs (must creep on stomach). |A2344.4.1\$, Why viper (serpent) has split tongue.

Ref.: *Jâhîz* IV 200.>

A2281, Enmity between animals from original quarrel.

Ref.: *Delheure* 332-33; *DOTTI* 74.>

A2287, Jesus causes animal characteristics.

Link: |A2221, Animal characteristics reward for pious act. |A2231, Animal characteristics: punishment for impiety.>

A2287.3\$, Jesus gives bat both bird and mammal characteristics: hence bat is a more complete creature.

Link: |A1895.1\$, Bat created by Jesus. |C0841.12\$, Tabu: killing bat. |V0210.0.2.2\$, Miracles by Christ. |Z0302\$, The one defect (in the presumed perfect or complete).

Ref.: *Tha^Clabî* 220; *Qazwînî* II 246; *Burton* 5 85 n. 1.>

A2291, Animal characteristics obtained during deluge.

Ref.: *Tha^Clabî* 34: *Shamy* (el-) "Arab Mythology" no. 81-1.>

A2291.1\$, Animal's size reduced in order to allow for boarding the ark.

Link: |A0175, God reduces the elements to order. |A0755.8.1\$, Creation of night by making moon dim: Archangel Gabriel wipes moon with his wing. |A1101.2.4\$, Formerly animals of earth were extraordinarily large.>

A2291.2\$, Animal temperament obtained on Ark.

Link: |A2211.16.1\$, Lion's feverish appearance residual from fever inflicted on the lion on the ark so that it would not attack cattle.>

A2300-A2399, Causes of animal characteristics: body.>

A2310, Origin of animal characteristics: body covering.>

A2312.1, Origin of tortoise shell.>

A2312.1.1, Origin of cracks in tortoise's shell.

Link: |A2412.5.1.1\$, Why tortoise has patch-like markings on her back. Punishment: she used to be human seamstress who stole patches of cloth from clients.>

A2320, Origin of animal characteristics: head.>

A2321, Origin of bird crests.>

A2321.12\$, Origin of bird's bald head.

Ref.: *Duwayk* (al-) I 102; *Juhaymân* (al-) IV 217-30/cf.; *Stephan* "Fables" 187-88 no. 17.>

A2321.12.1\$, Falcon's (eagle's) bald head: stroked (blessed) by prophet (Solomon).

Link: |B0242.1.1, Eagle king of birds.>

A2321.2, Origin of hoopoe's crest.

Link: |A2221.6.2.1\$, Hoopoe obeys Solomon (provides shades from sun) and is rewarded with golden crown (crest).

Ref.: *Jâhiz* III 510.>

A2324, Origin and nature of animal's lips.>

A2324.3\$, Why camel has split lip.

Link: |A2239, Animal characteristics from miscellaneous punishments. |A2342.3\$, Why camel's lip is split.

Ref.: *DOTTI* 673/{Ymn}; Duwayk (al-) I 168; Laoust *Maroc* 23 no. 21; Shahâb 162-67; *TAWT* 354-55 456 no. 49; Shamy (el-) "Arab Mythology" no. 113-1.>

A2325.1, Why rabbit has long ears. Type: 136B*.>

A2325.4, Why camel has short ears.>

A2330, Origin of animal characteristics: face.>

A2332.6.6, Why owl is blind by day.

Link: |A2231.15.1.2\$, Owl opposes predestination: punished with blindness during daytime. |A2491.2.1\$, Why owl lives in the ruins and is not seen during daytime. Because of her shame over rejecting predestination.

Ref.: Tha^Clabî 168/cf.; *DOTTI* 312 373 374 433 480 481 626/{lit., Mrc, Plst}.>

A2342, Origin and nature of animal's lips.>

A2342.1, Why hare's lip is split.>

A2342.3\$, Why camel's lip is split.

Link: |A2324.3\$, Why camel has split lip.

Ref.: *TAWT* 407 n. 827 no. 49.>

A2335.4, Origin and nature of animal's snout (muzzle).>

A2335.4.7\$, Why donkey's muzzle is white.>

A2344, Origin and nature of animal's tongue.>

A2344.4\$, Cause of shape of animal's tongue.>

A2344.4.1\$, Why viper (serpent) has split tongue.

Link: |A2231, Animal characteristics: punishment for impiety. |A2275.7.1\$, Viper (snake), when feels threatened, shows split tongue as proof of having already been punished (for original sin in paradise).

Ref.: *Jâhiz* IV 200.>

A2346, Origin and nature of insect's sting.>

A2346.1, Why bees die after they sting. Type: cf. 774K, 774M1\$.

Link: |A1335.1.1, Origin of death: wrong messenger goes to God. |A2232.2, Bees pray for sting: punishment, first sting suicidal.

Ref.: *DOTTI* 429 430 431/{Mrc}.>

A2346.4\$, Bee is to asks God that every person she stings dies, but she misspeaks asking that every bee that stings dies. Type: 774M1\$, cf. 774K.

Link: |A1335.3.1.1\$, Origin of death: faulty message (misspoken request). |A2232.2, Bees pray for sting: punishment, first sting suicidal. |J1866.7\$, Animal wants to avenge self on man by whole sale death. |Q0597.3, Bees sting honey thieves.

Ref.: *DOTTI* 429 430 431/{Mrc}.>

A2350, Origin of animal characteristics: trunk.>

A2352\$, Origin of animal's trunk.>

A2352.1\$, Why reptiles have long trunk.>

A2352.1.1\$, Origin of viper's elongated trunk (body). (Caused by being dragged by angels to receive punishment).

Link: |A2236.2.1.1\$, Viper smuggles devil into paradise in her mouth: she is cursed. |A2371.3.1.1.1\$, Viper's legs (feet) deformed when dragged by angels to receive punishment (in Paradise).

Ref.: Kisâ'î 44-45/(Thackston 46 no. 21); Shamy (el-) "Arab Mythology" no. 45.>

A2355, Origin and nature of animal's waist.>

A2355.1, Why animal has small waist.>

A2355.1.1, Why spider has small waist.>

A2355.1.2, Why ant has small waist.>

A2355.1.3\$, Why wasp (hornet) has small waist.

Ref.: Littmann 85-87 no. 69; Shamy (el-) "Arab Mythology" no. 114.>

A2362, Origin and nature of animal's buttocks.>

A2362.1, Why monkey's [(baboon's)] buttocks are red.>

A2362.1.1\$, Why monkey (baboon) got red posterior (rear)--punishment: was woman who abused bread (wiping child's feces with it).

Link: |C0851.1.1, Tabu: wiping children with bread.

Ref.: Bushnaq 227; Littmann *Tigré* 85-87 no. 69; *RAFE* 187 n. 673; Schmidt-Kahle 240-43 no. 59, I 232-35 no. 56/cf.>

A2363, Origin and nature of animal's teats.>

A2365, Origin and nature of animal's genitals.>

A2365.2.0.1, Why goat's and cat's members are as they are.>

A2370, Animal characteristics: extremities.>

A2371.3, Why animal no legs.>

A2371.3.1, Why snake has no legs.

Ref.: *Jâhiz* I 297 IV 197-99.>

A2371.3.1.1\$, Why viper has no legs--at first camel-like.

Link: |A2145.6\$, Origin of vipers. |A2402.1.1\$, Cause of viper's ugliness. |A2402.3\$, How ostrich lost camel-like features (ears).

Ref.: *Jâhiz* IV 197-99.>

A2371.3.1.1.1\$, Viper's legs (feet) deformed when dragged by angels to receive punishment (in Paradise).

Link: |A2352.1.1\$, Origin of viper's elongated trunk (body). (Caused by being dragged by angels to receive punishment).

Ref.: Kisâ'î 44-45/(Thackston 46 no. 21): Shamy (el-) "Arab Mythology" no. 45.>

A2375.2, Nature of animal's feet.>

A2375.2.1, Why partridge has pretty feet. Exchanged with peacock.>

A2378, Origin and nature of animal's tail.>

A2378.1.3, Where lizard got tail. From snake.>

A2378.1.3.1\$, Where lizard got tail. From frog.

Link: |A2259.1.1\$, Lizard wins contest with frog (toad) in enduring thirst: wins frog's tail. |A2378.2.7, ow toad lost tail.

Ref.: *Jâhiz* V 528.>

A2378.1.8, How monkey [(baboon)] got its tail.>

A2378.2.7, How toad lost tail.

Link: |A2250, **Animal characteristics: result of contest.** |A2259.1.1\$, Lizard wins contest with frog (toad) in enduring thirst: wins frog's tail. |A2378.1.3.1\$, Where lizard got tail. From frog.

Ref.: *Jâhiz* V 528 VI 125-27.>

A2380, Animal characteristics: other bodily features.>

A2382, Why animal is hybrid.

Link: |B0015.7.18\$, Locust as hybrid of many (mighty) animals: horse's face, elephant's eyes, ox's neck, stag's antlers, lion's chest, scorpion's belly, eagle's wings, camel's thigh, ostrich's leg, viper's tale.>

A2382.1, Magpie is a hybrid of dove and raven; was not baptized by water of flood in Noah's time.>

A2385, Excrements of animals.>

A2385.3, Honey as excrement of bees.

Link: |A2813, Origin of honey. |F0950.0.4.1.1\$, Honey as medicine (cures all).>

A2385.4, Why cat hides its excreta.

Link: |U0085.1\$, 'Cat told, "Your feces is medicine": she dug a hole and concealed it'.

Ref.: Qazwîni2 232; Ibshîhi 473.>

A2400-A2499, Causes of animal characteristics: appearance and habits.>

A2400, Animal characteristics: general appearance.>

A2401, Cause of animal's beauty.>

A2402, Cause of animal's ugliness.>

A2402.1.1\$, Cause of viper's ugliness.

Link: |A2371.3.1.1\$, Why viper has no legs--at first camel-like.

Ref.: Tha^Clabî 19 21: Shamy (el-) "Arab Mythology" no. 42.>

A2402.2, How ostrich lost beautiful feathers.>

A2402.3\$, How ostrich lost camel-like features (ears).

Link: |A2232.12\$, Ostrich (at first, camel-like) asks for horns: punished with removal of ears. |A2371.3.1.1\$, Why viper has no legs--at first camel-like. |H0954.1\$, Ostrich's excuse for not carrying: "I'm a bird--birds don't carry (like beasts of burden)"; and ostrich's excuse for not flying: "I'm a camel--camels do not fly (like birds)".

Ref.: *Jâhiz* IV 323-24; Qazwîni II 292/cf.>

A2410, Animal characteristics: color and smell.>

A2411, Origin of color of animal.

Link: |A2220, **Animal characteristics as reward**. |Q0149.1, Color of animal as reward for pious act.>

A2411.2.1.5, Color of raven. Type: 200C\$.

Ref.: Basset *Contes pop. berb.* 21 no. 11; *DOTTI* 75 430 431/{Alg}.>

A2411.5, Color of reptiles and other animal forms.>

A2411.5.6, Color of chameleon.

Link: |Z0140.1\$, Color shifting symbolism.>

A2412, Origin of animal markings.

Link: |F0553\$, Person remarkable as to induced body markings (scarification, tattoo). |H0052.1\$, Scarification pattern indicates tribal affiliation (identity).>

A2412.5.1, Markings on tortoise's back.>

A2412.5.1.1\$, Why tortoise has patch-like markings on her back. Punishment: she used to be human seamstress who stole patches of cloth from clients.

Link: |A1453.8.2\$, Sarah as the first seamstress. |A2262, Animal characteristics from transformation of implement (or other object). |A2312.1.1, Origin of cracks in tortoise's shell.

Ref.: Jâhîz I 297; Chimenti 131-32; Holding 48-57 no. 5; AUC: 10 no. 7.>

A2420, Animal characteristics: voice and hearing.>

A2421, How animal got voice.

Link: |A2234.5.2\$, Donkey (ass) enters ark with devil clinging to his tail: cursed by Noah (hence ugly voice). |A2236.2.2, Peacock has snake carry devil into paradise: cursed with ugly voice and feet.>

A2421.6, Why cocks crow.

Link: |A0156.7.4\$, Bird as god's animal. |A2228.1\$, Cock (chanticler) from heaven: God-sent as timing-device so as to help Adam mark prayer-times.

Ref.: Damîrî II 344-45.>

A2423, General quality of animal's voice.>

A2423.1, Animal's ugly voice.>

A2423.1.4, Why ass brays.

Ref.: Damîrî I 344.>

A2423.1.4.1\$, Ass (donkey) brays when he sees satan.

Link: |A2239.3, Ass betrays deity's secret: hence his ugly bray.

Ref.: Damîrî I 344; Boqarî 55.>

A2425, Origin of animal cries.

Ref.: Chauvin VIII 49 no. 17.>

A2426, Nature and meaning of animal cries.>

A2426.2, Cries of birds.>

A2426.2.1, Nightingale's song.

Link: |F0898.7.2.1\$, Plover's call indicates arrival of dawn--("karawân's prayer").>

A2426.2.6, Cawing of crow.>

A2426.2.7, Croaking of raven.>

A2426.2.8, Why the dove coos.>

A2426.2.17, Origin of owl's cries.

Link: |E0473.2\$, *hâmah*: ghost of murdered person in owl-form that cries for revenge.>

A2426.2.19\$, Why the golden oriole (*ṣâfir*) cries.

Ref.: Damîrî II 58: Shamy (el-) "Arab Mythology" no. 118.>

A2426.2.19.1\$, Golden oriole cries all-night for fear of the sky falling on him. Type: cf. 2033.

Link: |Z0043.3, Nut hits cock in head: he thinks world is coming to an end.

Ref.: Damîrî II 58: Shamy (el-) "Arab Mythology" no. 118; *DOTTI* 969.>

A2430, Animal characteristics: dwelling and food.>

A2435, Food of animal.>

A2435.3.14, Food of pig.>

A2435.3.14.1, Why pigs feed on excreta.

Link: |A1871.0.2\$, Creation of pig (hog): discharged from elephant's anus. |B0780.1\$, Animals that feed on excreta.

|F0950.0.4.7\$, Animal (bird) excreta aids in processing food (e.g., fermenting, pickling, etc.).

Ref.: Jâhîz I 146; Tha^Clabî 35: Shamy (el-) "Arab Mythology" no. 100.>

A2440, Animal characteristics: carriage.>

A2441, Animal's gait or walk.>

A2441.1.3, Cause of dog's walk.

Link: |A2234.5.1\$, Dog breaks sex tabu on the ark: cursed by Noah to being 'lefty'/impaired (Casir/a^Csar).>

A2450, Animal's daily work.>

A2455, Animal's occupation: stealing.>

A2455.3, Why raven is thief. Because he has none of ten commandments and carries a black stamp on his breast.>

A2460, Animal characteristics: attack and defense.>

A2470, Animal's habitual bodily movements.>

A2471, Why animals continually seek something.>

A2471.1.1, Why dogs sniff at one another. Type: 200B.

Link: |A2471.10\$, hy donkeys sniff at one another.>

A2471.10\$, Why donkeys sniff at one another. Type: 200C\$.

Link: |A2471.1.1, Why dogs sniff at one another. |B0258\$, Animal (bird) seeks answer to question: awaits reply (usually from supernatural source).

Ref.: *DOTTI* 75/{Ert}>

A2473, Why animals lift their legs.>

A2473.1, Why dogs lift their legs.

Ref.: *DOTTI* 939/{Egy}>

A2480, Periodic habits of animals.>

A2482.5\$, Why al-^CAnqâ' (Phoenix) lives in remote areas and is seen only every five-hundred years. Because of her shame over rejecting predestination. Type: 930F\$, 774S\$.

Link: |A2231.15.1.2\$, Owl opposes predestination: punished with blindness during daytime. |B0032.0.1.1\$, Bennu bird is seen once every five hundred years.

Ref.: Tha^Clabî 165-68/(168): Shamy (el-) "Arab Mythology" no. 101; Ibshîhî 479; *DOTTI* 372 433 434 481 625 626/{Eg., Jrd, lit., Plst, Tns}>

A2489, Animal's periodic habits--miscellaneous.>

A2489.1, Why cock wakes man in morning.

Link: |A2228.1\$, Cock (chanticler) from heaven: God-sent as timing-device so as to help Adam mark prayer-times.>

A2489.2\$, Cock (chanticler) as (dawn) prayer-crier.

Link: |A2228.1\$, Cock (chanticler) from heaven: God-sent as timing-device so as to help Adam mark prayer-times.

|F0898.7.2\$, Bird's (animal's) call indicates time. |F0898.7.2.1\$, Plover's call indicates arrival of dawn--("karawân's prayer").

|F0989.3, Cuckoo-clock. Bird calls out the hours. |K1886.3.1, Mock sunrise: person causes cock to crow (simulated cock crow).

Ref.: *DOTTI* 28 43/{Egy}; *RAFE* 111 n. 374.>

A2489.3\$, All cocks fail to crow at dawn (daybreak): under direct order from God (or holy man).

Link: |A0726.1.1.1\$, Sunrise (dawn, daybreak) fails to arrive on time: delayed by order from God (or holy man). |K1889.5.1\$, Mock darkness: nighttime extended by extraordinary or deceptive means.

Ref.: Damîrî I 235-36: Shamy (el-) "Arab Mythology" no. 57-5; Schmidt-Kahle I 240-43 no. 59/cf.>

A2490, Other habits of animals.>

A2491.1, Why bat flies by night.>

A2491.2, Why owl avoids daylight.>

A2491.2.1\$, Why owl lives in the ruins and is not seen during daytime. Because of her shame over rejecting predestination. Type: 930F\$, cf. 774S\$.

Link: |A2231.15.1.2\$, Owl opposes predestination: punished with blindness during daytime.

Ref.: Tha^Clabî 165-68/(168): Shamy (el-) "Arab Mythology" no. 101; *DOTTI* 433 625; *RAFE* 111 n. 372.>

A2491.2.2\$, Owl hides during daylight to avoid the evil eye (being envied for her beauty).

Link: |D2071.1.3.1\$, Avoiding display of one's assets (health, fortune, etc.) averts Evil Eye. |W0164.1.1\$, Belief that one is target for Evil Eye promotes self-esteem. |W0195.2\$, Physical attributes (beauty) envied.

Ref.: Damîrî I 160; Ibshîhî 461; *DOTTI* 567/{lit.}; *RAFE* 111 n. 372.>

A2493, Friendship between the animals. Type: 2028B\$.

Link: |B0267, Animal allies [(of one another)].

Ref.: *DOTTI* 964.>

A2494, Why certain animals are enemies.

Ref.: Delheure 332-33.>

A2494.1.1, Enmity between cat and mouse. Type: 217.

Ref.: *DOTTI* 40 43/{Sdn}; *RAFE* 114 n. 389.>

A2494.1.1.1\$, Cat created to attack mice.

Link: |A1811.2, Creation of cat: sneezed from lion's nostrils.

Ref.: Tha^Clabî 35: Shamy (el-) "Arab Mythology" no. 100; *RAFE* 114 n. 389.>

A2494.1.2, Enmity between cat and dog.

Ref.: Destaing *Cheluh*s 58-60 (148) no. 28.>

A2494.7.3, Enmity between lion and man. Type: cf. 157.>

A2494.13.2, Enmity between kite and crow. Type: 774M1\$.

Ref.: *DOTTI* 430; Shamy (el-) *Egypt* 276 no. 28.>

A2494.15, The fish's enemies.

Link: |B0066.1\$, Human flesh (if eaten) and human voice (if heard) fatal to monstrous fish.>

A2496, Sexual intercourse of animals.>

A2496.1, Why dogs get stuck in copulation.

Link: |F0547.1.3\$, Animal with mighty vaginal squeeze.>

A2496.4\$, Why certain animals (birds) shriek during copulation.

Link: |B0271.3.1\$, Animal (bird) seeks justice from ruler (king). |P0529.0.2.3.2.1\$, Witnesses to marriage (signed contract) recommended as precaution against one party denying it took place.

Ref.: Damîrî I 229.>

A2497, Monogamy among animals.

Ref.: *DOTTI* 285/{Mrc}.>

A2497.1, Monogamous life of dove.

Link: |B0280.0.1\$, Monogamous life practiced only by some two-legged animals (birds, humans). |B0282, Bird wedding.

|B0754, Sexual habits of animals. |T0316\$, Widow with children is expected to remain chaste and unwed (celibate) for the rest of her life. |W0029.2.1\$, She-turtledove (*qimriyyah*) remains celibate after death of her mate and mourns him until she dies.

Ref.: Jâhîz VII 69; Ibshîhî 275/(*qimriyyah*).>

A2497.2, Monogamous Vulture.

Ref.: Damîrî I 368/(*rakhnah*/vulture).>

A2498\$, Jealousy over mate(s) among animals.

Link: |T0024.9.0.1\$, Lover's "jealousy over (ghîrah ^Cala)" the beloved: immoderate protection and selfishness. |T0144\$, Monogamy.

Ref.: Jâhîz IV 98.>

A2499, Other habits of animals: miscellaneous.>

A2499.2\$, Why animal has certain eating habits.>

A2499.2.1\$, Why animal eats constantly (is a glutton).

Link: |A2231.7, Animal harmful to holy person cursed. |A2542, Why animal is cursed.

Ref.: *TAWT* 354-55 407 n. 827 no. 49: Shamy (el-) "Arab Mythology" no. 113-1.>

A2500-A2599, Animal characteristics--miscellaneous.>

A2501\$, Origin of animal-name (bird-name, etc.).

Link: |A2571, How animals received their names.>

A2501.1\$, Why male ostrich is called "*zalîm* (the unjustly-treated)".

Link: |A2232.12\$, Ostrich (at first, camel-like) asks for horns: punished with removal of ears. |Z0183.0.1\$, Meaning of a name.

Ref.: Jâhîz IV 323-24.>

A2510, Utility of animals.

Link: |Z0040.3\$, Utility cycle of animal (bird): one use when young, another when mature, another when less vigorous, finally discarded or killed and organs processed into goods.>

A2513, Why certain animals serve men.

Ref.: Kisâ'î 65/(Thackston 69-70): Shamy (el-) "Arab Mythology" no. 52.>

A2513.1, Origin of dog's service. Dog must serve and obey man for meager recompense.>

A2515, Animal useful for bearing burdens.>

A2515.1, Why ox is draft animal.

Link: |A1877.0.1.1\$, Ox created on Earth by God's command: "Be!".

Ref.: Kisâ'î 64-65/(Thackston 69): Shamy (el-) "Arab Mythology" no. 54.>

A2517\$, Why certain animals do not serve men (cannot be domesticated).>

A2517.1\$, Why kite cannot be domesticated.

Ref.: Damîrî I 229.>

A2517.1.1\$, Kite was part of holy man's (Solomon's) 'kingship': hence may not serve another (i.e., retired as servant of man).

Ref.: Damîrî I 229.>

A2520, Disposition of animals.>

A2521, Why animal is sad.>

A2522, Why animal is disliked.>

A2522.7, Why fly is hated.>

A2531, Why animal is harmless.>

A2531.1, Why water serpents are not venomous.

Link: |A2532.1, Why snakes are venomous.>

A2531.1.1\$, Why certain desert (sand) vipers are not venomous.

Link: |A2235.1\$, Sand viper was absent when venom was distributed among animals. She got none.

Ref.: Aalûcî II 360-61/("wazaghah").>

A2532, Why animals are venomous.

Ref.: Kisâ'î 50/(Thackston 53 no. 24): Shamy (el-) "Arab Mythology" no. 45-1.>

A2532.1, Why snakes are venomous.

Link: |A2531.1, Why water serpents are not venomous. |A2531.1.1\$, Why certain desert (sand) vipers are not venomous.>

A2532.1.1\$, Why viper's venom potent. (Satan sat between her fangs when she smuggled him into paradise).

Link: |A2236.2.1.1\$, Viper smuggles devil into paradise in her mouth: she is cursed.

Ref.: Kisâ'î 50 53/(Thackston 53 no. 24): Shamy (el-) "Arab Mythology" no. 45-1; *RAFE* 136 n. 491.>

A2532.7\$, Why insects are venomous.>

A2532.7.1\$, Why scorpions are venomous.

Ref.: Kisâ'î 50/(Thackston 53 no. 24): Shamy (el-) "Arab Mythology" no. 45-1.>

A2532.7.2\$, Why wasps (hornets) are venomous.

Ref.: Kisâ'î 50/(Thackston 53 no. 24): Shamy (el-) "Arab Mythology" no. 45-1.>

A2540, Other animal characteristics.>

A2541, Why animal is sacred.>

A2541.1, Why bee is sacred.>

A2541.5\$, Why crocodile is sacred.

Link: |A1546.7.1, Origin of crocodile worship. |V0001.11.8.3.1\$, Idol in form of crocodile.

Ref.: Ions 93.>

A2541.5.1\$, Crocodile serves (helps) deity: becomes sacred.

Link: |A0132.16\$, Crocodile-deity (Sebek). |A2221, Animal characteristics reward for pious act. |B0551.3, Crocodile carries man across river (ocean). |R0245.1.1\$, Crocodile ferry. Fugitives are carried across the water on crocodile back.>

A2541.5.1.1\$, Crocodile (Sobek) carries corpse of Osiris from bottom of river to surface: rewarded (receives recognition). Type: cf. 318B\$.

Ref.: *DOTTI* 149.>

A2541.5.2\$, Why crocodiles do not attack boats on Nile. They think boats still carry Osiris's body.

Ref.: R.L. Green 35.>

A2541.6\$, Why ram is sacred.

Link: |A1546.7.2\$, Origin of ram worship (veneration).>

A2541.6.1\$, Ram sacred because deity assumed its form (once).

Link: |V0065.0.6.1.1\$, Ram sacrificed in commemoration of substitute sacrifice (Clid al-'Adhâ).

Ref.: Ions 94/(Amon in ram skin/head).>

A2542, Why animal is cursed.

Link: |M0443, Curse: privation.

Ref.: *TAWT* 354-55 no. 49: Shamy (el-) "Arab Mythology" no. 113-1 407 n. 827 no. 49.>

A2561, Why certain animals are sterile.>

A2561.1, Why mule is sterile.

Link: |A2231.7.4.1.1\$, Mule is sterile because it willingly carried firewood to burn holy man (Abraham).

Ref.: Ibsihî 460; Hanauer 28/cf.; Stephan "Fables" 178-79 nos. 8-9.>

A2571, How animals received their names.

Link: |A2501\$, Origin of animal-name (bird-name, etc.).>

A2571.0.1, Adam gives name to all animals.>

A2571.0.2, Adam names male animals, Eve, female.>

A2578, Why animal has long life.

Link: |B0841.0.1\$, Female animals with longer life-spans than males. |T0182.2\$, Shortness of sparrow's life is due to its sexual intemperance (excesses); mule's (elephant's) longevity is due to its sexual temperance.>

A2579\$, Why a certain mortal has become immortal. Type: 774R\$.

Link: |A1335.6.3\$, Loss of immortality (for certain creature): punishment for sin.

Ref.: Jâhîz IV 198; *DOTTI* 432.>

A2579.1\$, Why certain animal is immortal. Type: 774R\$.

Link: |A1335.5, Origin of death: serpent given immortality instead of man.

Ref.: Jâhîz IV 198; *DOTTI* 432.>

A2579.1.1\$, Why the viper (snake, serpent) is immortal. Type: 774R\$.

Link: |B0843.1.0.1.1\$, Vipers live one thousand years.

Ref.: *DOTTI* 432.>

A2579.2\$, Why (how) a certain person gained immortality. Type: 774R\$.

Link: |N0486\$, Secret (agent, object) of immortality accidentally learned (acquired). |T0570.3.1\$, Conception at appearance of certain star ensures birth of hero ("rising star").

Ref.: Damîrî II 21-22: Shamy (el-) "Arab Mythology" no. 106; *DOTTI* 432; Shamy (el-) *Egypt* 138 no. 23.>

A2585.1, Origin of enmity between serpent [(viper)] and man.

Ref.: Tha^Clabî 19 21/(19): Shamy (el-) "Arab Mythology" no. 42.>

A2585.1.1\$, Enmity between viper and man began with her role in the fall of Adam (and Eve). Type: 155.

Ref.: *DOTTI* 60 61/{lit.}>

A2600-A2699, Origin of trees and plants.>

A2600-A2649, Various origins of plants.>

A2600, Origin of plants.>

A2600.0.1\$, Creation of plants by deity.>

A2600.0.1.1\$, All plants created fully grown (without seeds) by God.

Link: |H0829\$, Riddle (riddling question): could there be plant without seed, tree without rainfall (*ghayth*), birth without male? [Y]. |H1049.2.1\$, Task: bringing pregnant virgins. Countertask: bringing a 'male radish' grown in rock. |V0312.0.2\$, "As God created plants without seeds and caused them to grow without water, so was Christ's Conception and Birth", said The Virgin to her critics. |Z0198.1.2\$, Planting (seeding, sowing)--sexual intercourse (impregnation).

Ref.: Tha^Clabî 213-14/(214): Shamy (el-) "Arab Mythology" no. 99.>

A2602, Planting the earth.>

A2602.1\$, Creation of certain plant on earth.>

A2602.1.1\$, Cereal (barley, corn, emmer/wheat, etc.) created by deity.

Link: |A2685.6\$, Origin of wheat.>

A2602.1.1.1\$, Osiris as creator of cereal.

Link: |A2685.6.2\$, Wheat on earth grown of seeds mixed with God's invisible flesh.

Ref.: S. Hassan *Mawasû'ah* 158; Ions 75; Simpson 123-24.>

A2610, Creation of plants by transformation.>

A2611, Plants from body of slain person or animal. Type: 545H\$, 720.

Link: |E0704\$, Ecology: life-chain (cycle) of matter. Matter becomes living organism and vice versa.

Ref.: *DOTTI* 50 179 265 300 396/{Alg}; *TAWT* 414.>

A2611.0.1, Plants from grave of dead person or animal. Type: 545H\$, 720, 780C, 970.

Ref.: *DOTTI* 300 396 441 673.>

A2612, Plants from tears.

Link: |A1591.4.2.2.1\$, Herbs used in embalming grew from tears shed by gods at the death of Osiris.>

A2612.1, Tears of Adam and Eve leaving paradise become trees.

Link: |A2681, Origin of trees.

Ref.: Kisâ'î 51/(Adam's&Eves's).>

A2612.4\$, Deity's tears become incense-bearing plants--(Tefnut's).

Link: |A2666.9.1\$, Origin of incense plants.

Ref.: Ions 47.>

A2612.5\$, Plants from tears of oxen from Paradise brought down to earth to help Adam.

Link: |A1877.0.1.2\$, Ox brought from heavens (paradise) to help Adam. |A2685.0.1\$, Cereals from first oxen's excreta--tears, urine, dung.

Ref.: Tha^Clabî 23.>

A2613, Plant from spittle. Type: 774L, 774L1\$.

Link: |E0631.0.3, Plant from blood of slain person.>

A2613.1, Mushroom from spittle of deity. Type: 774L.>

A2613.2\$, Tobacco from spittle of holy man. Type: 774L1\$.

Ref.: *DOTTI* 430.>

A2620, Plants originate from experience of holy person.>

A2621, Plants from tread of holy person.>

A2623, St. Peter's grass. Created by saint as medicine for snake bite.

Link: |A2626\$, Origin of tobacco: plant from mixture of snake poison and prophet's (Mohammad's) spittle.>

A2626\$, Origin of tobacco: plant from mixture of snake poison and prophet's (Mohammad's) spittle. Type: 774L1\$.

Link: |A2613.2\$, Tobacco from spittle of holy man. |A2623, St. Peter's grass. Created by saint as medicine for snake bite.

|A2854, Why men like tobacco, but spit when smoking. Adam in paradise spat upon the tobacco plant.

Ref.: Chimenti 71-72; *DOTTI* 430/{Mrc}.>

A2630, Other types of plant origins.>

A2632, Origin of plant as reward.>

A2650-A2699, Origin of various plants and trees.>

A2650, Origin of flowers.>

A2666.9\$, Origin of flowers and other fragrant plants--miscellaneous.>

A2666.9.1\$, Origin of incense plants.

Link: |A2612.4\$, Deity's tears become incense-bearing plants--(Tefnut's).

Ref.: Ions 47.>

A2666.9.1.1\$, Fragrance acquired by contact with leaf of a tree from Paradise. It was worn by Adam then cast away when on Earth.

Link: |A2812, Origin of musk. |D1789\$, Contagious magic. Magic results obtained by contact or touch.

Ref.: Tha^Clabî 22.>

A2666.9.2\$, Origin of sweet basil.

Link: |A2612.4\$, Deity's tears become incense-bearing plants--(Tefnut's).

Ref.: Damîrî I 287-78: Shamy (el-) "Arab Mythology" no. 49.>

A2666.9.2.1\$, Sweet basil gift from grateful animal.

Link: |F0817, Extraordinary grass. |F0950.0.5.1.2.1\$, Sweet basil as cure for sickness.

Ref.: Damîrî I 287; Damîrî I 278: Shamy (el-) "Arab Mythology" no. 49; Ibshîhî 456.>

A2680, Origin of other plant forms.>

A2681, Origin of trees.>

A2681.1, Origin of weeping willow.>

A2681.2, Origin of oak.

Ref.: *DOTTI* 50 179/{Alg}; *TAWT* 414.>

A2685, Origin of cereals.

Ref.: Tha^Clabî 23.>

A2685.0.1\$, Cereals from first oxen's excreta--tears, urine, dung.

Link: |A2612.5\$, Plants from tears of oxen from Paradise brought down to earth to help Adam. |A2810.1\$, Plant from paradise eaten by animals on Earth: animals's excreta become beneficial (goods, products). |F0850.0.1.1\$, Food (dish) that resembles excreta (human's, animal's, bird's). |W0154.23.1\$, Eating someone's food, then defecating in (i.e., fertilizing) his neighbor's field.

Ref.: Tha^Clabî 23.>

A2685.4, Origin of barley.

Ref.: Ions 75; Simpson 123-24; Tha^Clabî 23.>

A2685.6\$, Origin of wheat.

Link: |A2602.1.1\$, Cereal (barley, corn, emmer/wheat, etc.) created by deity.

Ref.: Tha^Clabî 22: Shamy (el-) "Arab Mythology" no. 55.>

A2685.6.1\$, Wheat on earth grown of seeds sent from paradise.

Ref.: Kisâ'i 64-65/(Thackston 69): Shamy (el-) "Arab Mythology" no. 54; Tha^Clabî 22: Shamy (el-) "Arab Mythology" no. 55.>

A2685.6.2\$, Wheat on earth grown of seeds mixed with God's invisible flesh.

Link: |A0102.9.1\$, Invisible flesh of God (The Father). |A2602.1.1.1\$, Osiris as creator of cereal.

Ref.: Budge/Spitta *Romances* 207 no. B-02.>

A2685.7\$, Origin of chick-peas.

Ref.: Tha^Clabî 22: Shamy (el-) "Arab Mythology" no. 55.>

A2685.7.1\$, Chick-peas from urine of oxen from paradise.

Link: |F0950.0.4.7\$, Animal (bird) excreta aids in processing food (e.g., fermenting, pickling, etc.).

Ref.: Tha^Clabî 23: Shamy (el-) "Arab Mythology" no. 55.>

A2685.8\$, Origin of lentil.

Ref.: Tha^Clabî 23: Shamy (el-) "Arab Mythology" no. 55.>

A2685.8.1\$, Lentil from dung of oxen from paradise.

Link: |F0950.0.4.7\$, Animal (bird) excreta aids in processing food (e.g., fermenting, pickling, etc.).

Ref.: Tha^Clabî 23: Shamy (el-) "Arab Mythology" no. 55.>

A2691.1, Origin of coffee.>

A2691.1.1\$, Discovery and introduction of coffee.

Link: |F0780\$, Extraordinary industrial constructs (structures).

Ref.: Hanauer 290-96.>

A2700-A2799, Origin of plant characteristics.>

A2700-A2749, Various origins of plant characteristics.>

A2743, Plant characteristic because plant belongs to the devil. Type: 839.>

A2743.2\$, Satan pours (shed) blood of different animals on plant: it acquires characteristics of animal to which blood belonged. Type: 839.

Link: |A2851, The four characteristics of wine. [Peacock: brilliant color; ape: jokes; lion: boldness; hog: drunkenness].

Ref.: Ibshîhî 476.>

A2700, Origin of plant characteristics.>

A2701\$, Origin of plant-name.

Link: |A1617, Origin of place-name. |A2324.3\$, Why camel has split lip. |F0950.0.5.1.1\$, Marvelous herb: "blood of the two brothers" (dragon's blood). |Z0183.0.1\$, Meaning of a name.

Ref.: *DOTTI* 584 675 676/{Egy}; *TAWT* 456.>

A2710, Plant characteristics as reward.>

A2711, Plant blessed for pious act.

Link: |A2732.1\$, Fruit pit becomes soft for teeth of holy infant (Jesus): hence indentions .

Ref.: AUC: 27 no. 11/(palm-date).>

A2711.7.1\$, Fig tree (in paradise) provides Adam and Eve with leaves to cover their genitals: blessed (sweet inside and out, yields two crops yearly).

Link: |A1332.1\$, Violation of food tabu in paradise results in need to defecate; (assimilation of forbidden food is incomplete).

|A1453.4.1\$, Fig leaf as first dress (attire) for Adam and Eve. |A2810\$, Earthly goods from residuals of plant from Paradise.

|B0251.6.1\$, Animal refuses to take part in sinful (sacrilegious) act. |H0812.1\$, Riddle: with what did Adam and Eve cover their genitals on Earth? (Fig leaves). |V0310.1.4\$, Object (earth, tree, knife, etc.) refuses to take part in sinful act.

Ref.: Tha^Clabî 20.>

A2711.9\$, Tree from Paradise--blessed.

Link: |A2810\$, Earthly goods from residuals of plant from Paradise.

Ref.: Tha^Clabî 22-23: Shamy (el-) "Arab Mythology" no. 48; Basset *Mille* III 11 no. 7.>

A2711.9.1\$, Why olive tree is beautiful (has emerald leaves) and is worth its weight in gold. Tree had advised Adam and Eve against listening to (heeding) Satan.

Link: |A2732.1\$, Fruit pit becomes soft for teeth of holy infant (Jesus): hence indentions.

Ref.: Chimenti 72-73.>

A2711.9.1.1\$, Olive tree from paradise cures all human ailments--(except boredom).

Link: |F0950.0.5.3\$, Marvelous plant: tree.

Ref.: Tha^Clabî 22-23: Shamy (el-) "Arab Mythology" no. 48.>

A2711.9.2\$, Palm-tree from paradise: blessed.

Ref.: Tha^Clabî 24.>

A2711.9.2.1\$, Palm dates (dried) cure their eaters and pray for redemption of their sins.

Link: |F0561.11\$, People who live on milk (of camels) and palm-dates. |F0950.0.5.3\$, Marvelous plant: tree. |V0007.0.1\$, Object as suppliant for God's redemption (forgiveness) on behalf of mortal. |V0310.1.2\$, Objects praise or worship God.

Ref.: Tha^Clabî 24 214.>

A2720, Plant characteristics as punishment.

Link: |C0908.4\$, Tabu imposed on plants.>

A2721, Plant cursed for impious act.

Ref.: Littmann 85-87 no. 69: Shamy (el-) "Arab Mythology" no. 114.>

A2721.2, Plant cursed for disservice at crucifixion.>

A2721.2.2, Indentations on plants from Christ's biting them at crucifixion.

Link: |A2732.1\$, Fruit pit becomes soft for teeth of holy infant (Jesus): hence indentions.>

A2721.4, Plant cursed for betraying holy fugitive.>

A2721.8, Barren trees as punishment of earth for disobedience at man's fall.

Link: |A2870.1.1\$, Punishment of earth: thorny plants.>

A2727\$, Plant punished for stealing (theft).>

A2730, Miscellaneous reasons for plant characteristics.>

A2732, Indentions on plants from biting.>

A2732.1\$, Fruit pit becomes soft for teeth of holy infant (Jesus): hence indentions.

Link: |A2711, Plant blessed for pious act. |A2721.2.2, Indentations on plants from Christ's biting them at crucifixion. |D0495.1\$, Hard metal (e.g., iron, copper, etc.) becomes soft (malleable).

Ref.: AUC: 9 no. 1.>

A2750-A2799, Origin of various plant characteristics.>

A2750, Interior and bark of plant.>

A2760, Leaves of plant.>

A2766, Why certain tree bleeds.

Link: |A1650.5.2.1.1\$, Tree in paradise bleeds: avenges self on Eve.

Ref.: AUC: 9 no. 6.>

A2770, Other plant characteristics.>

A2771.9, Why big trees have small fruit. Type: 774Q\$, cf. 774P.

Link: |A0102.1.1\$, God's wisdom (providence, prudence). |J2052.1\$, Nut from tall tree falls on man: he is thus shown why melons grow on vines on the ground. (It is God's mercy). |J2571, "Thank fortune it wasn't a melon." [Nut from tree falls on man: he thus learns why melons should not grow on tall trees].

Ref.: *DOTTI* 432/{Sml}; Shalabî 89.>

A2777, Why certain plants (trees) are blessed.>

A2777.4\$, Why the palm-tree is the chieftainess of trees. (Mentioned in the Koran, worships constantly, etc.).

Link: |D1707.4.1\$, Blessed palm-tree branch.

Ref.: Tha^Clabî 24 215/cf.; HE-S Kafr El-Zaytûn 69-4/('she' always has a branch stirring and worshipping God even on most breezless days); HE-S Sudi Arabia elie informant.>

A2791.11, Why fruit of date palm looks like breasts of old woman.>

A2800-A2899, Miscellaneous explanations.>

A2800-A2849, Miscellaneous explanations: origins.>

A2810\$, Earthly goods from residuals of plant from Paradise.

Link: |A2711.7.1\$, Fig tree (in paradise) provides Adam and Eve with leaves to cover their genitals: blessed (sweet inside and out, yields two crops yearly). |A2711.9\$, Tree from Paradise--blessed.

Ref.: *MITON*.>

A2810.1\$, Plant from paradise eaten by animals on Earth: animals's excreta become beneficial (goods, products).

Link: |A2685.0.1\$, Cereals from first oxen's excreta--tears, urine, dung. |Z0040.1\$, Life-death cycle: from grain, to flour, to dough, to bread, to excreta (human's and animal's), to plant eaten by animals, to milk and butter, to flesh and blood.

Ref.: *MITON*.>

A2811, Origin of silk.

Link: |A2666.9.1.1\$, Fragrance acquired by contact with leaf of a tree from Paradise. It was worn by Adam then cast away

when on Earth.

Ref.: Tha^Clabî 22; Chauvin VII 59 no. 77 n. 1; *MITON*.>

A2812, Origin of musk.

Link: |A2221.5.4\$, Why certain varieties of deer have musk glands: blessed by holy man (Adam). |A2666.9.1.1\$, Fragrance acquired by contact with leaf of a tree from Paradise. It was worn by Adam then cast away when on Earth. |F0559.9.2.1\$, Perfume (musk) from animal's secretions.

Ref.: Tha^Clabî 22; Ibshîhî 360/cf.; Chauvin VII 59 no. 77 n. 1; *MITON*.>

A2813, Origin of honey.

Link: |A2385.3, Honey as excrement of bees.

Ref.: Chauvin VII 59 no. 77 n. 1; *MITON*.>

A2814, Origin of spices.

Ref.: Chauvin VII 59 no. 77 n. 1; *MITON*.>

A2848\$, Things that have not yet been created.

Link: |J0401.0.2\$, The three impossibilities: an ogre, al-ʾanqâ' (the Phoenix), and a constant friend.>

A2848.1\$, Certain time (day) has no existence.>

A2848.1.1\$, A day "of *ṣafâ*" (without any concerns) has not been created as of yet.

Link: |A1347\$, Origin of trouble from altered message from deity (original falsified, confused, garbled).

Ref.: Ibshîhî 469.>

A2848.2\$, Certain person has no existence.>

A2848.2.1\$, A totally perfect woman who is "24-*karâts bint ḥalâl*" has not been yet created.

Link: |W0256.6.1\$, Stereotyping: 'Women are lacking in mind and religion'.

Ref.: Shamy (el-) *Egypt* 129 no. 21.>

A2850-A2899, Miscellaneous explanations: characteristics.>

A2851, The four characteristics of wine. [Peacock: brilliant color; ape: jokes; lion: boldness; hog: drunkenness]. Type: cf. 839.

Link: |A2743.2\$, Satan pours (shed) blood of different animals on plant: it acquires characteristics of animal to which blood belonged. |J0485.0.1\$, 'Liquor is the mother of wickedness, and the focal point of cardinal sins!'. |U0283.1\$, Merits and demerits of liquor. |Z0165.1.1\$, Handling grapes--making wine (drunkenness). |Z0166.1.4\$, Grapes--female's nipples. (Especially elongated variety: "Nanny-goat Nipples").

Ref.: Damîrî I 7; Ibshîhî 476; Basset *Mille* III 31 no. 24; *DOTTI* 460.>

A2853, Why sexes differ in form and temperament.

Link: |A1310.5\$, Why women's beauty decreases with age while men's increases. Eve was created from a rib ('flesh') which deteriorates, Adam from clay (pottery) which appreciates.>

A2854, Why men like tobacco, but spit when smoking. Adam in paradise spat upon the tobacco plant.>

A2854.1\$, Why tobacco has bitter-sweet taste. Plant contains snake's poison and prophet's saliva. Type: 774L1\$.

Link: |A2626\$, Origin of tobacco: plant from mixture of snake poison and prophet's (Mohammad's) spittle. |T0467.3.1\$, Moist kiss that yields honey, liquor, or nectar. (Sweet saliva, mouth moisture/*riq*).

Ref.: *DOTTI* 430.>

A2869\$, Characteristic of all bodies of water.>

A2869.1\$, All bodies of water vibrate perpetually.

Ref.: Kisâ'î 6-7/(Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.>

A2869.1.1\$, Water constant vibration is due to its praising God.

Link: |A0654.1.1\$, Water selected as the primary element of life because of its piety. |H0887.2\$, Riddle: what does a bird say?. |W0004.2\$, Creature (animal, plant, inanimate object, etc.) that praises or worships favored.

Ref.: Kisâ'î 6-7/(Thackston 5 no. 2): Shamy (el-) "Arab Mythology" no. 4.>

A2870\$, Characteristics of earth as punishment.

Ref.: Jâhiz IV 201.>

A2870.1\$, Punishment of earth for sin (impious act).

Link: |A0106.4.9.1\$, Punishment of disobedient celestial being (planet, star, sky, etc.). |A0174.1\$, Celestial body punished. |A0856.4.1\$, Why earth does not absorb ("drink") blood. |A0874.1\$, Characteristics of the seven strata of earth. [Erath stratigraphy]. |A2721.8, Barren trees as punishment of earth for disobedience at man's fall.

Ref.: Jâhiz IV 201.>

A2870.1.1\$, Punishment of earth: thorny plants.

Link: |A2721.8, Barren trees as punishment of earth for disobedience at man's fall.

Ref.: Jâhiz IV 201.>

A2870.1.2\$, Punishment of earth: deserts.

Ref.: Jâhiz IV 201.>

A2870.1.3\$, Punishment of earth: scooping seas out of it.

Ref.: Jâhiz IV 201.>

A2870.1.4\$, Punishment of earth: salty waters (mostly).

Ref.: Jâhiz IV 201.>

A2870.1.4.1\$, Punishment of earth: salty tasting (for earth `herself').

Ref.: Jâhiz IV 201.>

A2870.1.5\$, Punishment of earth: populated by predators and creepers.

Ref.: Jâhiz IV 201.>

A2870.1.5.1\$, Why large predators have few offspring.

Ref.: Qazwîni II 213.>

A2870.1.5.1.1\$, Predatory beasts have few offspring: God deprived them of blessedness to keep numbers down as an act of compassion toward smaller prey.

Link: |M0440.1\$, Curse: absence of blessedness (*barakah*).

Ref.: Qazwîni II 213.>

A2870.1.6\$, Punishment of earth: abode for Eblis and sinners.

Ref.: Jâhiz IV 201.>

A2870.1.7\$, Punishment of earth: hell located in it.

Link: |A0671.0.1.1.3\$, Hell is located in the seventh earth.

Ref.: Jâhiz IV 201.>

A2870.1.8\$, Punishment of earth: trees yield fruit only during heat (seasons).

Ref.: Jâhiz IV 201.>

A2870.1.9\$, Punishment of earth: trodden with slippers, hooves, claws, and feet.

Ref.: Jâhiz IV 201.>

A2900\$-A2999\$, CREATION OF JINN.>

A2900\$, Creation of jinn--general.

Link: |F0251, Origin of fairies.

Ref.: Tha^Clabî 197; Ibshîhî 494-95.>

A2901\$, Reason for creation of jinn.>

A2901.1\$, Jinn, like humans, were created solely to worship God.

Link: |A0006.1\$, Humans (*'ince*), like jinn, were created solely to worship God. |V0001.1.1, Worship of one god. |V0002.1\$, Jinn and humans are required to worship God. |V0248.2\$, Angels worship God constantly (perpetually).

Ref.: Kisâ'i 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35; Damîrî I 212: "Arab Mythology" no. 38; Ibn-al-Athîr I 9-10; Khalîfah 177.>

A2901.2\$, Jinn on Earth became despotic and corrupt; armies of angels were sent to subdue them and they driven out to remote regions.

Link: |A0054.3.2\$, Eblis as the general of a victorious angel-army: conceit causes him to rebel against God.

Ref.: Qazwîni II 171; Ibshîhî 494.>

A2902\$, Time of creation of jinn.

Ref.: Ibshîhî 494.>

A2902.1\$, Jinn were created before humans and populated the planet Earth before Adamites did.

Ref.: Ibshîhî 494.>

A2905.1.1\$, Satans (evil jinn) created from smoke.

Link: |G0303.0.1\$, Other entities labeled `satan'.

Ref.: Ibshîhî 494.>

A2905\$, Material from which jinn are created.>

A2905.1\$, Jinn created from fire.

Link: |G0303.1.3.5, Satan created from hell fire.

Ref.: Kisâ'i 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35; Qazwîni II 170; Ibn-Kathîr I 55 56 69 72; Ibshîhî 494; RAFE 53 n. 167.>

A2905.2\$, Jinn: a hybrid.

Link: |A1241.7.1\$, Gog and Magog constituted from mixture of earth and semen--(Adam's wet dream).>
A2905.2.1\$, Jinn a hybrid of viper and scorpion (she-wolf and lion) from hell.
Link: |A1770, **Creation of animals from unusual primeval mating**. |B0014.5\$, Ghoul (ogre) as hybrid of jinniyyah and hyena.
Ref.: Tha^Clabî 197.>
A2909\$, Origin of jinn--miscellaneous.>
A2909.1\$_ (formerly, A2909\$), Counter belief: jinn are generated by hallucination caused by sensory deprivation.
Link: |A1337.3.1\$, Origin of epilepsy: from jinn. |D2031.0.2, Fairies cause illusions. |F0282.4\$, Jinn (fairies) came to earth on falling star. |F0961.2.10\$, Star falls to earth: shooting (falling) star. |F1041.9.0.1\$, Illness of heart (soul, spirit): melancholiness, depression, sadness, etc. |F1043\$, Reaction to sensory deprivation. |U0248.2.1\$, 'It is to him who fears the afrit (ghost) that the afrit appears'. |W0209.2\$, Lonesome person daydreams (hallucinates).
Ref.: Jâhîz VI 248-50 255; *RAFE* 89 n. 296; Shamy (el-) "Arab Psychiatry" 316.>
A2909.2\$, Counter belief: jinn are [actually] the evil humans.
Link: |G0303.0.1\$, Other entities labeled 'satan'. |Z0094.5.3.2\$, *ginn*^Cafrit/shetân: extremely cautious person.
Ref.: Qazwînî II 170.>
A2910\$, Creation of individual jinn.
Ref.: Tha^Clabî 197.>
A2911\$, First created jinn pair (male and female jinn).
Link: |A2918.1\$, Mârij and Mârijah as first created male and female jinn.
Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.>
A2912\$, Same gender births for first jinn couple.
Link: |P0722.1.0.1\$, Community with same gender births (all-males or all-females).
Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.>
A2918\$, A jinni's given name.
Link: |B0215.7\$, An animal's (bird's, insect's) given (personal) name.
Ref.: Tha^Clabî 26-27/(Cain's spouse): Shamy (el-) "Arab Mythology" no. 60.>
A2918.1\$, Mârij and Mârijah as first created male and female jinn.
Link: |A2911\$, First created jinn pair (male and female jinn).
Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.>
A2920\$, Creation of Eblis (the Satan).
Link: |A0051, Creation of devil(s). |G0303.1, Origin of the Devil and his companions. |Q0551.3.0.1.1\$, Eblis (Lucifer) transformed from angel-form down to devil-form.
Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.>
A2921\$, Origins of Iblis.
Ref.: *MITON*.>
A2921.1\$, Eblis: born as one of the fourteen children of Khâlîl and Mâlîl. He disobeyed his father by refusing to marry one of his seven twin-sisters, and was transformed into a worm (which became Eblis). Type: cf. 613C*, 758C\$.
Link: |A0164.1, Brother-sister marriage of the gods. |A1552.5\$, Scores of twin brothers and sisters children of first demonic parents marry each other. |Q0325.2\$, Disobedience to parents (father, mother) punished. |Q0551.3.0.1.2\$, Eblis transformed from (mighty) hybrid form to worm (for disobeying own parent).
Ref.: *MITON*; *Alf* III 33/(Burton V 319): Shamy (el-) "Arab Mythology" no. 38-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 31.>
A2922\$, Origins of Iblis's family (relatives).>
A2922.1\$, Origins of Iblis's wife.
Link: |G0303.11.1, The devil's wife.
Ref.: Tha^Clabî 25.>
A2922.1.1\$, Iblis's wife created out of spark of fire (from God's anger).
Link: |G0303.12, Marital experiences of the devil.
Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.>
A2922.1.2\$, Iblis marries the Viper that smuggled him into Paradise and sires devils by her.
Link: |A2924.1\$, Offspring from Eblis's sexual intercourse with himself. |A2926.1\$, Devils offspring from marriage between Eblis and 'the Viper' ('into whom he had entered').
Ref.: Tha^Clabî 25.>

A2922.3\$, Iblis's children (descendants). Type: cf. 613C*.

Link: |A1552.5\$, Scores of twin brothers and sisters children of first demonic parents marry each other. |Z0127, Sin personified. |Z0186.9.2.3.1\$, 'The One-eyed': name of Iblis's son instigating fornication (zinâ).

Ref.: Qazwînî II 171/(five).>

A2924\$, Hermaphroditic Eblis (Satan) begets he-satans and she-satans.

Link: |A0012, Hermaphroditic creator. The creator is half man and half woman or is thought of as both male and female. |B0754.4.0.1\$, Male animal gives birth (reproduces). |F0547.2, Hermaphrodite. Person with both male and female sexual organs. |T0578.9\$, Other reproducing (pregnant) males.

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39; *RAFE* 54 n. 175.>

A2924.0.1\$, Remodeled fallen angel (Eblis).

Link: |A1278.1\$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). |A1278.1.2\$, Remodeled angel: given physical and emotional attributes suited for life as member of mankind (on Earth).

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.>

A2924.0.1.1\$, Sex-organs added to Eblis: penis on the right thigh, and vagina in the left thigh.

Link: |D1708.1\$, Use of right side blessed. |T0380.5\$, A male's privileges.

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.>

A2924.1\$, Offspring from Eblis's sexual intercourse with himself.

Link: |A2922.1.2\$, Iblis marries the Viper that smuggled him into Paradise and sires devils by her. |G0303.11.2.0.1\$, The devil's descendants (offspring).

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.>

A2924.2\$, Eblis lays eggs.

Link: |T0578.9.2\$, Bull-animal lays egg.

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.>

A2924.2.1\$, Satans are Eblis's offspring hatched from eggs laid by him.

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.>

A2924.3\$, Eblis (as jinni) marries a woman from another jinn tribe ("the Jânn").

Link: |A2927\$, Eblis interpreted as 'jinni' (rather than fallen angel). |C0162.3, Tabu: marrying outside of group (or caste). [Exogamy].

Ref.: Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.>

A2925\$, Generation (creation) of devils (satans) from Satan's masturbation (intercourse with self).

Link: |A0615.1, Universe from creator's masturbation [Y]. |A1241.7.1\$, Gog and Magog constituted from mixture of earth and semen--(Adam's wet dream). |G0303.1.1.2, Devil originates from God's spittle. |G0303.1.4, The devil [(Satan)] creates other devils.

Ref.: Tha^Clabî 25.>

A2926\$, Devils ('satans'): a hybrid.

Ref.: Tha^Clabî 25.>

A2926.1\$, Devils offspring from marriage between Eblis and 'the Viper' ('into whom he had entered').

Link: |A2236.2.1.1\$, Viper smuggles devil into paradise in her mouth: she is cursed. |A2922.1.2\$, Iblis marries the Viper that smuggled him into Paradise and sires devils by her. |B0003\$, Viper (*ḥayyah*, 'af^Câ/female serpent)--as animal central to supernatural beliefs (religious records). |G0303.11.2.0.1\$, The devil's descendants (offspring). |Z0186.4.3.1\$, Symbolism: wearing (slipping on, pounding "it" into, etc.) a shoe or garment--sexual intercourse.

Ref.: Tha^Clabî 25.>

A2927\$, Eblis interpreted as 'jinni' (rather than fallen angel).

Link: |A2905.1\$, Jinn created from fire. |A2924.3\$, Eblis (as jinni) marries a woman from another jinn tribe ("al-Jânn"). |F0200.9.2\$, Evil jinni labeled: "satan" (*shaytân*, "devil," "Eblis"). |V0236.3\$, Satan (Eblis, Lucifer) as fallen angel. |Z0094.5.2.1\$, Troublemaker labeled: afrit, jinni, devil, satan, Eblis, etc.

Ref.: Jâhîz VI 170 V 322; Kisâ'î 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35; Tabarî I 88; Ibn-al-Athîr I 9-10; Damîrî I 209: Shamy (el-) "Arab Mythology" no. 38.>

B. ANIMALS
B0-B99, Mythical animals

B0000, Mythical animals.

Ref.: Ibshîhî 452-89/(gen.).>

B0001, Animal elders. Mythical ancestors of the present animals.

Link: |A1811.2.1\$, "Cats' Adam and Eve": all ordinary cats are their progeny.>

B0001.1, Angels of animals. Each kind of animal has its angel in heaven.

Link: |A0600.1.1\$, The model-world ("Câlam al-mithâl"): perfect forms of all created entities (humans, animals, plants, objects, forces of nature, etc.). The world (life) was created in its likeness.>

B0001.4\$, Descendants (progeny) of certain ancestral animal (bird). They constitute one branch (family, tribe, etc.) of that animal's population.

Link: |A2221, Animal characteristics reward for pious act.

Ref.: Damîrî I 259; *DOTTI* 671/{lit.}>

B0002, Animal totems.>

B0002.2\$, Fox (jackal) as totem.

Link: |A1224, Descent of man from animals.

Ref.: Littmann 85 no. 68: Shamy (el-) "Arab Mythology" no. 115.>

B0003\$, Viper (*ḥayyah*, 'af^Câ/female serpent)--as animal central to supernatural beliefs (religious records).

Link: |A0063.6, Devil in serpent [(viper)] form tempts first woman (Satan and Eve). |A2236.2.1.1\$, Viper smuggles devil into paradise in her mouth: she is cursed. |D1707.3\$, Blessed animals. |M0205.9.7.1\$, Viper as breaker of her word (promise).

|T0172.4\$, Serpent (scorpion) residing in bride's genitals kills bridegrooms. |Z0192.2.1\$, Symbolism: viper--treacherous female.

Ref.: Jâhîz IV 155; Tha^Clabî 8-9: Shamy (el-) "Arab Mythology" no. 25; Damîrî I 276; Contineau 112/("dragon"/see: Shamy (el-) *Egypt* 280 no. 34); *MITON*; *RAFE* 26 n. 71.>

B0003.1\$, Viper with human face.

Ref.: *MITON*.>

B0003.2\$, Fire-breathing viper.

Link: |B0011.2.11, Fire-breathing dragon. |N0582.1\$, Viper guards treasure.

Ref.: *MITON*.>

B0003.3\$, Winged reptile can fly--(snake, serpent, viper, or the like).

Ref.: Shamy (el-) *Egypt* 4 no. 1-(âf).>

B0003.3.1\$, Winged viper.>

B0003.3.2\$, Winged serpent ("âf").

Link: |B0843.1.1\$, Wings grow on serpent (viper) when it becomes aged. |F0911.3.2, Winged serpent as boat: passengers within.

Ref.: Shamy (el-) *Egypt* 4 no. 1-(âf).>

B0010, Mythical beasts and hybrids.>

B0011, Dragon.

Ref.: Damîrî I 165.>

B0011.1, Origin of dragon.>

B0011.1.5\$, Dragon from evil viper.

Ref.: Damîrî I 165.>

B0011.2, Form of dragon.

Ref.: Damîrî I 165.>

B0011.2.1, Dragon as compound animal.

Ref.: Damîrî I 165.>

B0011.2.3.1, Seven-headed dragon.

Ref.: Jâhîz IV 155.>

B0011.2.6, Wings of dragon.

Ref.: Damîrî I 165.>

B0011.2.8, Tail of dragon.

Ref.: *DOTTI* 950/{Lbn}>

B0011.2.11, Fire-breathing dragon.

Link: |B0003.2\$, Fire-breathing viper.

Ref.: Tha^Clabî 106/cf.>

B0011.2.11.0.1\$, Fire-spitting viper.

Link: |A0131.3.5.1\$, Goddess in viper (female serpent) form. Beset. |A2145.7\$, Origin of hell's vipers.

Ref.: Ions 111/("female serpent"/Beset).>

B0011.2.12, Dragon of enormous size.

Link: |X1397\$, Lie: the great dragon.

Ref.: Jâhîz IV 154-55; Damîrî I 165; *DOTTI* 950/{Lbn}; Khatibah 155-58.>

B0011.4.6\$, Sea dragon.

Ref.: Qazwînî I 227.>

B0011.5.5, Self-returning dragon's head. Type: 300.

Link: |E0789.3\$, Severed organ rejoins body.

Ref.: *DOTTI* 97.>

B0011.6.2, Dragon guards treasure. Type: 1645D\$.

Link: |E0422.9.1.1\$, Living corpse guards treasure (tomb). |N0581.2.1\$, Dragon statue guards treasure.>

B0011.7, Dragon as rain-spirit.>

B0011.7.1, Dragon controls water supply. Type: 300.

Ref.: *DOTTI* 97; Hurreiz 85 (139) no. 9; Shamy (el-) *Egypt* 279 no. 34.>

B0011.10, Sacrifice of a human being to dragon. Type: 300.

Ref.: Tha^Clabî 243; *DOTTI* 97; Hurreiz 85 (139) no. 9; Shamy (el-) *Egypt* 279 no. 34.>

B0011.11, Fight with dragon. Type: 300.

Ref.: W.M. Müller 127; Burton I 172/([sic]: [actually: a snake/viper]); *DOTTI* 97.>

B0011.11, Fight with dragon. Type: 300.>

B0011.11.0.1\$, Dragon slain in fight (by dragon-slayer hero). Type: 300.

Link: |A0531, Culture hero (demigod) overcomes monsters. |A0583\$, Culture-hero as demon slayer. (He kills devil, dragon, evil spirit, and the like).>

B0011.11.7, Woman as dragon-slayer.>

B0013, Unicorn.>

B0014, Other hybrid animals.

Link: |V0001.8.15\$, Worship of hybrid (mythical) animal.

Ref.: Jâhîz I 181-85.>

B0014.1, Chimera. Combination of lion, dragon and goat. Breathes fire.

Ref.: W.M. Müller 169.>

B0014.1.1\$, Ammut (Amemt). Combination of lion, hippopotamus, and crocodile. Devours hearts of sinners.

Link: |E0752.9.1\$, Souls of wicked devoured by monstrous creature. |V0001.11.8.2.4\$, Idol in form of hippopotamus.

|Z0100.1.1\$, es-Suhsâh 'akkâl el-'arwâh (es-Suhsâh, Devourer-of-souls): giant's sinister name.

Ref.: Ions 136; Maspero 150 no. 8/("Amaît").>

B0014.1.2\$, Taueret. Hippopotamus with hind legs of lion, and tail of crocodile.

Link: |A0132.18.0.1\$, Goddess in form of hippopotamus. (Taueret).

Ref.: Ions 104-5.>

B0014.5\$, Ghoul (ogre) as hybrid of jinniyyah and hyena.

Link: |A2905.2.1\$, Jinn a hybrid of viper and scorpion (she-wolf and lion) from hell. |G0001\$, Origin of ogres. (Where ogres come from). |B0015.7.17\$, "dâbbat al-'ard": hybrid animal with ox's head, pig's eyes, elephant's ears, stag's antlers, lion's chest, tiger's color, cat's waist, ram's tail, camel's legs--with twelve cubits between each two joints (*mifsalayn*). |G0020, **Ghouls**. Persons eat corpses.

Ref.: *RAFE* 104 n. 339; Râsî (al-) *khabyâ* 298.>

B0014.6\$, Khâlîl mythical animal created in the image (form) of lion with tail in form of male viper. The length of the tail is worth twenty years of travel.

Link: |B0091, Mythical serpent.

Ref.: *MITON*; *Alf* III 33/(Burton V 319): Shamy (el-) "Arab Mythology" no. 38-1.>

B0014.7\$, Mâlîl: mythical animal created in the image (form) of wolf, with tail of female of 'ablq-color, in form of tortoise.

Ref.: *Alf* III 33/(Burton V 319): Shamy (el-) "Arab Mythology" no. 38-1; *MITON*.>

B0014.8\$, Natural hybrids.

Link: |B0099.9\$, Newly generated creatures. Man-made being--original or hybrid (mutant). |B0754.9.5\$, Sexual intercourse between different species (of animals). |T0465.0.1\$, Animal, receptive to (or seeks) man's sexual advances.>

B0014.8.0.1\$, Attributes of natural hybrids--(strengths and weaknesses).

Link: |U0281\$, Merits and demerits of physical attributes. |Z0061.1.7.1\$, When a she-mule gives birth (i.e., Never).

Ref.: Jâhîz I 103; Qazwînî II 292.>

B0014.8.1\$, Mule: natural hybrid of ass (donkey) and mare (horse). Type: 48\$.

Link: |B0754.9.2.1\$, Hybrids with insatiable sexual appetite. |F0547.3.0.1.1\$, Mule's penis. |J0954.1.1\$, Mule boasts of 'his' maternal-uncle, the horse. |L0465, The mule's double ancestry. [When well fed: mother is thoroughbred horse; hard work: father was a miserable ass].

Ref.: Jâhiz I 103; *DOTTI* 16.>

B0015, Animals with unusual limbs or members.>

B0015.1.2, Many-headed animals.

Ref.: Basset *Mille* I 171 no. 44.>

B0015.1.2.1.1, Two-headed serpent. One head in front and one at rear.

Link: |A0123.4.1.4\$, Two-headed deity.

Ref.: Ions 42/(night-barque/boat); Jâhiz IV 156; *TAWT* 26 n. 47.>

B0015.1.2.1.5\$, Two-headed calf (bull).

Link: |B0015.7.19.1\$, Bull with double-torso (bust, chest). (Also double-headed). |D0133.4.1, God assumes form of calf.

Ref.: Maspero xxi-xxiii xxiii no. 1 n. 2 3 n. 3 11 n. 4 15-16 n. 3.>

B0015.1.2.6.1, Seven-headed serpent.

Ref.: Jâhiz IV 155; *DOTTI* 100 250 285 402/{Mrc}; *TAWT* 25 n. 45.>

B0015.1.2.8.1, Hydra: nine-headed monster.

Link: |F1041.5, Poison of hydra corrodes the skin.>

B0015.2, Many-mouthed animal.>

B0015.2.1, Six-mouthed serpent.

Ref.: Jâhiz IV 155; *TAWT* 25 n. 45.>

B0015.4.2, Beasts with fiery eyes.>

B0015.4.2.0.1\$, Beast with eyes that emit sparks (fire).

Link: |F0541.1.1.1\$, Eyes emit sparks. |G0121.3\$, Ogre's (ogress's) eyes emit sparks.

Ref.: Burton III 121/(lion's) V 390/(serpent's/from mouth) 96 n./(myth/lynx-like)>

B0015.7, Other animals with unusual limbs or members.

Link: |F0547.3.0.1.1\$, Mule's penis.>

B0015.7.11.0.1\$, Multi-bodied animal.>

B0015.7.11.0.1.1\$, Viper (serpent) with several bodies and one head.

Ref.: Ibshîhî 498.>

B0015.7.17\$, "*dâbbat al-'arḍ*": hybrid animal with ox's head, pig's eyes, elephant's ears, stag's antlers, lion's chest, tiger's color, cat's waist, ram's tail, camel's legs--with twelve cubits between each two joints (*mifṣalayn*).

Link: |A1070.2\$, Speaking-monster ('*dâbbat al-'arḍ*') as sign at end of world. |B0014.5\$, Ghoul (ogre) as hybrid of jinniyyah and hyena. |B0099.2, Mythical worm.

Ref.: Ions 26/(human head, jackal-headed tail, four human legs and winged sun disk)/cf., 136/(Ammut/"the Devourer"); Damîrî I 323; Ibshîhî 470; *RAFE* 39 n. 122.>

B0015.7.18\$, Locust as hybrid of many (mighty) animals: horse's face, elephant's eyes, ox's neck, stag's antlers, lion's chest, scorpion's belly, eagle's wings, camel's thigh, ostrich's leg, viper's tale.

Link: |A2382, Why animal is hybrid. |B0016.6, Devastating insects. |B0268.8.2.1\$, Locusts: army of God. |H0843.3\$, Riddle about locust. |Z0071.5.6.17\$, Seven mighty creatures (animals).

Ref.: *MITON*; Damîrî I 188: Shamy (el-) "Arab Mythology" no. 111; Ibshîhî 463.>

B0015.7.19\$, Animal with double chests (busts, torso).

Link: |A0123.1.2, God with two joined bodies.>

B0015.7.19.1\$, Bull with double-torso (bust, chest). (Also double-headed).

Link: |B0015.1.2.1.5\$, Two-headed calf (bull).

Ref.: Maspero xxiii no. 1 n. 2.>

B0016, Devastating animals.>

B0016.0.2, Tormenting beast in man's stomach.>

B0016.0.2.1\$, Viper in man's stomach torments him. Type: 155.

Link: |B0016.5.1.2.1, Serpent sucks man's breath (blood).

Ref.: *DOTTI* 60 61/{lit.}>

B0016.0.1, Beasts that destroy vineyards and steal fruit.>

B0016.1, Monster cat devastates country.>

B0016.5.1, Giant devastating serpent. Type: 300.

Ref.: *MITON*; Shamy (el-) "Character Transmutation" 260 n. 91.>

B0016.5.1.2, Devastating (man-eating) sea-monster (serpent).

Link: |G0308.2, Sea-monster. |G0346, Devastating monster.>

B0016.5.1.2.1, Serpent sucks man's breath (blood).

Link: |E0251.3.4, Ghost sucks people's breath.>

B0016.6, Devastating insects.

Link: |B0779\$, Deadly insects ('bugs'): infectious, poisonous.>

B0016.6.3, Destructive locusts (with wings of iron) eat wheat crop.

Link: |B0015.7.18\$, Locust as hybrid of many (mighty) animals: horse's face, elephant's eyes, ox's neck, stag's antlers, lion's chest, scorpion's belly, eagle's wings, camel's thigh, ostrich's leg, viper's tale. |B0779\$, Deadly insects ('bugs'): infectious, poisonous.>

B0017, Hostile animals.

Link: |B0766, Fanciful dangers from animals. |B0766.6\$, Danger from aggressive (quarrelsome) household animals.>

B0017.1, Hostile beasts.>

B0017.1.1, Ferocious animals loosed against attackers. Type: 315A.

Ref.: *DOTTI* 142.>

B0017.1.2, Hostile dog (hound).

Link: |B0766.6.3.1\$, Aggressive dog; |B0268.2.1, War-dogs.>

B0017.1.5, Hostile cat.

Link: |B0766.6.3.2\$, Aggressive cat.

Ref.: *DOTTI* 977/{Alg}>

B0017.1.5.1\$, Hostile (mischievous) cat extinguishes fire by urinating on it. Type: 312A-D, 327, 709.

Link: |G0412.4\$, Person falls into ogre's (ogress's) power when he goes to the predator's dwelling seeking help (usually to borrow household article: fire, salt, sieve, etc.). |Q0281.3.1\$, Woman eats cat's share; as revenge, cat urinates on fire and puts it out.

Ref.: Abu-el-Layl 259-61 [no. 43]/gazelle; Belamri *douleur* 65-70; *DOTTI* 120 121 123 124 125 156 158 159 171 181 182 193 194 198 223 225 226 227 228 234 289 390 392 393 495 501 537 547 548 624 707/{Alg, Egy, Lib, Mrc, Plst, Sdn}; Grim 22-32; Khemir 179-84; Kronenberg *Nubische* 93 no. 20; Laoust *Maroc* 263-64 no. 125[.1]; Pétigny (de) 24-38; Savignac 80-88 no. 6; *TAWT* 421 no. 8 454 no. 47; Massenbach (Von) *Nubische* pt. A.II 48 no. 26, 52 no. 27; ^CA. al-Tayyib *Al-Aḥâjî* 24-33 no. 3/cf.; CFMC: N-Nubia 69-10C 10-2-no. 27.>

B0017.1.4, Hostile horse.

Link: |B0299.1.3\$, Horse takes revenge on abusive (cruel) rider.

Ref.: *Zîr* 116-17.>

B0017.1.4.1, Infuriated horses kill driver.>

B0017.2, Other hostile animals.>

B0017.2.1, Hostile sea-beasts. Type: cf. 936A\$.

Ref.: *DOTTI* 638.>

B0017.2.3, Hostile raven.

Link: |B0766.7.1\$, Bird pecks on person: accidental injury (usually to eye).

Ref.: Qazwîni II 280-81.>

B0017.2.4, Hostile scorpion. Type: cf. 133*.

Ref.: *DOTTI* 54.>

B0017.2.5\$, Hostile snake (serpent, viper). Type: cf. 155.

Link: |B0017.9.1.1\$, Viper, by nature, practices deception (camouflage) and injustice (*zulm*).>

B0017.9\$, Hostile animals--miscellaneous.>

B0017.9.1\$, One animal (bird) usurps another's home. Type: cf. 1615B\$.

Link: |R0213, Escape from home. |U0124, Scorpion, in spite of himself, stings the turtle carrying him across the stream. Is drowned. |W0154.29\$, Ingratitude due to nature.

Ref.: Shawqî 264 [no. 5].>

B0017.9.1.1\$, Viper, by nature, practices deception (camouflage) and injustice (*zulm*). Type: cf. 155.

Link: |B0128.1\$, Animal uses strategy. |K1822, Animal disguised as human being. |K1872.9.3.1\$, Viper (snake) poses as bracelet--so as to deceive prey. |M0205.9.7.1\$, Viper as breaker of her word (promise). |U0010.3\$, Injustice committed due to nature (of the unjust). |W0154.29\$, Ingratitude due to nature. |W0198.1.1\$, Tyranny by nature (full-time).

Ref.: Jâhîz I 220 247-53; Ibn-^CArabshâh 173; *DOTTI* 60.>

B0017.9.1.1.1\$, Viper usurps homes of other animals.

Link: |B0017.2.5\$, Hostile snake (serpent, viper).

Ref.: Jâhîz IV 149; Qazwînî II 375-76; Ibshîhî 455.>

B0017.9.1.1.2\$, Kite usurps homes of other birds.

Link: |B0455.5, Helpful kite (bird, [vulture]).

Ref.: Taymûr no. 1036.>

B0017.9.2\$, One animal (bird, insect) forces another to provide for (serve) him. Type: 56E*.

Link: |P0170, **Slaves**. |P0534\$, Forced labor.

Ref.: *DOTTI* 22.>

B0020, Beast-men. Combination of bestial and human form.

Link: |Z0194\$, Animal symbolism--male's character and personality attributes (habits).>

B0020.2, Beast-men in lower world.

Link: |A1602\$_ (formerly A0874.7\$), Inhabitants of the lower strata of earth. (Usually cannibals or beast-men).

Ref.: Kisâ'î 9/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1.>

B0021, Centaur: man-horse. Trunk and head of man, body of horse.>

B0021.2, Body and hands human, head and ears those of a horse.>

B0022, Man-ass. Body of man, hoofs of ass.

Ref.: Chauvin VII 82 no. 373bis n. I.>

B0023.1, Minotaur. Body of man, head of bull.

Link: |V0001.11.8.2.3\$, Idol in form of bull.

Ref.: Chauvin VII 87 no. 373bis n. 3.>

B0025.1, Man with dog's head.

Ref.: Chauvin VII 77 no. 121; *DOTTI* 344 642/{lit.}.>

B0025.1.2, Dog-headed people.

Ref.: Ibshîhî 499.>

B0027, Man-lion. Man with lion's head.

Ref.: Chauvin VII 87 no. 373bis n. 3.>

B0029, Other combinations of beast and man.>

B0029.1, Lamia. Face of woman body of serpent (or body of sow, and legs of horse).>

B0029.2, Echidna. Half woman half serpent.>

B0029.2.1, Serpent with human head.

Link: |B0244.1.1.1\$, Queen of vipers.>

B0029.5, Man-wolf. [(Diyâb)].

Link: |D0113.1.1, Werwolf. A man changes periodically into the form of a wolf. |Z0194.2\$, Wild animal--male's character.

|Z0203\$, Heroes of *siyar* (Abu-Zaid, ^cAntar, el-Battâl, Sayf, ez-Zâhir, ez-Zîr, etc.).>

B0030, Mythical birds.>

B0031.1, Roc. A giant bird which carries off men in its claws. Type: 936A\$.

Ref.: Basset *Mille* I 157 no. 35; Burton I 154 n. 1 VI 16 n./(Roc); Chauvin VI 3 no. 181 n. 3; *DOTTI* 344 638 640/{Plst}; *MITON*; *RAFE* 112 n. 375; Wehr 150 no. 7, cf. 84 no. 4.2.>

B0031.1.1, Roc's egg. Type: 936A\$.

Link: |F0988.8.2.2.1\$, Roc's enormous feather.

Ref.: Damîrî I 368; Ibshîhî 472; *Alf* III 107; Chauvin VI 93 no. 256 VII 10 no. 373B; *DOTTI* 638; *MITON*.>

B0031.1.2, Roc drops rock on ship. Rock is so large that it destroys ship. Type: 936A\$.

Link: |B0128.3.1\$, Bird uses rock as tool (weapon). |P0553.2\$, Projectiles as weapons (e.g., catapult-hurled rock or flame, bomb, missile, etc.).

Ref.: Tha^clabî 251/cf.; Damîrî I 368/(misses target); Ibshîhî 472; Basset *Mille* I 157 no. 35; Chauvin VII 21 no. 373E; *DOTTI* 638; *MITON*; *RAFE* 112 n. 375.>

B0031.1.3\$, Roc's chick: fed elephants whole.

Ref.: *MITON*.>

B0031.1.3.1\$, Eating flesh of roc rejuvenates.

Link: |T0188.1\$, Eating flesh of (male) snake or serpent ensures birth of sons.

Ref.: Ibshîhî 472.>

B0031.1.4\$, Roc's flesh restores youthfulness.

Ref.: Damîrî I 368.>

B0031.4, Giant bat.

Ref.: Chauvin VII n. 9.>

B0031.5, Simorg: giant bird.

Link: |B0872, Giant birds.

Ref.: Chauvin VII 12.>

B0032, Phoenix. [(al-^CAnqâ/^CUqâb)]. Type: 554B*, 705A\$, 774S\$, 930F\$.

Link: |B0037, Immortal bird. |B0200, **Animals with human traits**. |Z0192.0.1.4.1\$, Shape of al-^CUqâb (Phoenix-like female eagle)--female's genitalia.

Ref.: Badawî *Herodot* 178-79; Ions 124; Jâhiz VII 121; Tha^Clabî 165-68; Shamy (el-) "Arab Mythology" no. 101; Basset *Mille* I 163 no. 39, 165 no. 40, 193 no. 59; *DOTTI* 312 373 375 433 481 625/{lit.}; *RAFE* 112 n. 377; *TAWT* 416 no. 5.>

B0032.0.1\$, Benu bird. ("Called Phoenix by the Greeks").

Link: |A0005.1.1.1\$, Benu bird heralded the good tidings of creation.

Ref.: Ions 26 41 45 48 124; Burton I 154 n. 1; Green 38 114; Green, 38, 114; *RAFE* 112 n. 377; Shamy (el-) *RAFE* 112 n. 377.>

B0032.0.1.1\$, Benu bird is seen once every five hundred years.

Link: |A2482.5\$, Why al-^CAnqâ' (Phoenix) lives in remote areas and is seen only every five-hundred years. Because of her shame over rejecting predestination.

Ref.: Ions 124.>

B0032.2.2\$, Benu bird carries body of its deceased father in an egg.

Ref.: Ions 124.>

B0032.1, Phoenix renews [her own] youth.

Link: |D1338.7.1\$, Rejuvenation by eating roc's flesh.

Ref.: W.M. Müller 165f; Damîrî I 127/cf.>

B0032.1.1\$, al-^CAnqâ' (Phoenix) lives for hundreds (thousands) of years.

Ref.: Ibshîhî 479.>

B0037, Immortal bird.

Link: |B0032, Phoenix. [(al-)Aanqâ')].>

B0038\$, Extraordinary bird.>

B0038.1\$, Bird of base metal (metal beak, wing, etc.).

Link: |B0101, Animals [(birds)] with members of precious metal (jewels).

Ref.: Juhaymân (al-) IV 332-40.>

B0039, Other mythical birds.>

B0039.1, Bird from paradise.>

B0039.5\$, Bird from hell ('*abâbîl*).

Ref.: *MITON*; Tha^Clabî 251; Qazwînî I 17; *RAFE* 112 n. 380.>

B0040, Bird-beasts.>

B0041, Bird-horse.>

B0041.1, *Pegasus*. Winged horse.

Ref.: Kisâ'î 33-34/(Thackston 34-35 no. 15/cf.): Shamy (el-) "Arab Mythology" no. 57-3/cf.>

B0041.2, Flying horse. Type: 314.

Link: |A0189.18.2\$, Horses (winged) grow on tree in paradise. |B0196\$, Magic flying animal. |D0131, Transformation: man to horse. |D1626.1, Artificial flying horse. |R0215.3, Escape from execution on flying wooden horse.

Ref.: Burton I 160 V 246 n. VI 8 VII 46 53 S II 85; Chauvin V 228 no. 130; *DOTTI* 134 136 151 241 305/{Bhm, lit.}; *MITON*; AGSFC: BHR 86-4 9-x-x.>

B0041.2.1, Angel['s] horse. Horse draws angels' chariot.>

B0041.3\$, *al-Burâq*: angel-horse [(she-mule)]. Type: 433A.

Link: |A1881.2\$, Horse (in paradise) constituted of precious stones and perfumes.

Ref.: Kisâ'î 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-5; Qazwînî I 116-17; Bahjat, *al-Burâq*; Basset *Mille* II 308 no. 62; ^CIdwî (al-) 217; *DOTTI* 214 215 899/{Egy}; Lane 468-69 482; Littmann "Hagar und Ismael" 150.31; *RAFE* 106 n. 353; Shamy (el-) *Egypt* 126 no. 20 269 no. 20, "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 4.>

B0041.3.1\$, *al-Burâq* as riding-animal with the speed of lightening (*barq*).

Link: |B0184.1.1, Horse (mule) with magic speed. |B0184.1.3.1.1\$, al-Maymûn: supernatural hybrid stallion whose movements are controlled by rider's thoughts (hoof lands where rider's eyesight aims). |B0184.1.10, Magic horse makes prodigious jumps.

|F0007, Journey to otherworld with angel. |Z0183.0.1\$, Meaning of a name.
Ref.: Kisâ'i 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-3; Damîrî I 116-17; Ibshîhî 458; *RAFE* 106 n. 353; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 4-5/(described).>
B0042, Griffin. Half lion, half eagle.
Ref.: Chauvin VII no. 313B.>
B0043, Winged bull.>
B0043.2\$, Flying bull (ox). Type: 953A\$.
Link: |B0041.2, Flying horse. |B0196\$, Magic flying animal. |F0989.15.1.1\$, Hunt for flying bull (ox).
Ref.: Ibn-^CAasim 280: Shamy (el-) "Arab Mythology" no. 1; *DOTTI* 220 379 659 819 946/{lit.}>
B0050, Bird-men>
B0050.1\$, Men-like creatures in bird form in lower world.
Ref.: Kisâ'i 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1.>
B0051, Sphinx. Has face of woman, body and tail of lion, wings of bird.>
B0055, Man with bird's head.
Ref.: Chauvin VII 77 no. 121.>
B0056, Garuda-bird. Lower part man, upper part bird.
Ref.: Chauvin V 228 VII 12.>
B0060, Mythical fish>
B0061, Leviathan. Giant fish.>
B0066\$, Monstrous fish: (ad-Dandân).>
B0066.1\$, Human flesh (if eaten) and human voice (if heard) fatal to monstrous fish.
Link: |A2494.15, The fish's enemies.>
B0070, Fish-beasts>
B0071, Sea horse. Horse living in sea.
Link: |B0184.1.3, Magic horse from water world.
Ref.: Ibshîhî 499; Chauvin VII 7 no. 373a n. 1; *MITON*; Prym-Socin 164-70 no. 41; Massenbach (Von) *Nubische* pt. B.VII 140 no. 32.>
B0080, Fish-men>
B0080.0.1\$, Fish-man (merman, mermaid) as helper. Type: 470F\$, cf. 510.
Link: |B0470, **Helpful fish**.
Ref.: *DOTTI* 192 243 257 261/{Mrc}>
B0080.9\$, Miscellaneous characteristics of mermen.>
B0080.9.1\$, Fire-breathing mermen (when angry).
Link: |F1041.16.1.2\$, Man's nostrils flash sparks when enraged.
Ref.: *MITON*.>
B0081, Mermaid.
Link: |F0401.3.15\$, Spirits in form of water-animal (e.g., crocodile, fish, frog, whale, etc.).
Ref.: Ibshîhî 492; *MITON*; Sayce *Folk-Lore* XI:4 377.>
B0081.0.1.1\$, Mermaid dies when taken out of water.
Ref.: *DOTTI* 730 731 895/{lit.}; *MITON*.>
B0081.0.2, Woman from water world.
Link: |F0725.5, People live under sea.
Ref.: Ibshîhî 491; *Alf* III 249; *DOTTI* 105 244 248 455/{Egy}; *MITON*; CFMC: Aswan 70-12B 11-1-nos. 20-21.>
B0081.2.0.1\$, Mermaid marries man.
Ref.: *MITON*.>
B0081.2, Sexual intercourse between man (fisher) and mermaid.
Link: |B0754.9.5\$, Sexual intercourse between different species (of animals).
Ref.: Ibshîhî 491.>
B0081.3, Mermaid leads people astray.>
B0081.3.1, Mermaid appears at midnight, entices people into water.
Link: |F0420.1.4.11\$, Muzayyarah: water-spirit with iron breasts which squirt fire. |F0491.10\$, *en-Naddâhah* ('the she-Caller'): female spirit who calls people by name and then leads them astray.>
B0081.9.1, Mermaid's hair reaches her waist.
Link: |F0420.1.4.10, Water-spirit with extraordinarily long hair.>

B0081.9.2, Mermaid has large breasts.

Ref.: Shamy (el-) *Egypt* 180-81 286 no. 44.>

B0081.13, Miscellaneous actions of mermaid.>

B0081.13.11, Mermaid captured.

Link: |F0387.1.1\$, Girl from water world captured by a human and sold as slave.

Ref.: *MITON*; Ibshîhî 492.>

B0082, Merman. Type: 470F\$.

Link: |F0401.3.15\$, Spirits in form of water-animal (e.g., crocodile, fish, frog, whale, etc.).

Ref.: Damîrî I 43; Ibshîhî 491; Burton V 215 VII 254 264 270 IX 169 n. 179 182ff.; Chauvin V 7 no. 3; *DOTTI* 66 243 244/{lit.}; Duwayk (al-) I 72; *MITON*; Shamy (el-) "Sailor" 84 no. 9 ("B81.0.2.1").>

B0082.1, Merman marries man.

Ref.: Damîrî I 43; Ibshîhî 492.>

B0082.6, Merman caught by fisherman (released). Type: 470F\$.

Ref.: *DOTTI* 243; *MITON*.>

B0083, Fish with human face.

Ref.: Chauvin VIII no. 373A n. 2.>

B0088\$, Fish-men's ways (lifestyle).

Link: |F0200.7.1\$, Jinn societies mirror those of humans. |F0560, **Unusual manner of life [(life-style)]**.>

B0088.1\$, Fish-men's manner of eating.

Link: |P0634.0.1.2\$, Table manners and eating styles.>

B0088.1.1\$, Merman (mermaid) gnaws food at edges--as fish do.

Link: |F0304.4.2\$, Mermaids gnaw edges (extremities: ears, nose, lips, genitals) of man who attempted to ravish one of them.>

B0090, Other mythical animals.>

B0091, Mythical serpent.

Link: |A2145.7\$, Origin of hell's vipers. |B0014.6\$, Khâlîf mythical animal created in the image (form) of lion with tail in form of male viper. The length of the tail is worth twenty years of travel.

Ref.: Ions 26/(human head, jackal-headed tail, four human legs and winged sun disk)/cf.; Mouliéras-Lacoste 349 no. 55.>

B0091.2, Plumed serpent.

Link: |B0843.1.1\$, Wings grow on serpent (viper) when it becomes aged.

Ref.: Ions 22ff; *RAFE* 110 n. 369; Shamy (el-) *Egypt* 4 no. 1.>

B0091.5, Sea-serpent. Type: 936A\$.

Link: |X1396.1, Lie: seaserpent.

Ref.: *DOTTI* 638.>

B0091.7, Serpent is immortal.

Link: |B0843.1, Immortal serpent.>

B0099, Mythical animals--miscellaneous.>

B0099.2, Mythical worm.

Link: |B0015.7.17\$, "*dâbbat al-'ard*": hybrid animal with ox's head, pig's eyes, elephant's ears, stag's antlers, lion's chest, tiger's color, cat's waist, ram's tail, camel's legs--with twelve cubits between each two joints (*mifsalayn*).

Ref.: *RAFE* 108 n. 362.>

B0099.5\$, Animals of base metal (iron, brass).>

B0099.5.1\$, Rat (mouse) with iron claws and teeth.

Link: |F0840.0.1.1.3\$, Dam destroyed by mouse (rat). |F0840.0.1.2.4.2\$, Cat freighted away by mouse (mole).

Ref.: Damîrî I 298/cf.: Shamy (el-) "Arab Mythology" no. 123; Ibshîhî 478/(implicit/poem); Bashmî 'Arkhibîl 104-5 no. 48.>

B0099.9\$, Newly generated creatures. Man-made being--original or hybrid (mutant).

Link: |A1770, **Creation of animals from unusual primeval mating**. |B0014.8\$, Natural hybrids.>

B0099.9.1\$, Newly generated creatures: malevolent.>

B0099.9.1.1\$, Newly generated killer germ (virus, etc.) immune to medicine.

Link: |B0779.1.1\$, Poisonous mosquitoes immune to poison.>

B0099.9.3\$, Newly generated creatures: benevolent.>

B0100-B199, Magic animals.>

B0100, Treasure animals--general.

Ref.: Kamâl 124-26.>

B0100-B119, Treasure animals.>

B0101, Animals [(birds)] with members of precious metal (jewels).

Link: |B0038.1\$, Bird of base metal (metal beak, wing, etc.).

Ref.: *DOTTI* 79/{Ymn}; Noy *Jefet* 28 no. 5.>

B0101.1.3\$, Bird with members of jewels and precious metals.

Ref.: *MITON*.>

B0101.7, Serpent with jewel in its head. Type: cf. 672.

Link: |B0103.4.2, Serpent with jewel in his mouth. |B0112, Treasure-producing serpent's crown.

Ref.: Sengo "Kiswahili" 425-51 no. 8; Willmore 352-53 no. 15.>

B0102, Animal of precious metal (jewels).

Ref.: Kisâ'î 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-3.>

B0102.1, Golden bird with golden feathers. Type: 513C, 550.

Link: |F0988.8.2.1\$, Gold feather.

Ref.: *DOTTI* 270 271 302/{Kwt}; Hurreiz 85 (139) no. 9; Ja^Cfar (al-) no. 7.>

B0102.1.1, Golden hawk.

Link: |B0242.3.1\$, Hawk (falcon) as noble bird.

Ref.: Ions 124.>

B0102.1.3, Golden goose. Type: 571.

Ref.: *DOTTI* 333/{Egy}.>

B0103, Treasure-producing animals.

Link: |G0113\$, Ogre's (cannibal's) riches (treasure).>

B0103.0.4, Gold-producing serpent.>

B0103.0.4.1, Grateful snake [(viper)] gives gold piece daily. Type: 285D.

Ref.: *DOTTI* 94; Shamy (el-) "Egypt" (1971) no. 59.>

B0103.0.6, Gold-producing lion.>

B0103.0.6.1\$, Treasure-giving lion. Type: 159B.

Link: |B0581, Animal brings wealth to man.

Ref.: *DOTTI* 66; Shamy (el-) "Sailor" 66-70 no. 6.>

B0103.1, Treasure-dropping animals.>

B0103.1.1, Gold-producing ass. Droppings of gold. Type: 563, cf. 1539C\$.

Ref.: *DOTTI* 299 321 323 842 843 848 850/{Alg, Irq, Sdn}; Noy *Israel* 45-46 no. 20; *TAWT* 420 no. 7.>

B0103.1.7\$, Gold-dropping cat. Type: 287\$, 545E*, 898.

Ref.: *DOTTI* 95 221 240 247 457 557 926/{Egy, Sdn}; Kronenberg *Nubische* 68 no. 14; *TAWT* 427 no. 14; HE-S: Minya 70-77 no. 3.>

B0103.2, Treasure-laying animals.

Link: |D1453\$, Part of animal furnishes (contains) treasure.>

B0103.2.1, Treasure-laying bird. Type: 567, 898.

Ref.: *DOTTI* 95 324 327 554/{Mrc}; *TAWT* 426 no. 14.>

B0103.2.1.1\$, Treasure-laying chicken (hen). Type: 898.

Ref.: *DOTTI* 95 554/{Sdn}; *TAWT* 426 no. 14.>

B0103.2.2\$, Treasure laying male bird.

Link: |B0754.4.2.1\$, Cock (rooster) lays an egg.>

B0103.2.2.1\$, Treasure-laying cock (rooster).

Ref.: *DOTTI* 148 322/{Syr}.>

B0103.4.2, Serpent with jewel in his mouth.>

B0107, Animal with treasure inside it. Type: 285D, 287\$.

Ref.: *DOTTI* 94 95.>

B0107.2\$, Fish furnishes treasure.

Ref.: *DOTTI* 95 204 243 246 288 403 646 819/{Irq}.>

B0108, Animal as patron of wealth.>

B0108.1, Serpent as patron of wealth. Type: 1645D\$.

Link: |N0582, Serpent guards treasure.

Ref.: Maspero 125 no. 7 n. 3; *DOTTI* 250 894; *TAWT* 441 no. 32.>

B0108.5\$, She-mule bearing treasure.

Link: |F0401.3.1.1\$, Spirit in form of mule.

Ref.: Amîn 91-92; Lane 427; Walker-Isma^Cil 84-85.>

B0110, Treasure-producing parts of animals.

Link: |D1338.7\$, Rejuvenation by eating bird's (animal's) flesh.>

B0112, Treasure-producing serpent's crown.

Link: |B0101.7, Serpent with jewel in its head.

Ref.: *DOTTI* 250; Sengo "Kiswahili" 425-51 no. 8; *TAWT* 441 no. 32.>

B0113.1, Treasure-producing bird-heart. Brings riches when eaten. Type: 567, 567A.

Link: |F0851.2\$, Extraordinary bird's flesh eaten.

Ref.: *DOTTI* 327.>

B0113.4\$, Treasure-producing bird-gizzard. Type: 567.

Ref.: *DOTTI* 327.>

B0115, Animal with horn of plenty. Type: 511A.

Ref.: *DOTTI* 265; *TAWT* 440 no. 33/Eg. 445 no. 36/Eg.>

B0115.1, Ear-cornucopia. Animal furnishes treasure or supplies from its ear (horn). Type: 511A.

Ref.: *DOTTI* 265.>

B0120-B169, Animals with magic wisdom.>

B0120, Wise animals.

Link: |X0010\$, Bird (animal) as medium for expressing humor.>

B0120.0.1, Animals have second sight.

Link: |D1825.1, Second sight. Power to see future happenings.>

B0121, Beasts with magic wisdom.>

B0121.3, Cat with magic wisdom.>

B0121.6, Lion with magic wisdom. Type: 159B.

Ref.: *DOTTI* 66.>

B0121.7\$, Wise tortoise. Type: 225A, cf. 91.

Link: |B0133.1.1\$, Horse (mare) gives wise counsel.

Ref.: *DOTTI* 35 87; *MITON*.>

B0122, Bird with magic wisdom.

Link: |B0130, **Truth-telling animals.** |B0211.3, Speaking bird.

Ref.: Tha^Clabî 205-7: Shamy (el-) "Arab Mythology" no. 108.>

B0122.0.3, Wise owl. Type: 908\$, cf. 554B*, 813*, 860A*.

Ref.: *DOTTI* 177 312 317 448 480 565/{lit.}>

B0122.0.5, Wise eagle (in Yggdrasil). Type: 220A, cf. 554B*, 860A*.

Ref.: *DOTTI* 312 480.>

B0122.0.6\$, Wise falcon (hawk).

Link: |A2321.12.1\$, Falcon's (eagle's) bald head: stroked (blessed) by prophet (Solomon). |B0331.1, Faithful falcon killed through misunderstanding. Tries to warn king against drinking water poisoned by snake.>

B0122.0.7\$, Wise hoopoe. Type: 238A\$.

Ref.: Tha^Clabî 173; *DOTTI* 31 88 89 566 635/{lit., Sdn}; Hanauer 254, 258-60; Shawqî 263 [no. 4].>

B0122.0.8\$, Wise ibis.

Link: |K1634.1\$, Advice by bird (crane, crow, ibis, etc.) about fox's inability to climb trees proves disastrous to adviser.>

B0122.1, Bird as adviser. Type: 56A.

Ref.: *DOTTI* 20 75 409 490 519 520/{Sdn, Tns}; Frobenius *Kordofan: Atlantis* IV 56; Frobenius *Kabylon: Atlantis* III 244.>

B0122.1.1, Birds tell a secret.

Link: |Z0061.5.1\$, "The she-sparrow told me." (Through the grape-vine).

Ref.: Chauvin II 107.>

B0122.2, Birds as reporters of sights and sounds. Sit on Odin's shoulder and report what they see and hear.>

B0122.2.1\$, Hoopoe reports wondrous sights (to Solomon).

Link: |B0152, Animals with unusual limbs or members.

Ref.: Jâhiz III 518-19; Tha^Clabî 173-73; Ibshîhî 487 478/(implicit/poem); *DOTTI* 817/{Plst}.>

B0122.3, Bird can recite sacred writings.

Ref.: Hurreiz 77 no. 4.>

B0123, Wise reptile.>

B0123.1, Wise serpent.

Link: |B0161, Wisdom from serpent.

Ref.: Burton III 145 V 305 328 390.>

B0123.5\$, Wise lizard.>

B0127\$, Educable animals (that can be taught, trained). Type: 217, 1750, cf. 165C\$.

Link: |B0749.2\$, Marvelously intelligent (educable) animal. |J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |J0068.2.1\$, Experiment to determine whether animal's nature can be changed. |J0070\$, Teaching (training) by cruel example. |J1882, Foolish attempts to educate animals.

Ref.: Jâhiz II 179 III 280-81 VI 315-16; *DOTTI* 70 83 928/{lit.}>

B0128\$, Clever animal (bird, insect): intelligent, resourceful. Type: 232D*, cf. 80.

Link: |J0001\$, Capacity to know (knowledge) from instinct: (innate, 'from God\$, 'ilhâm, hidâyah, tawfiq). |U0124.0.2\$, Deviant character (wiliness) due to nature (from God, by "casting/'ilqâ' upon"). |W0217\$, Resourcefulness.

Ref.: Jâhiz II 126 147-48 VI 44/(*dabb*/lizard) VII 23; *DOTTI* 34 88.>

B0128.1\$, Animal uses strategy. Type: 1, 1*, 41A\$, 50, 64A\$, 223, 248B\$, cf. 63.

Link: |B0017.9.1.1\$, Viper, by nature, practices deception (camouflage) and injustice (*zulm*). |K0340.2.2\$, Fox steals a chicken from diners in the desert; later they see the fox leaving the chicken a short distance from where they sat and they hurry to retrieve it, but it proves to be a dummy (straw shaped like bird). They return to their food but find it gone (stolen by the fox). |K0830\$, Gradual reinforcement of behavior in order to deceive. Series of rewards conditions (lulls) intended victim into a predictable behavior pattern used to attack him. |K0921, Fox rids himself of fleas. He lets himself sink in water [□]. |K1872, Camouflage.

Ref.: Qazwînî II 214-15; *DOTTI* 1 12 17 28 85 90; *MITON*.>

B0128.2\$, Animal uses limbs (tail) as tool (weapon).>

B0128.2.1\$, Animal uses tail as tool.

Link: |W0217\$, Resourcefulness.>

B0128.2.1.1\$, Mouse uses tail to reach into tight containers. Type: 2034, cf. 560.

Link: |K0431.1\$, Mouse's tail in nostrils of sleeping thief causes him to sneeze out magic ring, which he kept in mouth when asleep.

Ref.: Jâhiz V 249; Qazwînî II 341-42; Damîrî II 199; *DOTTI* 314 970.>

B0128.2.1.2\$, Animal uses own secretion as weapon.

Link: |P0553.1.2.1\$, Victim overcome by fumigation (odor, broken wind, smoke, gas).>

B0128.3\$, Animal (bird) uses tool.>

B0128.3.1\$, Bird uses rock as tool (weapon). Type: 232D*.

Link: |B0031.1.2, Roc drops rock on ship. Rock is so large that it destroys ship. |P0553.3\$, Flying device (airplane, air-ship, 'wind-carpet') as weapons. Air force.

Ref.: Tha^Clabî 251; Damîrî II 173; *DOTTI* 88; *RAFE* 112 n. 380.>

B0128.9\$, Resourceful animal uses clever devices--miscellaneous. Type: 105*, 105A*.

Link: |J1662, The cat's only trick. [Saves her self by climbing up tree; but fox is captured].

Ref.: *DOTTI* 38.>

B0128.9.1\$, Animal uses bad odor to its advantage.

Ref.: Jâhiz VI 468/cf.; Ibn-^CAasim no. 478.>

B0128.9.2\$, Animal forces victim out of hole (den, shell, etc.) by befouling it. Type: 80.

Ref.: Jâhiz I 247-53; Ibn-^CAasim no. 478; Damîrî II 175/(fox overpowers porcupine); *DOTTI* 34.>

B0128.9.2.1\$, Breaking wind into hole so as to force occupant out. Type: cf. 124.

Link: |P0553.1.2.1\$, Victim overcome by fumigation (odor, broken wind, smoke, gas). |F0559.9.1.5\$, Broken wind (fart) used as social device (weapon). |Z0081, Blowing the house in.

Ref.: Jâhiz VI 48; *DOTTI* 51.>

B0130, Truth-telling animals.

Link: |N0458\$, Overheard animal's (bird's) chant reveals commission of crime (deception).>

B0130.1\$, Animal (bird) warns of sinful act.>

B0130.1.1\$, Animal (bird) warns that incest is about to be committed. Type: 674, cf. 872B\$, 931C\$.

Link: |B0143.1, Bird gives warning. |B0521, Animal warns of mortal danger.

Ref.: *DOTTI* 296 366 389 484 494 629 630/{Sdn}>

B0131, Bird of truth. Type: 707.

Link: |D0631.4.5\$, Bird indicates state of national virtue: inflates self at prevalence of vice (sin), deflates self at persistence of virtue. |N0451, Secrets overheard from animal (demon) conversation.

Ref.: Burton S V 245; *DOTTI* 274 385.>

B0131.1, Bird reveals murder. Type: 720, 781.

Ref.: *DOTTI* 396.>

B0131.2, Bird reveals treachery. Type: 480, 511A, 707.

Ref.: *DOTTI* 248 265 385 817/{Plst}.>

B0131.3, Bird betrays woman's infidelity. Type: cf. 1422.

Link: |B0130.1.1\$, Animal (bird) warns that incest is about to be committed. |J0134.5\$, Behavior of household animals (birds) reveals family secret.

Ref.: *MITON*.>

B0132, Truth-speaking cow. Type: 318, 511A.

Link: |B0211.1.5, Speaking cow.

Ref.: *DOTTI* 265; Galley *Badr* 258-62 no. 7; *TAWT* 445 no. 36.>

B0132.1\$, Cow speaks to orphans. Type: 511A.

Ref.: Ions 56-67; *DOTTI* 265; *TAWT* 444 no. 36.>

B0133, Truth-speaking horse. Type: 314, 531.

Ref.: *DOTTI* 134 293; Hurreiz 80 (135) no. 7.>

B0133.1, Horse warns hero of danger. Type: 314.

Ref.: Shamy (el-) *Egypt* 29-30 no. 4.>

B0133.1.1\$, Horse (mare) gives wise counsel. Type: 314, 513C.

Link: |B0121, Beasts with magic wisdom. |J0171.1, Counsel: if you take it you will be sorry; if you don't you will also be sorry. [Advice by helpful horse].

Ref.: *DOTTI* 134 270 272 275 335/{Alg}.>

B0133.3, Speaking horse-head. The helpful horse is killed. Type: 533.

Ref.: *DOTTI* 294.>

B0134.2, Dog betrays murder. Type: 201E*.

Ref.: Qazwîni II 248; Damîrî II 280-81; *DOTTI* 62 76/{Kwt, lit., Sdi}; Kamâl 430-31.>

B0134.3, Dog as animal of warning.

Link: |B0143.1.7\$, Dove warns dog, dog warns dove in gratitude--(non-prophetic).>

B0137\$, Truth-speaking camel (miraculous).

Ref.: Shamy (el-) "Eg. Balladry": "The Bedouin" no. 48.>

B0137.1\$, Stolen camel speaks and reveals real owner. Type: cf. 779J\$.

Link: |Q0552.4.1, Stolen animal cries out from stomach of thief.

Ref.: Cachia 188-207, 208-23; *DOTTI* 438; Shamy (el-) "Eg. Balladry": "The Bedouin" no. 48.>

B0140, Prophetic animals.>

B0140.1\$, Animal foretells future (of its kind).

Link: |A1332.8\$, Eagle predicts that his own downfall and the Whale's eviction from Paradise will be brought about by creation of Adam.

Ref.: Tha^Clabî 17-18.>

B0143.1, Bird gives warning.

Link: |A1332.8.1\$, Eagle predicts that his own downfall and the Whale's eviction from Paradise will be brought about by creation of Adam. |B0130.1.1\$, Animal (bird) warns that incest is about to be committed. |N0458\$, Overheard animal's (bird's) chant reveals commission of crime (deception).

Ref.: *DOTTI* 75 409 490 519 520/{Sdn, Tns}.>

B0143.1.1, Warning crow. Type: cf. 425L.

Ref.: *DOTTI* 207.>

B0143.1.3, Warning parrot. Type: 674, cf. 1422.

Ref.: *DOTTI* 296 366 389 630 799/{Sdn}; *MITON*.>

B0143.1.4, Falcon saves master from drinking poisoned water. Type: 178C\$.

Ref.: *DOTTI* 73; *MITON*.>

B0143.1.5, Golden cock warns against attack.>

B0143.1.5.0.1\$, Warning rooster (cock).

Link: |N0458.2\$, Rooster's chant betrays substitution of bride.

Ref.: *DOTTI* 118 168 296/{Alg}.>

B0143.1.7\$, Dove warns dog, dog warns dove in gratitude--(non-prophetic).

Link: |B0134.3, Dog as animal of warning. |B0457, Helpful birds--charidriiformes. |B0421, Helpful dog. |J0708.8\$, `Planting a kindness (*jamîl*/*gimîl*/*ma^Crûf*): harvesting a kindness. |W0027, Gratitude.

Ref.: *DOTTI* 89/{Egy}; Shawqî 317 [no. 42].>

B0143.3, Dog as animal of warning.

Link: |B0521.1.4\$, Dog prevents master from eating poisoned food (drinking poisoned water).>

B0143.3.1, Dog warns of coming.

Link: |R0270.2\$, Hider's own animal (dog, horse, etc.) betrays his presence.

Ref.: Maspero 192 no. 13.>

B0147, Animals furnish omens.

Ref.: Amîn 52, 124; Kamâl 175.>

B0147.1.1, Beasts of good-omen.>

B0147.1.2, Beasts of ill-omen.>

B0147.2, Birds furnish omens.

Link: |D1812.5.0.2, Omens from flight of birds.>

B0147.2.1, Bird of good-omen.

Ref.: Simpson 237; T.M. al-Tayyib *al-Humrân* 20 ("Khiddârî").>

B0147.2.1.0.1\$, `Green bird' as bird of good-omen (auspicious bird).

Link: |H0171.2.1.1\$, Green bird selects person for task (honor, office, prominence, etc.). |N0135, Object effects change of luck. |Z0145.2\$, Green: auspicious color.

Ref.: Yâfi)î 200-1.>

B0147.2.1.1, Raven as bird of good omen.

Link: |B0147.2.2.1, Crow as bird of ill-omen.>

B0147.2.1.1.1\$, Second cowing (crowing) of raven is good omen.

Ref.: Jâhiz III 457.>

B0147.2.1.3\$, Hoopoe as bird of good omen.

Ref.: *DOTTI* 776 891/{Egy}; *RAFE* 111 n. 371.>

B0147.2.1.4\$, Dove (pigeon) as bird of good omen.

Link: |Z0192.3.1\$, Dove (pigeon)--female's character.

Ref.: *RAFE* 111 n. 371.>

B0147.2.2, Bird of ill-omen.

Ref.: Damîrî II 100; T.M. al-Tayyib *al-Humrân* 20 ("Ab-Tku").>

B0147.2.2.1, Crow as bird of ill-omen. Type: 425L, 774M1\$.

Ref.: Jâhiz II 316 III 431 443; Damîrî II 173; Ibshîhî 480 540-41; Amîn 297; Basset *Mille* III 208 no. 122/cf.; *DOTTI* 189 207 217 430 546/{Syr}; *MITON*; *RAFE* 111 n. 371, 198; Shawqî 281 [no. 15]; *TAWT* 433 no. 23; AUC: 11 no. 3.>

B0147.2.2.3, Raven as bird of ill-omen.

Ref.: Jâhiz II 316; Damîrî II 173; Ibshîhî 480; *RAFE* 111 n. 371, 198.>

B0147.2.2.4, Owl as bird of ill-omen. Type: 908A\$.

Link: |D1812.5.1.27.1, Hooting of owl a bad omen. |J1811.0.1\$, Owl's hoot interpreted.

Ref.: Ibshîhî 461; *DOTTI* 566; *MITON*; *RAFE* 111 n. 371, 198; Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57; Shawqî 263 [no. 4]; Taymûr no. 49; Walker-Ismâ^Cîl 47.>

B0147.2.2.7, Peacock as bird of ill-omen.

Link: |A2236.2.3\$, Peacock has viper carry devil into paradise: cursed with lame wings (inability to fly).

Ref.: Kisâ'î 44/(Thackston 46 53 no. 20): Shamy (el-) "Arab Mythology" no. 46; Ibshîhî 476.>

B0147.3.1, Other animals furnish good omens.>

B0147.3.1.0.1\$, Insect furnishes good omen.>

B0147.3.1.4\$, Beetle (dungbeetle) furnishes good omen.

Ref.: Jâhiz III 341.>

B0147.3.2, Other animals furnish bad omens.>

B0147.3.2.0.1\$, Insect furnishes bad omen.>

B0150, Oracular animals.>

B0151, Animal determines road to be taken.>

B0153, Dog indicates hidden treasure.>

B0153.1, Dog indicates other hidden objects.>

B0153.1.1\$, Dog's barking leads to (indicates) buried person (master). Type: 201E*.

Link: |R0270.2.1\$, Dog's barking betrays presence of hiders and brings about their destruction by enemy-.

Ref.: Jâhîz II 122-23; Qazwînî II 248; Damîrî II 281; Ibshîhî 464 483-84; *DOTTI* 76/{lit.}>.

B0155, Location determined by halting of animal.>

B0160, Wisdom-giving animals.>

B0161, Wisdom from serpent.>

B0161.3, Wisdom from eating serpent.

Link: |D1017.3\$, Magic flesh of snake (viper). |F0950.0.4.4.1\$, Viper flesh improves health (cures).

Ref.: Chauvin V 255ff. no. 152; *MITON*.>

B0161.4, Power of seeing whether dead go to heaven or hell is gained from serpent.

Link: |D1825.3.1, Magic power of seeing death at head or foot of bed and thus forecasting progress of sickness.>

B0163.1, Wisdom from fox. Type: 150.

Ref.: *MITON*.>

B0164\$, Wisdom (knowledge) from bird. Type: 670, 908\$, cf. 150.

Ref.: *DOTTI* 365 565.>

B0164.1\$, Wisdom from hoopoe.

Link: |B0122.0.7\$, Wise hoopoe.

Ref.: *DOTTI* 783/{lit.}>.

B0164.2\$, Wisdom from owl. Type: 908\$, 908A\$, cf. 86\$.

Link: |B0122.0.3, Wise owl.

Ref.: *DOTTI* 34 565.>

B0170-B189, Other magic animals.>

B0170, Magic birds, fish, reptiles, etc.>

B0171, Magic chicken (hen, cock). Type: 715.

Ref.: Basset *Mille* I 89 no. 19; *DOTTI* 395.>

B0171.1, Demi-coq. Type: 715.

Ref.: *DOTTI* 395.>

B0171.1.0.1, Magic cock carries great loads in his ear.>

B0171.1.0.2\$, Magic cock with field (trees) grown on its back. Type: 1889C1\$, cf. 465.

Link: |X1271.1\$, Lie: rooster (cock) used as beast of burden.

Ref.: *DOTTI* 235 944.>

B0171.1.1, Demi-coq crows in king's body, when the king eats him. Type: 715.

Ref.: *DOTTI* 395 396/{Mrc, Tns}; Laoust *Chenoua* 194 no. 23; Shamy (el-) *Around the World* 164/{Tunisia}>.

B0172, Magic bird.>

B0172.1, Magic bird petrifies those who approach. Type: 707.

Ref.: Chauvin VI 8 no. 273 n. 1; *DOTTI* 302 385/{lit.}>.

B0176, Magic reptile.>

B0176.1, Magic serpent. Type: 516, 936A\$, cf. 1645D\$.

Link: |B0108.1, Serpent as patron of wealth. |B0112, Treasure-producing serpent's crown. |B0123, Wise reptile. |B0161, Wisdom from serpent. |N0582, Serpent guards treasure.

Ref.: Maspero 125 no. 7 n. 3; *DOTTI* 274 638 894.>

B0176.1.1, Serpent as deceiver in paradise.

Link: |A0063.6, Devil in serpent [(viper)] form tempts first woman (Satan and Eve). |A2236.2.1.1\$, Viper smuggles devil into paradise in her mouth: she is cursed.

Ref.: Tha^Clabî 19; Shamy (el-) "Arab Mythology" no. 42.>

B0177.4\$, Magic crocodile.

Ref.: *DOTTI* 187 237/{Syr}>.

B0180, Magic quadrupeds.>

B0182, Magic quadrupeds--canidae.>

B0182.1, Magic dog.

Ref.: *DOTTI* 318/{Egy}>.

B0182.1.0.2, Magic dog transformed person. Type: 449, 1511, 545F\$, 545H\$.

Ref.: *DOTTI* 218 299 300 817; *TAWT* 420 no. 7.>

B0184, Magic quadrupeds--ungulata.>

B0184.0.1\$, Marvelous (magic) camel--as riding animal.

Link: |B0749.1\$, Marvelous riding-animal (horse, camel, mule) with remarkable speed, strength, endurance, etc.

Ref.: Tha^Clabî 205-7; Shamy (el-) "Arab Mythology" no. 108; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4.>

B0184.1, Magic horse. Type: 314, 550.

Link: |H1331.4, Quest for marvelous horse.

Ref.: Burton V 1ff.; *DOTTI* 134 238 272302/{Alg}; Shamy (el-) *Egypt* 245 no. 4, 254 no. 9.>

B0184.1.1, Horse (mule) with magic speed.

Link: |B0041.3\$, *al-Burâq*: angel-horse [(she-mule)].

Ref.: Chauvin V 259 no. 154 n. 1; *MITON*.>

B0184.1.3, Magic horse from water world.

Link: |B0071, Sea horse. Horse living in sea.

Ref.: Chauvin VII 7; Shamy (el-) *Egypt* 153-54: Shamy (el-) "Arab Mythology" no. 109-6; *Zîr* 96.>

B0184.1.3.1\$, Magic horse from water world mates with ordinary mare: hybrid offspring with marvelous qualities.

Link: |B0754.9.5\$, Sexual intercourse between different species (of animals). |P0774.2.5.2.2\$, Exorbitant (unbelievable) price for rare colt (horse).

Ref.: *MITON*; *Zîr* 96.>

B0184.1.3.1.1\$, al-Maymûn: supernatural hybrid stallion whose movements are controlled by rider's thoughts (hoof lands where rider's eyesight aims).

Link: |B0041.3.1\$, *al-Burâq* as riding-animal with the speed of lightening (*barq*). |B0184.1.10, Magic horse makes prodigious jumps. |V0152\$, Sacred weapon.

Ref.: Kisâf 79-80/(Thackston 87-88 no. 37/cf.): Shamy (el-) "Arab Mythology" no. 73; Tha^Clabî 18; *RAFE* 107 n. 357; Shamy (el-) *Egypt* 154.>

B0184.1.9, Magic horse mysteriously recognized by everyone.

Ref.: Damîrî II 130.>

B0184.1.9.1\$, Marvelous horse (mare) recognized by everyone--rider recognized by no one.

Ref.: Damîrî II 130.>

B0184.1.10, Magic horse makes prodigious jumps.

Link: |B0041.3\$, *al-Burâq*: angel-horse [(she-mule)]. |B0184.1.3.1.1\$, al-Maymûn: supernatural hybrid stallion whose movements are controlled by rider's thoughts (hoof lands where rider's eyesight aims).

Ref.: Shamy (el-) *Egypt* 154; Shamy (el-) *Egypt* 153-54: Shamy (el-) "Arab Mythology" no. 109-6.>

B0184.2.2, Magic ox.>

B0184.2.3, Magic bull. Type: 750D1\$.

Link: |F0401.3.2, Ox demon.

Ref.: Burton VIII 120 n. 121, XVII 366f.; *DOTTI* 409.>

B0184.5, Magic goat.

Link: |B0413, Helpful goat. |G0241.1.2, Witch rides on goat.

Ref.: *DOTTI* 163 167/{Plst}.>

B0184.5.1\$, Magic (marvelous) goat with whistle in its anus as hero's riding-animal. Type: 314B*, 327B*, 328B*.

Link: |D0674, Magic flight with the help of a he-goat. Speaking he-goat saves the girl promised to the devil. |H1331.5, Quest for marvelous goat.

Ref.: Aswad (al-) 165-7; *DOTTI* 161 163 175 705/{Egy, Syr}; Mursî "Fayyûm" 146-48 no. 28, 219-20 no. 51; CFMC: ^CUKH-I no. 184.>

B0187, Magic dog. Type: 511A.

Link: |G0241.1.3, Witch rides on dog.

Ref.: *DOTTI* 265 267/{Qtr}.>

B0190, Magic animals: miscellaneous motifs.>

B0192, Magic animal killed. Type: 285D, 287\$.

Link: |B0331, Helpful animal killed through misunderstanding.

Ref.: *DOTTI* 94 95.>

B0196\$, Magic flying animal. Type: 314.

Link: |B0041.2, Flying horse. |B0043.2\$, Flying bull (ox).

Ref.: Tha^Clabî 32: Shamy (el-) "Arab Mythology" no. 90.>

B0200-B299, Animals with human traits.>

B0200, Animals with human traits.>

B0201\$, Human-like animal. (Has all the traits of mankind except some distinguishing animal qualities).>

B0201.1\$, al-^CAnqâ': human-like bird. Giant female bird (falconiform) with human face, breasts, and speech.

Link: |B0032, Phoenix. [(al-)Aanqâ'].

Ref.: Ibn-^CAasim no. 318; Qazwînî II 280/(her male/mate); Ibshîhî 479; Burton I 154 n. 1/("Anka"); *DOTTI* 373 375 433 625; *RAFE* 112 n. 377.>

B0201.1.1\$, al-^CAnqâ' adopts human infant and raises it. (Usually by abduction). Type: 705A\$, 774S\$, 930F\$, cf. 701.

Link: |G0443.2\$, Ogre abducts woman's children, raises them and then returns them to their mother. |R0013.3.3\$, Phoenix (al-^CAnqâ') carries off child (girl).

Ref.: *DOTTI* 373 375 433 625.>

B0210, Speaking animals.

Link: |A1101.2.3.1\$, Formerly animals talked (before creation of Adam).

Ref.: Hurreiz 112 no. 31.>

B0210.2, Talking animal refuses to talk on demand. Discoverer is unable to prove his claim: is beaten. Type: 565B\$.

Link: |B0214.1.14\$, Singing monkey. |E0261.1.4.1\$, Speaking skull refuses to talk on demand. Discoverer is unable to prove his claim: is severely punished (killed).

Ref.: *DOTTI* 325.>

B0211, Animal uses human speech.

Ref.: Chauvin VIII 126 no. 113; *MITON*.>

B0211.0.5\$, Differences among animals (birds) in their speaking abilities.>

B0211.1, Speaking beasts--domestic.>

B0211.1.3, Speaking horse. Type: 314, 531, 532.

Ref.: Kisâ'î 33-34/(Thackston 34-35 no. 15): Shamy (el-) "Arab Mythology" no. 57-3/(in Paradise); *DOTTI* 293.>

B0211.1.5, Speaking cow. Type: 318, 511, 511A.

Ref.: Maspero 4 no. 1 6 no. 1; *DOTTI* 146 265.>

B0211.1.5.1, Speaking ox.

Ref.: Kisâ'î 65/(Thackston 69-70): Shamy (el-) "Arab Mythology" no. 52.>

B0211.2, Speaking beasts--wild.>

B0211.2.4, Speaking wolf.

Ref.: Tha^Clabî 68; Damîrî II 362.>

B0211.2.4.1\$, Wolf denies having eaten person (prey).

Link: |B0215.7.3.1\$, Name of "Joseph's Wolf". |J1263.1.5\$, "The name of the wolf who did not eat Joseph". Preacher cites a name as that of the wolf that ate Joseph; a listener objects, "Joseph was not eaten!" The preacher corrects himself but keeps the name.

Ref.: Tha^Clabî 68.>

B0211.1.3.2, Speaking mule.

Ref.: Frobenius *Kordofan: Atlantis* IV 53ff. no. 6; Schmidt-Kahle 8-11 no. 6.>

B0211.1.6, Speaking camel.>

B0211.3, Speaking bird.

Ref.: Burton III 126 n., 129ff., S V 300.>

B0211.3.2, Speaking cock. Type: 425E, 480, 511A, 715.

Ref.: *DOTTI* 204 248 265 395.>

B0211.3.2.3\$, Singing rooster. Type: 425E.

Link: |B0214.1, Singing animal.

Ref.: *DOTTI* 204.>

B0211.3.4, Speaking parrot.

Ref.: Jâhîz V 289; Shawqî 318 [no. 43].>

B0211.4.1, Speaking ant.

Ref.: Tha^Clabî 164; Scelles-Millie *Paraboles* 133-34 no. 14.>

B0211.6, Speaking reptile.>

B0211.6.1, Speaking snake (serpent).

Ref.: Budge/*Romances* 91 no. A-4; Maspero 103 no. 5; *MITON*; Shamy (el-) "Eg. Balladry": "Snake in Cave" no. 46.>

B0211.6.3\$, Speaking lizard (*dabb*)--miraculous.

Ref.: Ibshîhî 475-76; Basset *Mille* III 235 no. 138; *DOTTI* 334 358 360 439 483/{Egy, Tns}; Shamy (el-) "Eg. Balladry": "Lizard and Stone" no. 45.>

B0214.1, Singing animal. Type: 425E, 565B\$.

Ref.: *DOTTI* 204 325.>

B0214.1.14\$, Singing monkey. Type: 565B\$.

Link: |B0210.2, Talking animal refuses to talk on demand. Discoverer is unable to prove his claim: is beaten. |E0261.1.2, Speaking skull tells about previous life, reveals future events, etc.

Ref.: *DOTTI* 325/{Egy, Mrc}; Y. Shâkir I 244-54; CFMC: Sawâm)ah 71-1 3-1-no. 1.>

B0214.1.3, Singing cat.>

B0214.3, Laughing animal.

Link: |X0010\$, Bird (animal) as medium for expressing humor.>

B0215, Animal languages. [Of their own]. Type: 517, 670, 671.

Ref.: Jâhîz IV 21-23; Chauvin V 180 296; *DOTTI* 285 365; Lane 246.>

B0215.0.2\$, Animal 'language' is simple due to having only basic (primary, biological) needs.

Ref.: Jâhîz IV 21-23.>

B0215.1, Bird language. Type: 671.

Ref.: *DOTTI* 285 566/{Mrc}; Lane 246.>

B0215.5, Serpent language.

Ref.: *MITON*.>

B0215.6.1, Ant language.

Ref.: Jâhîz IV 7-9.>

B0215.7\$, An animal's (bird's, insect's) given (personal) name.

Link: |A2918\$, A jinni's given name. |J1880, **Animals or objects treated as if human--miscellaneous**. |W0142.1.2\$, Answers to every question provided (regardless of truthfulness).>

B0215.7.1\$, Insect's, personal name.>

B0215.7.1.1\$, Name of "Solomon's Ant"--(Tâkhiyah/Hurmî/Harmî ??).

Ref.: Tha^Clabî 164.>

B0215.7.3\$, Animal's, personal name.>

B0215.7.3.1\$, Name of "Joseph's Wolf".

Link: |B0211.2.4.1\$, Wolf denies having eaten person (prey). |J1263.1.5\$, "The name of the wolf who did not eat Joseph". Preacher cites a name as that of the wolf that ate Joseph; a listener objects, "Joseph was not eaten!" The preacher corrects himself but keeps the name. |W0142.1\$, Inability to acknowledge own ignorance (foolishness).>

B0215.9\$, Animal language--miscellaneous.>

B0215.9.1\$, Animals communicate by gesture. Type: cf. 1213*.

Link: |J1811, Animal cries misunderstood.>

B0215.9.1.1\$, Human transformed to animal communicates by gesture (nodding). Type: 449/1511.

Ref.: Ibn-^CAasim no. 280; Shamy (el-) "Arab Mythology" no. 1; *DOTTI* 218; *MITON*.>

B0216, Knowledge of animal language. Type: 318, 670, 671, 672, 673, cf. 238A\$, 908A\$.

Ref.: Maspero 5 no. 1 n. 1 6 no. 1; *DOTTI* 31 89 146 365 401 566 635/{lit., Mrc}; Légey 56-58 no. 11; Y. Shâkir I 291-95.>

B0216.1\$, Knowledge of animal language as gift from deity.

Link: |B0217.0.1\$, nimal language learned from eating certain food. |V0223.5.0.1\$, Saint knows all systems of communication (languages of animals, of jinn, of objects, etc.).

Ref.: *DOTTI* 31 88 89 365 635/{lit.}; Littmann 95 no. 76; Shamy (el-) "Arab Mythology" no. 126; *MITON*.>

B0217, Animal language learned. Type: 670.

Link: |K1969.5.1\$, Person pretends to know language of animals (birds, insects, etc.).

Ref.: Chauvin VIII 49 no. 17; Hurreiz 114 no. 39; *MITON*.>

B0217.0.1\$, Animal language learned from eating certain food. Type: 670.

Link: |B0216.1\$, Knowledge of animal language as gift from deity. |D1794.1.1\$, Skill magically acquired from kissing animal.
Ref.: *DOTTI* 365.>

B0217.1, Animal language learned from eating animal.>

B0217.1.1, Animal language learned from eating serpent. Type: cf. 670.

Ref.: *DOTTI* 365.>

B0217.9\$, Animal (bird) languages learned--miscellaneous.>

B0217.9.1\$, Magic book (formula) teaches animal languages.

Link: |D1301, Magic object teaches animal languages.

Ref.: Budge/*Romances* 153 no. A-11; Maspero 117 no. 7/(by Thoth).>

B0220, Animal kingdom (community). Type: 159C\$.

Link: |B0256.0.2\$, Obedience of members of animal kingdom to saint's commands.

Ref.: *DOTTI* 67.>

B0220.1\$, Social meeting of animals--(as *mjlis*). Type: 312F\$, 613.

Link: |B0235, Secrets discussed in animal meeting. |P0610.1.1\$, Men meet at communal parlor (*majlis*, *dawwâr*, etc.).

Ref.: *DOTTI* 127 344; *MITON*.>

B0221, Animal kingdom--quadruped.>

B0221.1, Kingdom of monkeys. Type: 159C\$.

Ref.: Chauvin VII 40 no. 153; *DOTTI* 67 68 114 544 591/{Egy}; *MITON*; HE-S: ^CIzbat-Bilâl 70-1 no. 19.>

B0221.1.1\$, Community of monkeys (apes, etc.).

Ref.: *MITON*.>

B0221.4, Land of elephants. Type: 936A\$.

Link: |B0257.9.1.1.1\$, Elephants's cemetery (graveyard)--they go there to die. |F0127.2, Journey to land of elephants.

Ref.: Chauvin VII 26 no. 373G/(in Lang's); *DOTTI* 638.>

B0222, Kingdom (land) of birds.

Ref.: Burton VIII 91.>

B0224.1, Kingdom of ants.

Ref.: Chauvin VII 40 no. 153 n. 3.>

B0224.1.1\$, King (*shaikh*) of ants.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 156.>

B0225.1, Kingdom of serpents.

Ref.: Chauvin V 256f. no. 152; *MITON* 11 n. 63 B0225.1.>

B0225.1.2\$, Island ruled by serpent as its king. Type: 936A\$.

Ref.: Budge/*Romances* 91-94 no. A-4; Maspero 103 no. 5; *DOTTI* 638.>

B0225.3\$, Kingdom of vipers: all females.

Link: |F0112, Journey to Land of Women. Island of women, land of maidens, country of the Amazons, etc. |F0112.0.3\$, Community of mermaidens (water spirits): all females. |F0127.1, Journey to serpent kingdom. |F0756.6\$, Valley of vipers. |P0722.1\$, Gender as factor in population analyses.

Ref.: *MITON*; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>

B0230, Parliament of animals.>

B0235, Secrets discussed in animal meeting. Type: 312F\$, 613.

Link: |B0220.1\$, Social meeting of animals--(as *mjlis*). |B0517\$, Overheard conversation of birds (turtledoves, pigeons) reveals that some of their own organs are the only medicine to cure hero: they are caught and killed for the cure.

Ref.: *DOTTI* 344.>

B0236, Animal parliament elects king. Type: 221.

Ref.: *DOTTI* 84.>

B0236.0.2\$, Animal ruler appointed as result of selection.

Link: |J2055\$, Shortsighted choice of ruler (government). |P0011.7\$, Ruler (king) chosen by mass pledge of allegiance (*bay^Cah*).

Ref.: *DOTTI* 84/{lit.}; *MITON*.>

B0236.0.3.1\$, Man selected ruler of animals (birds).

Link: |B0241.3, Wild man as king of animals.

Ref.: *MITON*.>

B0237, Drinking-bout assembly of animals.

Ref.: *MITON*; *Alf* III 28-9.>

B0240, King of animals.>

B0240.0.1\$, Social stratification among animals.

Link: |P0013.9.3.5\$, Royal animals (bird). |P0750\$, **Social classes and social stratification.**>

B0240.4, Lion as king of animals.

Link: |Z0194.2.1.2\$, Lion--power (chieftainship, kingship).

Ref.: *DOTTI* 937/{Mrc}; *MITON*; Shawqî 313 [no. 39].>

B0241, King of beasts (quadrupeds).>

B0241.2.1, King of lions. Type: cf. 152A*, 157.

Ref.: *DOTTI* 33 44 58 59 64 507 712/{Sdn}.>

B0241.2.2, King of monkeys. Type: 159C\$, 893A\$.

Ref.: *DOTTI* 67 68 114 544 591/{Egy}; *MITON*; HE-S: ^CIzbat-Bilâl 70-1 no. 19.>

B0241.2.3.1\$, *shaikh* of cats. Type: 222C\$.

Link: |X1211.3\$, Lie: cat as chief of profession.

Ref.: *DOTTI* 85; Shamy (el-) "Eg. Balladry": "Cats and Mice War" no. 40.>

B0241.2.5, King of mice.

Ref.: *DOTTI* 42 250 251 350 455/{Jrd}.>

B0241.2.5.1\$, *shaikh* of mice. Type: 222C\$.

Ref.: *DOTTI* 39 85; Shamy (el-) "Eg. Balladry": "Cats and Mice War" no. 40.>

B0241.2.15\$, *shaikh* of camels.

Ref.: Hanauer 244-46.>

B0241.3, Wild man as king of animals.

Link: |B0236.0.3.1\$, Man selected ruler of animals (birds).>

B0242, King of birds.

Ref.: Bushnaq 228; *MITON*.>

B0242.1.1, Eagle king of birds.

Link: |A2321.12\$, Origin of bird's bald head.

Ref.: Tha^Clabî 173/(Carrîf) 188; Ibshîhî 486; Prym-Socin 170-75 no. 42; Shâkir H. Ghadab *Turâth* III:10 50.>

B0242.1.7, Peacock king of birds.

Ref.: *MITON*; Tha^Clabî 19/(in Paradise); Shawqî 297-98 [no. 25].>

B0242.1.7.1\$, Peacock king of birds in paradise.

Link: |A0698.6.1\$, Social stratification in paradise. |P0016.3.5\$, King forced to abdicate or is dethroned.

Ref.: Kisâ'î 44/(Thackston 46 53 no. 20): Shamy (el-) "Arab Mythology" no. 46; Tha^Clabî 19: Shamy (el-) "Arab Mythology" no. 42.>

B0242.2, King of the various kinds of birds.>

B0242.2.1, King of crows.

Ref.: *DOTTI* 84/{lit.}; *MITON*.>

B0242.3\$, Noble birds.>

B0242.3.1\$, Hawk (falcon) as noble bird. Type: 178C\$, cf. 705A\$.

Link: |B0102.1.1, Golden hawk.>

B0242.3.1.1\$, Hawk would rather die of hunger than alight on corpse.

Ref.: Taymûr no. 1599.>

B0242.5\$, Ignoble (base, vile) birds.>

B0242.5.1\$, Three ignoble birds: owl, crow, and vulture (*rakhmah*).

Ref.: Damîrî I 368.>

B0243, King of fishes.

Ref.: Shamy (el-) "Sailor" 84 no. 9.>

B0244, King of reptiles.>

B0244.1, King of serpents (snakes). Type: 672.

Ref.: Budge/*Romances* 91-92 no. A-4; Maspero 103 no. 5.>

B0244.1.1.1\$, Queen of vipers.

Link: |A0131.3.5.1\$, Goddess with viper's (serpent's) head. |B0029.2.1, Serpent with human head. |F0252.2, Fairy queen.

|F0756.6\$, Valley of vipers.

Ref.: *MITON*.>

B0249\$, Animal king--miscellaneous.>

B0249.1\$, Animals that follow a leader (chief, emir, ruler, etc.)--miscellaneous.>

B0249.1.1\$, Safety (efficiency) with following a leader (guardian).

Ref.: Damîrî II 181; Damîrî II 181-82: Shamy (el-) "Arab Mythology" no. 112.>

B0249.3\$, Animals without leader (chief).

Link: |B0270, **Animals in legal relations**. |P0741.2\$, Consequences of lack of proper command (chief, emir, foreman, etc.).

Ref.: Jâhîz V 419-21; Shamy (el-) *Egypt* 250 no. 31.>

B0249.3.1\$, Insects without ruler.

Ref.: Jâhîz III 328-29.>

B0249.3.1.1\$, Flies as hoards without chief.

Ref.: Jâhîz V 419-21.>

B0249.3.2\$, Mammals without ruler (leader).>

B0249.3.2.1\$, Sheep have no leader.

Ref.: Jâhîz V 421.>

B0250, Religious animals.>

B0250.1\$, Animal's religion (with denominational association).

Link: |V0310.1\$, Religious universe (all of God's creation, animate and inanimate, worship).

Ref.: Jâhîz VI 476-7.>

B0250.1.1\$, Animal of Jewish faith.

Ref.: Jâhîz VI 477.>

B0250.1.1.1\$, Jewish leopard.

Ref.: Jâhîz VI 477.>

B0250.1.1.2\$, Jewish she-mouse.

Ref.: Jâhîz VI 477; Damîrî II 199; Ibshîhî 481.>

B0250.1.1.3\$, Jewish lizard (*dabb*).

Ref.: Jâhîz VI 477.>

B0250.1.1.4\$, Jewish mite (*'aradah*).

Ref.: Jâhîz VI 477.>

B0250.1.9\$, Animals of other faiths--miscellaneous.>

B0250.1.9.1\$, Magian chameleon.

Link: |V0001.4.2.1\$, Chameleon as sun worshipper (Magian).

Ref.: Ibshîhî 465.>

B0250.2\$, Animal's (bird's, insect's) faith in god tested.

Link: |H0258\$, Strength of faith (belief) in God tested.

Ref.: *MITON*.>

B0251, Animals praise or worship.

Link: |H0887.2\$, Riddle: what does a bird say?. |H0887.3\$, Riddle: what does an animal say?. |V0002.1\$, Jinn and humans are required to worship God. |V0310.1\$, Religious universe (all of God's creation, animate and inanimate, worship).

Ref.: Jâhîz V 537; Damîrî I 321: Shamy (el-) "Arab Mythology" no. 57-4; Ibshîhî 488; Shamy (el-) "el-Badawî and Bint-Birrî" 154.>

B0251.4, Animals pray.>

B0251.4.1.1, Wild beast seeks protection of saint [(prophet)] against hunters. Type: 779J1\$, 779J2\$.

Link: |B0367\$, Animal grateful for having been given refuge from pursuer. |W0037.2.2\$, Gazelle (doe, deer) keeps promise to return to Prophet (acting as surety for her): she is delivered from hunter.

Ref.: *DOTTI* 438; Shamy (el-) "Eg. Balladry": "Lizard and Stone" no. 45, "Camel and Gazelle" no. 50.>

B0251.4.1.2\$, Animal (bird) seeks aid (intercession) of prophet (saint) in restoring its captured young. Type: 779J\$.

Link: |V0443.3.4\$, Reuniting animal's (bird's) young with parent (mother).

Ref.: Tha^Clabî 164; *DOTTI* 438/{lit.}; Shawqî 308 [no. 35].>

B0251.4.2\$, What animal (bird) says when it prays.

Ref.: *MITON*.>

B0251.4.3\$, Cat prays when it purrs.

Link: |A1811.3, Cat of divine origin; is really praying when it purrs.

Ref.: *RAFE* 114 n. 390.>

B0251.4.4\$, Frog prays when it croaks.

Ref.: Jâhiz V 537; Ibshîhî 476.>

B0251.4.5\$, Bird prays (glorifies God) when it sings.

Link: |H0887.2\$, Riddle: what does a bird say?>

B0251.6, Animals keep religious precepts.>

B0251.6.1\$, Animal refuses to take part in sinful (sacrilegious) act.

Link: |A2221, Animal characteristics reward for pious act.

Ref.: Jâhiz I 211-17.>

B0251.6.1.1\$, Elephant refuses to take part in attacking holy shrine.

Link: |B0443.3, Helpful elephant.

Ref.: Tha^Clabî 251.>

B0251.7, Animal makes religious oath.

Link: |M0119.0.1\$, Swearing by God.>

B0251.11\$, Animal (bird) converts from one religion to another. Type: 779J1\$, 779J2\$.

Link: |V0331, Conversion to Christianity. |V0333.1.1\$, Animal converts to Islam through miracle. |V0336, Conversion to Judaism.

Ref.: *DOTTI* 438 439/{lit.}; Shamy (el-) "Eg. Balladry": "Camel and Gazelle" no. 50.>

B0252, Animal churchmen.>

B0252.1, Animal monks.>

B0252.1.1\$, Animal (bird) as hermit (ascetic, anchorite).

Ref.: *MITON*.>

B0252.4\$, Animal as messenger of God (prophet).

Link: |F0890.9.1\$, Letter (object) sent in a bottle thrown into the sea.>

B0252.4.1\$, Bee as messenger of God (prophet).

Ref.: Jâhiz V 424/(claim by "ignorant Sufis").>

B0256, Animal as servant of saint. Type: cf. 1910.

Link: |B0292, Animal as servant to man. |B0299.9.2\$, Self-herding animals. |V0223.5.3\$, Saint puts ferocious beast (predator) to labor.

Ref.: *DOTTI* 948/{lit.}>

B0256.1.1, Birds perch on hands and head of saint.

Link: |J0566.1.1\$, Man at prayer is motionless (still) for so long that birds mistake him for object and perch (alight) on him.>

B0256.0.2\$, Obedience of members of animal kingdom to saint's commands.

Link: |B0220, **Animal kingdom (community)**. |B0256.5, bedience of the feathered creatures to the commands of saint. |D2176.2.1\$, Saint commands an army of ants to exterminate lice. |V0223.5.4\$, Domestic animal (camel, horse, donkey, etc.) obeys saint's command.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 10-11.>

B0256.4, Domesticated wolves.

Link: |B0279.1, Saint makes covenant with wolves. |J1908.4\$, Predator to be made domestic. |X1216.1, [Lie:] the wolf [(lion)] is harnessed. Eats the horses, is harnessed and runs in the harness.

Ref.: *MITON*.>

B0256.4.0.1\$, Wolf as honest shepherd. Type: 779D\$.

Link: |K0934, Fox as shepherd. [Treacherous].

Ref.: Basset *Mille* III 470 no. 286; *MITON*.>

B0256.5, Obedience of the feathered creatures to the commands of saint.

Link: |B0256.0.2\$, Obedience of members of animal kingdom to saint's commands.

Ref.: *MITON*.>

B0256.5.1, Birds protect saint and serve him.>

B0256.5.1.1\$, Flock of birds attack saint's adversary (at saint's command).

Link: |P0553.5\$, Animal(s) used as weapon in battle.

Ref.: *RAFE* 120 n. 414.>

B0256.5.2\$, Flock of birds fly over person and shield him from son. Type: 908\$.

Link: |D2147.3.1\$, A cloud miraculously appears to protect (shade) holy man.

Ref.: *DOTTI* 565.>

B0256.14\$, Domesticated lion. Type: 1910.

Link: |B0292.2.3, Lion as domestic servant. |B0557.5.1\$, Saint carried by lion (or some other ferocious man-eater). |X1216.1, [Lie:] the wolf [(lion)] is harnessed. Eats the horses, is harnessed and runs in the harness. |V0223.5.3\$, Saint puts ferocious

beast (predator) to labor.

Ref.: *DOTTI* 948/{Egy}; Nabhânî (al-) II 470 494; Shamy (el-) "el-Badawî and Bint-Birrî" 143.>

B0256.14.1\$, Lion (tiger) protects (guards) saint.

Ref.: Qazwînî I 256.>

B0256.15\$, Animal (bird) as executor of saint's judgment.>

B0256.15.1\$, Serpent coils around (torments) person who had refused saint's request. Stops at saint's command.

Ref.: Basset *Mille* III 377 no. 225.>

B0257, Animal funeral. Type: 2021.>

B0257.9\$, Other animal death customs (rituals)--miscellaneous.>

B0257.9.1\$, Animal buries self or buries another at death.

Link: |A1591.1, Burial learned from watching raven bury its dead.>

B0257.9.1.1\$, Animals's cemetery--where animals go for final resting place.>

B0257.9.1.1.1\$, Elephants's cemetery (graveyard)--they go there to die. Type: 936A\$.

Link: |B0221.4, Land of elephants. |F0127.2, Journey to land of elephants.

Ref.: Chauvin VII 26 no. 373G/(in Lang's); *DOTTI* 638.>

B0258\$, Animal (bird) seeks answer to question: awaits reply (usually from supernatural source). Type: 460A, 461A, cf. 200C\$,/774M1\$.

Link: |A0171.4\$, God answers questions. (Dialogue between God and a creature, usually a sacred person). |A2471.10\$, Why donkeys sniff at one another. |H1292.4.4\$, Question (propounded on quest): How can lion (wolf) be cured? Answer: Must eat brains (liver) of foolish man.>

B0260, Animal warfare.

Ref.: Stumme *Tŭerwalt* 180-82 no. 27.>

B0261, War of birds and quadrupeds. Type: 222.

Ref.: *DOTTI* 84/{Mrc}; Loubignac Pt. I 269 no. 19.>

B0262, War between domestic and wild animals. Type: 104, cf. 222C\$.

Ref.: *DOTTI* 85; Shamy (el-) "Eg. Balladry": "Cats and Mice War"/cf. no. 40.>

B0262.1\$, War between cats and mice. Type: 222C\$.

Link: |B0264.6\$, Battle between ants and lice.

Ref.: *DOTTI* 85.>

B0263.2, War between elephants and ants.>

B0263.3, War between crows and owls. Type: cf. 954A\$.

Link: |K2040.1.1\$, Partisan (patriot, spy, soldier, etc.) leads enemy to believe that he is switching sides: enemy betrayed and defeated.

Ref.: Maspero 109-14 no. 6/cf.; Chauvin II 48 95; *DOTTI* 661.>

B0263.6, War between monkeys and grasshoppers.>

B0263.6.1\$, War between monkeys (apes) and ants.

Link: |B0873.4, Giant ant.

Ref.: *MITON*.>

B0263.6.2\$, War between monkeys and ogres.

Ref.: *MITON*.>

B0264, Single combat between animals. Type: 222C\$.

Ref.: *DOTTI* 85.>

B0264.6\$, Battle between ants and lice.

Link: |B0262.1\$, War between cats and mice.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 156.>

B0266, Animals fight.

Ref.: Jâhiz II 164 V 246-48.>

B0266.1, Thirsty cattle fight over well.>

B0266.2\$, Animals fight people over land.

Link: |F0535.5.1, War of pygmies and cranes. |U0086\$, Scarcity renders the common valuable, abundance renders the valuable common (mundane).

Ref.: *MITON*.>

B0266.2.1\$, War (battles) of men and monkeys over city.

Link: |F0766.2.1\$, City occupied by people during daytime, and by monkeys during tight.

Ref.: *MITON*.>

B0267, Animal allies [(of one another)].

Link: |A2493, Friendships between the animals. |J2133.6, Wolves climb on top of one another to tree: lowest runs away and all fall.>

B0268, Animal soldiers.

Ref.: *DOTTI* 40 84/{Ymn}; Noy *Jefet* 26-27 no. 3.>

B0268.2, Cavalry of dogs.

Link: |G0369.0.1\$, Dog-like cannibals.

Ref.: Chauvin VII 40 no. 153.>

B0268.2.1, War-dogs.

Link: |P0553.5.3\$, Canine (dog) used as weapon in war.>

B0268.3, War-elephants.

Link: |P0553.5.1\$, Elephant used as weapon.

Ref.: *RAFE* 112 n. 380.>

B0268.5, Army of birds.

Ref.: *DOTTI* 285/{Mrc}.>

B0268.6, Army of mice.

Link: |K0632.1, Army of mice save kingdom from enemy invading force by gnawing their provisions, ammunition, etc., to shreds.

Ref.: Badawî *Herodot* 272.>

B0268.8, Army of insects.>

B0268.8.2, Army of locusts.>

B0268.8.2.1\$, Locusts: army of God.

Link: |A1002.2.4.1.1\$, Failure of locusts to appear as sign of Doomsday. |B0015.7.18\$, Locust as hybrid of many (mighty) animals: horse's face, elephant's eyes, ox's neck, stag's antlers, lion's chest, scorpion's belly, eagle's wings, camel's thigh, ostrich's leg, viper's tale. |B0817\$, Sacred insect. |Q0415.8.1\$, Disbeliever tortured by insect (or like creature-- e.g., mosquito, gnat, worm, etc.).

Ref.: Tha^Clabî 109-10; Damîrî II 187-88; Ibshîhî 464; *DOTTI* 33 85 88 436/{Alg}.>

B0268.8.4\$, Army of lice.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 156.>

B0268.8.5\$, Army of ants.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 156.>

B0270, Animals in legal relations.

Link: |B0299.2, Animals dispute.

Ref.: *DOTTI* 335/{Mrc}; Stevens 12-13 no. 4/cf.>

B0271.3, Animals ring bell and demand justice. Type: 207C.

Ref.: Damîrî I 282/cf.; Damîrî I 278/cf.: Shamy (el-) "Arab Mythology" no. 49; Basset *Mille* II 266 no. 38 n.; *DOTTI* 78 401/{lit., Mrc}; Y. Shâkir I 291-95.>

B0271.3.1\$, Animal (bird) seeks justice from ruler (king). Type: 207C.

Ref.: Damîrî I 229 278: Shamy (el-) "Arab Mythology" nos. 49 113/(viper); Damîrî I 229; *DOTTI* 78.>

B0272, Animals as defendants in court.

Ref.: *DOTTI* 285/{Mrc}; Hurreiz 112 no. 31/cf.; Shâkir H. Ghadab *Turâth* III:10 50.>

B0272.2, Animal tried for crime.

Ref.: Nabhânî (al-) I 272.>

B0274, Animal as judge.

Ref.: Ibshîhî 454-55; *DOTTI* 613/{Mrc}; Hurreiz 112 no. 31; Légey 238-39 no. 65; Shamy (el-) *Egypt* 296 no. 52/(hedgehog)/cf.>

B0274.0.1\$, Animal as umpire in dispute. Type: 51***, 155, 613A\$, cf. 518, 518*.

Link: |J1172.3.2, Animals render unjust decisions against man since man has always been unjust to them.>

B0274.1\$, Animal as umpire (*muhakkim*) in dispute. Type: 51***, 155, 613A\$, cf. 210A\$, 518, 518*.

Ref.: Ibshîhî 454-55.>

B0274.1.1\$, Lion as umpire (judge). Type: cf. 51, 92.>

B0274.1.2\$, Lizard as umpire (judge). Type: cf. 51B\$, cf. 210A\$/2272\$.

Ref.: Ibshîhî 454-55.>

B0274.1.3\$, Fox as umpire (judge). Type: 51, 51A, 155.>

B0274.1.4\$, Wolf as umpire (judge). Type: 51.>

B0274.1.5\$, Monkey as umpire (judge). Type: 51***.>

B0274.1.6\$, Ram as umpire (judge).

Ref.: Ions 124/(Ram/Banebdetet).>

B0274.1.7\$, Hedgehog as umpire (judge). Type: 210A\$.

Ref.: Ibn-^CAasim \p. 76\; Shamy (el-) *Egypt* 296 no. 52.>

B0275, Animal punished.

Link: |J1868\$, Consenting beast: animal involved in bestiality punished.

Ref.: Wesselski *Hodscha* I 208 no. 11 II 186 no. 356.>

B0275.1, Animal executed for crime.>

B0275.1.3, Wolf executed for thefts.>

B0275.1.3.1, Man hangs wolf who has eaten sheep left in his charge. Type: cf. 165C\$.

Ref.: *DOTTI* 70.>

B0275.1.4\$, Animal (bird) executed for murdering another (of its kind).

Link: |B0275.4\$, Animal executed for killing man.

Ref.: *MITON*.>

B0275.2, Excommunication of animal.

Link: |V0084, Excommunication.

Ref.: Damîrî II 198/cf./(she-mouse is *fuwaysiqah*).>

B0275.3, Animals eating corpse of holy man die.>

B0275.4\$, Animal executed for killing man.

Link: |J1866, Man avenges self on animal by wholesale slaughter [(mass-killing)]. |Q0211.6, Killing an animal revenged.

|Q0589.5\$, Killer animal killed (for revenge).>

B0275.4.1\$, Lion executed for devouring person. Type: 971\$.

Link: |J1866.3\$, Man avenges death of his donkey by whole sale slaughter of predator animals (lions, wolves, etc.) responsible.

Ref.: *DOTTI* 674/{lit.}; *MITON*.>

B0275.5\$, Animal sentenced to pay damages.

Ref.: *DOTTI* 948/{lit.}.>

B0275.5.1\$, Lion (wolf) who killed mill ox (ass, mule, etc.) must be harnessed in its stead as restitution. Type: 1910.

Link: |B0256.14\$, Domesticated lion. |U0026.1\$, Lion who ate saint's ox due to hunger is sentenced to lighter punishment.

|X1216.1, [Lie:] the wolf [(lion)] is harnessed. Eats the horses, is harnessed and runs in the harness.

Ref.: Damîrî II 15; *DOTTI* 948/{lit.}; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 143.>

B0277\$, Possessions of animals (birds, etc.): an animal's own property (field, crop, home, treasure, etc.). Type: 37A\$, 124, 136A*, 130, 130A, 170A, 275D\$, 327L\$, 1074, 1655.

Link: |B0294, Animals in business relations. |B0299.9, Animals cultivate crops. |J0556.4\$, Honesty concerning animal's (bird's, insect's, jinni's) property. |W0193.5\$, Ascending amount of ransom demanded due to high value of captive.

Ref.: Jâhîz V 301-3; Qazwînî II 342 343/(pays with gold coin); Ibshîhî 480; Basset *Mille* II 222-23 no. 10; *DOTTI* 7 10 51 53 56 71 90 171 702 901/{Alg}; *TAWT* 25 n. 46.>

B0278, Captured animal ransoms self. Type: 159.

Link: |M0244.2, Captured bird promises to deliver fifteen birds in exchange for freedom.

Ref.: Chauvin VI 147 no. 304, VIII 148 no. 146 n. 1; *DOTTI* 66.>

B0278.1\$, Captured bird ransoms self. Type: cf. 150.

Link: |B0103.2.1, Treasure-laying bird. |M0244.2, Captured bird promises to deliver fifteen birds in exchange for freedom.

Ref.: *DOTTI* 57 268 329/{lit., Sdn}.>

B0278.5\$, One animal ransoms another.

Ref.: Qazwînî II 343/(mouse/wife); Ibshîhî 480/(*'ibn-urce*/Ichneumon/son); Basset *Mille* II 222-23 no. 10 (mouse/friend).>

B0279, Covenant with animals.>

B0279.1, Saint makes covenant with wolves.

Link: |B0256.4, Domesticated wolves.>

B0279.2, Attitudes of animals toward oath.>

B0279.2.1\$, Animal (bird, fish) true to covenant in spite of great difficulties.

Link: |E0168.2\$, Fishes in frying pan come to life (speak). |M0202, Fulfilling of bargain or promise. |W0037.2, Man keeps

promise to return to be eaten by tiger: let go without harm.

Ref.: *MITON*.>

B0279.4\$, Animal (bird) acts as surety (security). Type: 774S\$, cf. 779J2\$.

Link: |P0524.5\$, Surety (security) by proxy (surrogate): person acts as surety for another person (or animal, bird, etc.).

Ref.: *DOTTI* 433 438; Shamy (el-) "Eg. Balladry": "Camel and Gazelle"/cf. no. 50.>

B0279.4.1\$, Owl acts as surety. Type: 930F\$.

Ref.: Tha^Clabî 165-68: Shamy (el-) "Arab Mythology" no. 101; *DOTTI* 625.>

B0279.4.2\$, Crow (raven) acts as surety. Type: 930F\$.

Ref.: Tha^Clabî 165-68: Shamy (el-) "Arab Mythology" no. 101; *DOTTI* 433 625 626/{Jrd}.>

B0280, Animal weddings. Type: 2028B\$, 2023.

Ref.: *DOTTI* 37 964.>

B0280.1\$, Courtship, marriage, and married life among animals. Type: 224A\$, 2023.

Link: |A2497, Monogamy among animals. |B0754, Sexual habits of animals.

Ref.: *DOTTI* 86 962 963/{Irq}.>

B0280.0.1\$, Monogamous life practiced only by some two-legged animals (birds, humans).

Link: |A2497.1, Monogamous life of dove.

Ref.: Jâhiz VII 69.>

B0281.2, Wedding of mouse. Type: 2028B\$.

Ref.: *DOTTI* 964.>

B0281.2.2, Wedding of mouse and cockroach. Type: 2028B\$, 2023.

Ref.: *DOTTI* 964.>

B0281.2.2.1\$, Wedding of mouse and beetle. Type: 2028B\$, 2023.

Ref.: *DOTTI* 962 963 964/{Irq}.>

B0281.11, Wedding of rat. Type: 2028B\$, 2023.

Ref.: *DOTTI* 964.>

B0282, Bird wedding.>

B0282.4.1, Wedding of owl and another bird. Type: 224A\$.

Ref.: *DOTTI* 86.>

B0284.1.1, Wedding of frog and mouse. Type: 2028B\$, cf. 2023.

Ref.: *DOTTI* 964.>

B0285, Wedding of insects. Type: 2028B\$, 2023.

Ref.: *DOTTI* 964.>

B0285.1, Wedding of ant. Type: 2028B\$, 2023.

Ref.: *DOTTI* 964.>

B0285.8, Wedding of cockroach and rat. Type: 2028B\$, 2023.

Ref.: *DOTTI* 962.>

B0285.8.1\$, Wedding of beetle and rat. Type: 2028B\$, 2023.

Ref.: *DOTTI* 962 963/{Irq}.>

B0286, Plant wedding.>

B0286.1, Wedding of garlic and onion.>

B0290, Other animals with human traits.>

B0291, Animal as messenger. Type: 200C\$.

Ref.: *DOTTI* 75.>

B0291.1, Bird as messenger.>

B0291.1.0.1, Bird as letter carrier.

Link: |K0131, Animal sold as messenger.>

B0291.1.0.1.1\$, Pigeon as letter carrier.

Link: |P0014.22.3\$, King keeps pigeons as pets (letter carriers) and pigeon-trainer (keeper) at his palace.

Ref.: *DOTTI* 67 83 290 644 647 828 830 842 847/{Alg, lit.}; *MITON*.>

B0291.1.1, Raven as messenger.>

B0291.1.2, Crow as messenger. Type: 774M1\$.

Ref.: *DOTTI* 430; Shamy (el-) *Egypt* 276 no. 28.>

B0291.1.3, Dove as messenger.

Ref.: *DOTTI* 431.>

B0291.1.12, Pigeon [(dove)] as messenger. Type: 200C\$, 774M3\$.

Link: |A2221.7, Dove returns to ark in obedience to Noah: receives sheen of raven [as reward]. |B0291.1.3, Dove as messenger.

|P0144.3.1\$, Manager of homing pigeons as post-man.

Ref.: *Jâhiz* III 264-66; *DOTTI* 75 431.>

B0291.2, Domestic beast as messenger. Type: 200C\$.

Ref.: *DOTTI* 75.>

B0291.2.1.1\$, Donkey as messenger. Type: 200C\$.

Ref.: *DOTTI* 75/{Ert}>

B0291.2.2, Dog as messenger.>

B0291.3, Wild beast as messenger.

Ref.: *DOTTI* 78 201 290 404 483/{lit.}; Wehr 480 no. 18.>

B0292, Animal as servant to man. Type: 160, 178, 201E*, 217, 315, 315A, 545, 449, 1422, 1910.

Link: |B0256, Animal as servant of saint.

Ref.: *DOTTI* 68 72 76 83 142 218 297 799 948.>

B0292.1, Animal as shepherd for man.>

B0292.1.2, Dog as shepherd for man.

Link: |A1831.1.1\$, Dog created as watch-dog for Noah.>

B0292.2.3, Lion as domestic servant. Type: 1910.

Link: |B0256.14\$, Domesticated lion. |P0014.22, King keeps lions as pets and a lion-tamer at his palace. |V0223.5.3\$, Saint puts ferocious beast (predator) to labor.

Ref.: Maspero 31 no. 1/cf./(follows man); *DOTTI* 948.>

B0292.2.3.1\$, Lions guard master's field (garden).

Ref.: Tha^Clabî 103.>

B0292.8, Dog as guardian of treasure.

Ref.: *DOTTI* 318/{Egy}>

B0294, Animals in business relations.

Link: |B0277\$, Possessions of animals (birds, etc.): an animal's own property (field, crop, home, treasure, etc.). |B0299.9.1\$, Animals raise (shepherd) own herd.

Ref.: Qazwî II 343/(ransoms wife); Ibshîhî 480/(ransoms son); Basset *Mille* II 222-23 no. 10 (ransoms fried).>

B0295.1, Mouse makes boat of bread crust. Type: 135*.

Ref.: *DOTTI* 54.>

B0296, Animals go a-journeying. Type: 20D*, 130, 210.

Ref.: *DOTTI* 79.>

B0296.0.1\$, Animals go on pilgrimage (or perform prayers, etc.). Type: 20D*, cf. 162A*.

Link: |K0712\$, Prey lured into predator's power by flattery or promise of reward.

Ref.: *DOTTI* 6 7 69/{Egy}; Shawqî 306 [no. 33].>

B0297, Musical animals. Type: cf. 130, 565B\$.

Ref.: *DOTTI* 53 325.>

B0299, Other animals with human traits [i.e., other human traits of animals]--miscellaneous.>

B0299.0.1\$, Vengeful animals or birds (they hold grudge). Type: cf. 300B.

Link: |B0350, **Grateful animals**. |B0754.9.4.2.2\$, Animal (camel) kills owner upon discovering that it was deceived into copulation with its mother. |B0766.6\$, Danger from aggressive (quarrelsome) household animals. |D1659\$, Vengeful objects. |F0361.0.1\$, Vengeful fairy (jinni). |K2400\$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.). |P0525.5\$, Blood inevitably will be avenged. |W0189.1\$, Presumption of ill-will (jealousy, lying, trickery, vindictiveness, etc.) on the part of others--('black-heartedness').

Ref.: Ibshîhî 176/(camel); *DOTTI* 100.>

B0299.0.1.1\$, Animal (bird) takes revenge on another animal (bird). Type: cf. 248, 248B\$.

Link: |K0401.2.2, Necklace dropped by crow into snake's hole leads men to kill snake which had eaten crow's fledglings.

|K0811.8\$, Victim trapped and his enemies led to him. |N0261, Train of troubles from sparrow's vengeance. [Avenge self on Elephant who destroyed her nest].

Ref.: *DOTTI* 90/{Egy}; *MITON*.>

B0299.1, Animal takes revenge on man. Type: 285A*.

Link: |K2201.1\$, Secret betrayed out of spite (or for revenge). |Q0597.1.1\$, Viper poisons drinking water to avenge killing of its young (mate).

Ref.: *DOTTI* 92; *TAWT* 420 no. 7.>

B0299.1.2\$, Camel takes revenge on cruel driver.>
B0299.1.2.0.1\$, Camel as the most grudge-bearing (vengeful) of animals.
Link: |B0299.0.1\$, Vengeful animals or birds (they hold grudge). |F0361.0.1\$, Vengeful fairy (jinni).
Ref.: *Damîrî* I 15.>
B0299.1.3\$, Horse takes revenge on abusive (cruel) rider.
Link: |B0017.1.4, Hostile horse. |J1862.2\$, Horse punished (killed) for kicking abusive rider.
Ref.: *Zîr* 116/(kicks rider: causes him to break wind).>
B0299.1.3.1\$, Magic (flying) horse ridden: damages rider's eye. Type: 470C1\$.
Link: |B0041.2, Flying horse. |F0889.3.1\$, Flying mechanical horse. (Controlled by *lawlab*/mechanical device).
Ref.: *DOTTI* 151 241/{lit.}; *MITON*.>
B0299.1.4\$, Elephant takes revenge on abusive man.>
B0299.1.4.1\$, Elephant kills abusive keeper.
Ref.: *Jâhîz* VII 228-29.>
B0299.1.8\$, Animal (bird) in competition with man (as man's rival). Type: 898.
Link: |T0257.1.2\$, King's pet bird (animal) becomes jealous of king's wife-to-be (fiancee).
Ref.: *DOTTI* 554.>
B0299.1.8.1\$, Animal challenges man to duel (game, race, etc.). Type: 157.
Ref.: *DOTTI* 64.>
B0299.2, Animals dispute. Type: 136A*, 207C.
Link: |B0270, **Animals in legal relations**.
Ref.: *DOTTI* 56 78.>
B0299.5, Sympathetic animals. Type: 451A, 2021*.
Link: |D1640, **Other automatic objects**. |F0956.7.6.1.1\$, Publication of secrets to personified animal, or inanimate object (e.g., 'stone of pity,' 'box of patience,' candlestick, etc.) gives relief.
Ref.: *DOTTI* 226 960; Shamy (el-) "Psych. Criteria" 241 n. 7; *TAWT* 436 no. 27.>
B0299.5.1, Animal mutilates self to express sympathy. Type: 2021*.
Ref.: *DOTTI* 960 961/{Mrc}; Shamy (el-) "Psych. Criteria" 241 n. 7; *TAWT* 436 no. 27.>
B0299.5.2, Animal fasts to express sympathy. Type: 451A, 2021*.
Link: |W0172.5.1.1\$, Self-pity song (poem): *mawwâl 'almar* ('red-mawwâl'), *ghurbah*-song ('song of strangerhood\$, 'being a stranger')--i.e., 'the blues'.
Ref.: *DOTTI* 226 960; *TAWT* 436 no. 27 454 no. 47/Lib-Eg.>
B0299.8, Animals build bridge.>
B0299.8.0.1\$, Animals as builders.>
B0299.8.0.1.1\$, Fish build (dig out) dwellings. Type: 470F\$.
Ref.: *MITON*.>
B0299.9, Animals cultivate crops. Type: 9B, 9D\$, 1136A*, 1030.
Link: |B0277\$, Possessions of animals (birds, etc.): an animal's own property (field, crop, home, treasure, etc.). |B0294, Animals in business relations.
Ref.: *DOTTI* 3 4 56 698; Shamy (el-) *Egypt* 192-96 no. 49, 201-3 no. 51.>
B0299.9.1\$, Animals raise (shepherd) own herd. Type: 37A\$, cf. 327L\$.
Link: |G0082.2\$, Cannibals raise (shepherd) own herd of humans.
Ref.: Basset *Nouveaux* 24-25 no. 72; *DOTTI* 10 171; Frobenius *Kabylen: Atlantis* III 37-42 no. 15.>
B0299.9.2\$, Self-herding animals.
Link: |B0256, Animal as servant of saint. |D1601.25.3\$, Self-cooking animal.>
B0299.9.2.1\$, Self-herding sheep.
Ref.: *MITON*.>

B0300-B599, FRIENDLY ANIMALS.>
B0300-B349, Helpful animals--general.>
B0300, Helpful animal.>
B0301, Faithful animal.>
B0301.0.1\$, Faithful dog. Type: 101, 201E*, 449.
Link: |B0421, Helpful dog. |Q0151.4, Faithful old dog threatened with death proves his worth and is spared.
Ref.: *Jâhîz* II 122-23 128-29; *Damîrî* II 280 281; Basset *Mille* II 215 no. 6, 221 no. 9, 353 no. 91; *DOTTI* 73 76 218/{lit.}>

B0301.0.2\$, Faithful horse.

Link: |B0401, Helpful horse.>

B0301.0.3\$, Faithful ass.

Link: |B0402, Helpful ass.

Ref.: Basset *Mille* III 225 no. 131.>

B0301.1, Faithful animal at master's grave dies of hunger. Type: 75*.

Link: |S0481.2\$, Animal cruelly deprived of food (starved).

Ref.: Basset *Mille* III 225 no. 131.>

B0301.3, Faithful animal plans suicide when it thinks master dead.

Link: |S0110.0.2\$, Suicide intended (attempted).>

B0301.4, Faithful horse follows master to grave.>

B0301.9\$, Faithful ass follows master to grave.

Link: |B0773.2.1\$, Ass pines away with grief upon his master's grave.

Ref.: Damîrî II 251; Basset *Mille* III 225 no. 131.>

B0302\$, Animal (bird) spies for man (master, mistress): conveys useful information. Type: 511A, 545, 1422.

Link: |B0570, **Animals serve men**.

Ref.: *DOTTI* 265 297 455 530 608 799/{Egy}; *MITON*.>

B0303\$, Animal spies for supernatural being (demon).

Link: |G0225.3, Cat as servant of witch.

Ref.: Damîrî I 195: Shamy (el-) "Arab Mythology" no. 87.>

B0303.1\$, al-Jassâsah: sea animal (island animal) that will spy for the Antichrist.

Link: |A0064\$, Spying satan(s): devil attempt(s) to learn heavenly secrets by eavesdropping on sky-worlds. |A1070.2\$, Speaking-monster ('*dâbbat al-'ard*') as sign at end of world. |B0302\$, Animal (bird) spies for man (master, mistress): conveys useful information.

Ref.: Qazwînî I 211; Damîrî I 195: Shamy (el-) "Arab Mythology" no. 87.>

B0304\$, Taming of wild animal.>

B0304.1\$, Wild animal tamed (appeased, domesticated) with food. Type: 165C\$, 909\$.

Link: |B0325.1, Animal bribed with food. |B0391, Animal grateful for food. |H1155, Task: taming wild animals. |K0712\$, Prey lured into predator's power by flattery or promise of reward.>

B0304.2\$, Wild animal tamed with force (punishment).

Link: |J0071\$, Monkey taught (learns) to perform tricks through making him watch slow-learning animal (goat) being punished (killed).

Ref.: *Zîr* 42/(lion).>

B0307\$, Cooperation among animals. Animals join their activities so as to build, plant, help, hunt (hunting pack), or the like. Type: 210A\$, 223, 130. 560, 1074, cf. 51, 86\$.

Ref.: Qazwînî II 214-15/(ichneumon and wife/mate).>

B0310, Acquisition of helpful animal.

Ref.: Hurreiz 75 (132) no. 2.>

B0311, Congenital helpful animal. Born at same time as master and (usually) by same magic means. Type: 300, 303.

Link: |P0311.4, Friends born at the same moment. |T0587.5.2\$, Quasi twin brothers: born at the same time to same father from different mothers.

Ref.: *DOTTI* 97 107 162 270 272 285 293 637/{Mrc}.>

B0312.3, Helpful animal bequeathed to hero.

Link: |N0411.1.1, Cat as sole inheritance.>

B0312.4, Helpful animal purchased. Type: 565A\$.

Ref.: *DOTTI* 324; *MITON*.>

B0312.6\$, Helpful animal (bird) as sole inheritance. Type: cf. 1650.

Link: |N0411.1.1, Cat as sole inheritance.>

B0312.6.1\$, Hen (chicken) as sole inheritance. Type: 898.

Link: |L0215.1\$, Unpromising object (item) in inheritance division proves best. |P0761.1\$, Division of inheritance causes conflict.

Ref.: *DOTTI* 554; *TAWT* 426 no. 14.>

B0313, Helpful animal an enchanted person.

Ref.: *DOTTI* 218 254 257 265; *TAWT* 446.>

B0313.1, Helpful animal reincarnation of parent. The dead mother appears to the heroine in the form of an animal. Type: 511A.

Ref.: *DOTTI* 265 334 358 360 483/{Tns}; *TAWT* 286 no. 36 444.>

B0313.3\$, Helpful cow out of mother's grave. Type: 511A.

Ref.: *DOTTI* 265; *TAWT* 444 no. 36.>

B0313.5\$, Helpful animal(s) bewitched relative of sorcerer (sorceress).

Link: |B0772, Shipwrecked man repulsed by animals. As he floats to shore animals push him back into water. |N0349.6\$, Animal's actions misunderstood--helpful animal condemned.>

B0313.5.1\$, Helpful animal(s) bewitched former paramour(s) of sorceress.

Link: |B0772, Shipwrecked man repulsed by animals. As he floats to shore animals push him back into water. |N0349.6\$, Animal's actions misunderstood--helpful animal condemned.

Ref.: *MITON*.>

B0313.5.2\$, Helpful horse (mare) bewitched sibling of sorceress.

Link: |N0703\$, Animal encountered proves to be an enchanted (bewitched, transformed) person.>

B0314, Helpful animal brothers-in-law. Type: 513, 537, 552, 552A.

Link: |P0263.4.1\$_ (formerly, P263.4\$), Supernatural (eccentric) brother-in-law helps wife's brother.

Ref.: *DOTTI* 153 269 297 309 310 311 316 334 357 359 803/{Sdi, Sdn}; Juhaymân (al-) II 11-34.>

B0314.3\$, Helpful animal sons-in-law. Type: cf. 433A, 552.

Link: |F0302.7\$, Supernatural foster-sibling and relations of human sibling. |P0265.3\$, Helpful son(s)-in-law.

Ref.: *DOTTI* 214 309 310/{Mrc}; Légey 240-41 no. 66.>

B0320, Reward of helpful animal.>

B0322.1, Hero feeds own flesh to helpful animal. Type: 301.

Ref.: Chauvin VI 3 no. 181 n. 3; *DOTTI* 100; Juhaymân (al-) I 267-75 no. 18.>

B0325.1, Animal bribed with food. Type: 531, 551.

Link: |B0304.1\$, Wild animal tamed (appeased, domesticated) with food. |K0318.1\$, Watchdog bribed with food (meat, bone).

Ref.: Chauvin VI 6 no. 182; *DOTTI* 292 305; *MITON*.>

B0326\$, Animal paid for service(s). Type: 313H*.

Link: |P0771.3.1\$, Food for a service (e.g., ear of corn for a shave, an egg for knife sharpening, and the like).

Ref.: *DOTTI* 132.>

B0326.1\$, Predator paid for service with a prey. Type: 58A\$, 313H*.

Link: |P0771.3.1\$, Food for a service (e.g., ear of corn for a shave, an egg for knife sharpening, and the like).

Ref.: *DOTTI* 23 132.>

B0330, Death of helpful animal.>

B0331, Helpful animal killed through misunderstanding. Type: 178A, 178C\$.

Link: |B0192, Magic animal killed.

Ref.: *DOTTI* 73.>

B0331.1, Faithful falcon killed through misunderstanding. Tries to warn king against drinking water poisoned by snake. Type: 178C\$, 916:II(c).

Link: |B0521.1.2, Animal warns man against drinking.

Ref.: Chauvin II 122 no. 115 V 289 no. 173; *DOTTI* 73 74 287 334 359 533 582 583 658/{Irq, lit., Syr}; *MITON*; Ritter I.2 82-123 no. 62; ^cAbd-al-Bârî ^cA. al-Najm *Turâth* I:12 87-94.>

B0331.1.1, Faithful horse killed through misunderstanding.

Ref.: *DOTTI* 73 582/{Tns}; Houri-Pasotti 68-69 no. 23.>

B0331.2, Llewellyn and his dog. Dog has saved child from serpent. Father sees bloody mouth, thinks the dog has eaten the child, and kills the dog. Type: 178A.

Ref.: *DOTTI* 73/{lit.}>

B0331.2.1, Woman slays faithful mongoose which has saved her child. Type: 178A.

Ref.: *DOTTI* 73.>

B0331.3.1\$, Truth-speaking parrot hastily killed. Type: 1422.

Ref.: *DOTTI* 799/{lit.}; *MITON*.>

B0332, Too watchful dog killed. Type: 327K\$.

Link: |B0335.3.1\$, Enemy (ogre) persuades children to kill helpful animal (dog).

Ref.: *DOTTI* 170.>

B0335, Helpful animal killed by hero's enemy.>

B0335.1, Man attempts to kill faithful serpent at wife's instigation. Loses everything. Type: 561A\$.

Ref.: *DOTTI* 319.>

B0335.2, Life of helpful animal demanded as cure for feigned sickness. Type: 314, 511A.

Link: |K2091.2\$, Illness feigned in order to gain pity (sympathy). |S0403\$, Demand that enchanted person in form of animal be killed.

Ref.: *DOTTI* 49 134 136 265 267/{Sdi, Ymn}; Shamy (el-) *Egypt* 245 no. 4; *TAWT* 440 no. 36 445 _446 no. 38.>

B0335.3, Unsuccessful attempt by enemy to kill helpful animal. Type: cf. 285D.

Link: |S0110.9.1.1\$, Attempt to kill (helpful) animal fails (victim-to-be escapes).

Ref.: *DOTTI* 94.>

B0335.3.1\$, Enemy (ogre) persuades children to kill helpful animal (dog). Type: 327, 327K\$.

Link: |B0332, Too watchful dog killed. |K0828, Bloodthirsty animal by trickery admitted to fold: kills peaceful animal. |K0979.1\$, Man deceived into destroying protective agent: becomes vulnerable.

Ref.: *DOTTI* 156 170.>

B0335.3.2\$, Predator (crocodile) tries in vain to get hero to kill his human (giant) helper.

Ref.: Maspero 192 no. 13.>

B0335.4, Wife demands magic parrot who has accused her. Type: 1422.>

B0335.4.1\$, Wife demands life of parrot who has accused her (as price for reconciliation). Type: 1422.

Ref.: *DOTTI* 799; *MITON*.>

B0336, Helpful animal killed (threatened) by ungrateful hero. Type: 545F\$.

Link: |B0567.2\$, Helpful animal rebukes ungrateful man (for ingratitude). |W0154.4.1\$, Wife is still grateful to helpful animal when it becomes sick, husband ungrateful: animal does not retaliate against husband.

Ref.: *DOTTI* 299.>

B0337\$, Faithful animal (bird) dies serving master. Type: 178C\$.

Link: |W0028, Self-sacrifice.

Ref.: *DOTTI* 73.>

B0337.1\$, Faithful dog dies defending master. Type: 201E*.

Link: |B0544.2\$, Horse (mare) carries captive master to safety. |R0215.4\$, Escape from enemy (captivity) on marvelous wind-swift horse.

Ref.: *DOTTI* 76 380 642/{lit.}>

B0337.1.1\$, Faithful dog kills master's faithless wife and her paramour. Type: cf. 449/1511.

Ref.: Ibshîhî 483-84.>

B0337.2\$, Faithful horse (mare) dies of exhaustion carrying master to safety.

Link: |B0544.2\$, Horse (mare) carries captive master to safety. |R0215.4\$, Escape from enemy (captivity) on marvelous wind-swift horse.>

B0340, Treatment of helpful animal--miscellaneous.>

B0341, Helpful animal's injunctions disobeyed. Disaster follows. Type: 531.

Ref.: *DOTTI* 292.>

B0350-B399, Grateful animals.>

B0350, Grateful animals. Type: 329, 480, 531, 554, 559, 560.

Link: |W0010.9.5\$, Kindness (mercy) to animals. |W0027, Gratitude.

Ref.: Burton S V 326; Chauvin II 107 no. 71; *DOTTI* 68 175 248 292 311 313 314/{lit.}; Juhaymân (al-) III 31-39.>

B0360, Animals grateful for rescue from peril of death. Type: 240A*, 531, 554, 559, 560.

Ref.: Chauvin II 109 no. 73; *DOTTI* 89 292 311 313 314 315/{Egy}; Hurreiz 117 no. 48.>

B0361, Animals grateful for rescue from pit. Type: 160.

Ref.: Chauvin II 106 no. 71; *DOTTI* 68; Hurreiz 117 no. 48.>

B0362, Animal grateful for rescue from drowning. Type: 240A*.

Ref.: *DOTTI* 89.>

B0363, Animal grateful for rescue from net. Type: 75.

Link: |N0887.6.1\$, Mouse helps lion.

Ref.: *DOTTI* 33.>

B0364, Animal grateful for other rescues.>

B0364.4, Bird grateful for being saved from attacking serpent.

Link: |B0365.0.2\$, Roc (eagle) grateful for rescue of its young.

Ref.: *DOTTI* 271/{Irq}.>

B0365, Animal grateful for rescue of its young. Type: 561.

Ref.: Damîrî I 228/cf.; *DOTTI* 74 92 99 316/{Lbn, Syr}; Khawam 120-32; Ritter I.3 610-73 no. 115.>

B0365.0.1, Bird grateful for rescue of its young. Type: 178D\$, 507C.

Ref.: *DOTTI* 74 221 246 256 358/{Irq}; Jâsir ^CA. S. al-Jabbûrî *Turâth* V:8 97-100; Ritter I.3 661 no. 114.>

B0365.0.2\$, Roc (eagle) grateful for rescue of its young. Type: 472\$, 726**.

Ref.: *DOTTI* 98 102 245 306 312 709/{Irq, Plst}; Ghatrân ^CAbd-Allâh Muḥammad *Turâth* X:8 189-94.>

B0365.1, Animal grateful for rescue of its mate. Type: 507C.

Ref.: *DOTTI* 256.>

B0367\$, Animal grateful for having been given refuge from pursuer. Type: 779J1\$, 7779J2\$, cf. 155, 560.

Link: |B0251.4.1.1, Wild beast seeks protection of saint [(prophet)] against hunters. |C0841.0.3, Tabu: killing animal which takes refuge with one. |F0337.3\$, Fairy (in viper form) saved from pursuer (unwanted suitor): grateful. |P0322.7\$, Animal given refuge (*'ijârah*) from pursuer. |V0443.3\$, Compassion toward animals recommended.

Ref.: *DOTTI* 60 314 315 324 438/{Egy}; Shamy (el-) "Eg. Balladry": "Camel and Gazelle" no. 50.>

B0370, Animals grateful to captor for release.>

B0371.1, Lion spares mouse: mouse grateful. Type: 75, 157A.

Ref.: *DOTTI* 33 65.>

B0375.1, Fish returned to water: grateful. Type: 505A\$, 510, 653A.

Link: |F0401.3.15.1\$, Jinni (afrit) in form of fish.

Ref.: Basset *Mille* III 330 no. 199; *DOTTI* 192 254 255 257 258 261 288 312 334 357 358 359 709 957/{Egy, Irq, Jrd, lit., Mrc, Plst}; Elder 28-29 no. III-13; Shamy (el-) *Egypt* 246 no. 5; *TAWT* 443 no. 34-1.>

B0375.11\$, Grateful wolf.

Ref.: *DOTTI* 98 102 225 306/{Irq, Qtr}; Duwayk (al-) II 183-84.>

B0375.3, Bird released: grateful.

Ref.: Chauvin II 117 no. 97.>

B0380, Animals grateful for relief from pain.

Link: |W0010.9.5.1.5\$, Wounded (sick) animal nursed (treated).

Ref.: Rhodokanakis *Zfâr*: *SAE* VIII 36 no. 9.>

B0381, Thorn removed from lion's paw (Androcles and the lion). Type: 156, 156A.

Ref.: *DOTTI* 62 63.>

B0382, Animal grateful for removal of bone lodged in its throat. Type: 76.

Ref.: *DOTTI* 33.>

B0390, Animals grateful for other kind acts.>

B0391, Animal grateful for food. Type: 545, 545H\$.

Link: |B0304.1\$, Wild animal tamed (appeased, domesticated) with food. |S0481.2\$, Animal cruelly deprived of food (starved).

Ref.: *DOTTI* 191 260 265 297 300/{Mrc}; *TAWT* 419 no. 7.>

B0391.1.5\$, Wolf grateful for food.

Ref.: Juhaymân (al-) III 31-39/cf.>

B0392.1, Animals grateful for being given appropriate food. Type: 480.

Ref.: *DOTTI* 42 43 153 248/{Syr}; Prym-Socin 226-32 no. 58; *TAWT* 440 no. 32.>

B0397\$, Animals grateful for being helped do their own work.

Ref.: *DOTTI* 69 315 334 572 690 891/{Egy}; CFMC: Sawâm)ah 71-1 12-1-no. 1.>

B0400-B499, Kinds of helpful animals.>

B0400-B449, Helpful beasts.>

B0400, Helpful domestic beasts.>

B0401, Helpful horse. Type: 314, 502, 531, 532.

Link: |B0301.0.2\$, Faithful horse.

Ref.: Belamri *douleur* 87-99; *DOTTI* 118 134 292 293 484/{Alg}; Hurreiz 80 (135) no. 7; Shamy (el-) *Egypt* 29-23 no. 4.>

B0402, Helpful ass.

Link: |B0301.0.3\$, Faithful ass.>

B0403, Helpful mule.

Ref.: *DOTTI* 272/{Alg}; Savignac 127-30 no. 16.>

B0405, Helpful camel.>

B0411, Helpful cow. Type: 318, 327K\$, 511A.

Link: |B0411.4, Helpful buffalo.

Ref.: Maspero 4-5 no. 1; Mâjid K. ^CAlî *Turâth* IX:2 143-46; *DOTTI* 49 146 167 170 171 265 267/{Irq, Sdi}; Hurreiz 117 no. 46; *TAWT* 440 444 no. 36/{Egy}>

B0411.1, Helpful bull.>

B0411.3, Helpful calf.>

B0411.4, Helpful buffalo. Type: 511A.

Link: |B0411, Helpful cow.

Ref.: *DOTTI* 251 265 267/{Egy}>

B0412, Helpful sheep. Type: 511A.

Ref.: *DOTTI* 265.>

B0412.1\$, Helpful ram. Type: 511A.

Ref.: *DOTTI* 265 267/{Qtr}>

B0413, Helpful goat.

Link: |B0184.5, Magic goat.

Ref.: *DOTTI* 267/{Ymn}; Noy *Jefet* 83-84 no. 25; *TAWT* 445.>

B0414, Helpful hog [(pig)].>

B0414.1, Helpful boar.>

B0421, Helpful dog. Type: 201D*, 201E*, 327K\$, 449, 545H\$, 560.

Link: |B0301.0.1\$, Faithful dog. |H0248.6.1\$, Dog detects the dead (the living).

Ref.: Maspero 191-94 no. 13; Jâhiz II 122-23; Bashmî *Hikâyât* 117-22; *DOTTI* 76 141 155 170 171 218 269 299 300 301 314 318/{Irq, Kwt, lit., Qtr, Ymn}; Duwayk (al-) I 146 II 123-24; Hurreiz 85 (139) no. 9; Shahâb 79-85; Sûfi (al-) 89-82; *TAWT* 419 no. 7; AUC: 14 no. 6/{Kuwait}>

B0422, Helpful cat. Type: 545, 545B, 560, 1651.

Ref.: Burton III 149 n./("Sinnaur"); *DOTTI* 140 149 250 278 279 297 298 299 301 314 350 455 530 608 629 896/{Egy, Egy, Irq, Jrd, Omm}; Ritter I.2, 520-57 no. 75; Stevens 246-52 no. 43; *TAWT* 420 435.>

B0422.1\$, Cat as snake killer.

Link: |B0433.3.1\$, Domesticated ichneumon ('nimce'--in Egypt) as snake killer.

Ref.: Ions 126; Burton III 149 n. 1; *RAFE* 114-15.>

B0430, Helpful wild beasts.>

B0431, Helpful wild beasts--felidae.>

B0431.1, Helpful leopard.

Link: |P0013.9.3.5.2\$, Leopard as royal animal.>

B0431.2, Helpful lion. Type: 156, 590.

Link: |B0549.1, Girl saved by lion from ravishment.

Ref.: *DOTTI* 62 160 336 490/{Sdn}; *MITON*; ^CA.)A. Ibrâhîm "Rubâtâb" [no. 3].>

B0433.3, Helpful ichneumon.>

B0433.3.1\$, Domesticated ichneumon ('nimce'--in Egypt) as snake killer.

Link: |B0422.1\$, Cat as snake killer.

Ref.: Jâhiz IV 120-21; Damîrî II 365; Ibshîhî 463; Burton III 147 n. 1; *RAFE* 114 n. 387; Shamy (el-) *Egypt* 39 no. 6.>

B0433.4, Helpful mongoose.

Link: |B0331.2.1, Woman slays faithful mongoose which has saved her child.

Ref.: Chauvin II 100 no. 59; *DOTTI* 73/{lit.}; Shamy (el-) *Egypt* 39, 45.>

B0434\$, Helpful animal cast away (abandoned) when it becomes aged (sick). Type: 130, 201E*, cf. 560.

Link: |B0842, Faithful old dog to be killed [(cast off)]. |W0154.4, Hunter beats dog which has grown old in his service.

Ref.: *DOTTI* 53 76 314 439/{Egy, Qtr}; AGSFC: QTR 87-3 672-x-no. 5; AUC: 31A no. 24.>

B0435.1, Helpful fox. Type: 155, 545, 545F\$.

Ref.: *DOTTI* 60 124 126 159 267 297 299 301 706/{Ymn, Ymn}; Hurreiz 117 no. 48; Noy *Jefet* 84-86 no. 26; *TAWT* 419.>

B0435.2, Helpful jackal.

Ref.: Basset *Mille* III 468 no. 284; Belamri *douleur* 87-99; *DOTTI* 118 299 484/{Alg}; *TAWT* 420.>

B0435.3, Helpful wolf.

Ref.: *DOTTI* 209 104 303/{Mrc}; Juhaymân (al-) III 31-39/cf.>

B0437.2, Helpful mouse. Type: 75, 560.

Link: |G0225.7.3\$, Rat (mouse) as witch's familiar (assistant). |N0887.6.1\$, Mouse helps lion.

Ref.: Maspero 171 no. 9/cf.; Basset *Mille* III 535 no. 325; *DOTTI* 33 310 314/{Mrc}>

B0437.4, Helpful rabbit (hare). Type: 312F\$.

Ref.: *DOTTI* 127.>

B0441, Helpful wild beast--primata.>

B0441.1, Helpful monkey. Type: 545F\$, 565A\$.

Link: |B0544.1.1\$, Monkey releases imprisoned master.

Ref.: Qazwînî II 241; *DOTTI* 224 297 299 324 325 492/{Kwt, lit., Sdn}; Hurreiz 116 no. 44; Kamâl 398-403; *MITON*; Shahi-Moore 71 no. 7; *TAWT* 420 447; Wehr 296 no. 11.>

B0441.1.1, Helpful ape. Type: cf. 565A\$.

Ref.: *DOTTI* 324; *MITON*; Rochemonteix 48ff. no. 4, 55ff. no. 5.>

B0443, Helpful wild beast--ungulata. Type: 312F\$.

Ref.: *DOTTI* 127.>

B0443.1, Helpful deer (stag, doe). Type: 312F\$.

Ref.: *DOTTI* 127/{Sdn}>

B0443.3, Helpful elephant.

Link: |B0251.6.1.1\$, Elephant refuses to take part in attacking holy shrine.

Ref.: *DOTTI* 436/{Egy}>

B0443.4, Helpful gazelle.

Ref.: *DOTTI* 194 378/{Mrc}; *TAWT* 417.>

B0449.1, Helpful hedgehog. Type: 155.

Ref.: *DOTTI* 60 62/{Alg}; Laoust *Maroc* 39-40 no. 34[.1]; Lévi-Provençal, *l'Ouargha*, 142-43.>

B0450, Helpful birds. Type: 248A, 781.

Ref.: Basset *Mille* III 295 no. 177 (crow); Chauvin II 109 no. 73 V 242 no. 142; *DOTTI* 128 143/{Mrc}; Rhodokanakis *Zfâr*: *SAE* VIII 36 no. 9.>

B0450.1\$, Bird guides person to town.

Link: |B0151, Animal determines road to be taken. |B0562.1.3, Birds show man treasure. Doves saved by monk from death show him where to dig for treasure.

Ref.: *MITON*.>

B0451, Helpful birds--passeriformes. Type: 510.

Ref.: *DOTTI* 257.>

B0451.1, Helpful lark. Type: 707.

Ref.: *DOTTI* 385.>

B0451.2, Helpful nightingale.

Ref.: Chauvin II 117 no. 97.>

B0451.4, Helpful crow. Type: 510, cf. 480.

Ref.: Basset *Mille* III 295 no. 177; *DOTTI* 33 85 88 190 192 257 271 272 298 325 436 488/{Alg, Kwt, lit., Mrc}; *TAWT* 444; HE-S: Saudia Fall-90; Ja^Cfar (al-) no. 7.>

B0451.5, Helpful raven. Type: 480.

Ref.: *DOTTI* 132 248 272 298 325 383 395/{Alg, Mrc}; Hurreiz 117 no. 48; *TAWT* 453.>

B0451.7, Helpful sparrow. Type: 510.

Ref.: *DOTTI* 257.>

B0451.8\$, Partridge as helper. Type: 510.

Ref.: *DOTTI* 257 259/{Sdi}>

B0451.8.1\$, Sand grouse (*qatâh*) as helper. Type: 510.

Link: |H0887.2.6\$, Riddle: what does a sand-grouse (*qatâh*) say?.

Ref.: Juhaymân (al-) I 31-55 no. 2.>

B0455, Helpful birds--falconiformes. Type: 510.

Ref.: *DOTTI* 257.>

B0455.1, Helpful vulture. Type: 705A\$.

Ref.: *DOTTI* 375.>

B0455.2, Helpful falcon. Type: 178C\$, 705A\$.

Link: |B0331.1, Faithful falcon killed through misunderstanding. Tries to warn king against drinking water poisoned by snake.

|B0455.4, elpful hawk. |P0806.7.1\$, Hunting with help of animals or birds (dogs, leopards, falcons, etc.).

Ref.: *DOTTI* 73 375; *MITON*.>

B0455.3, Helpful eagle. Type: 301.

Ref.: *DOTTI* 101 175 285/{Alg}.>

B0455.4, Helpful hawk.

Link: |B0455.2, Helpful falcon.>

B0455.5, Helpful kite (bird, [vulture]). Type: 705A\$.

Link: |A0132.6.2.2\$, Goddess in form of vulture (kite, she-eagle, etc.). (Nekhbet). |B0017.9.1.1.2\$, Kite usurps homes of other birds. |B0535.0.5.2\$, Abandoned infant girl raised by she-kite in nest.

Ref.: *DOTTI* 158 268 375 427 428/{Egy}; *MITON*.>

B0455.6\$, Helpful roc. Type: 449, 1511.

Ref.: *DOTTI* 218 817.>

B0457, Helpful birds--charidriiformes. Type: 510.

Ref.: *DOTTI* 257.>

B0457.1, Helpful dove. Type: 510.

Ref.: *DOTTI* 257.>

B0457.2, Helpful pigeon. Type: 510.

Ref.: *DOTTI* 257.>

B0461, Helpful birds--coraciiformes. Type: 480, 510.

Ref.: *DOTTI* 248 257.>

B0457.3\$, Helpful hoopoe.

Link: |N0619.2.1.4\$, Spot of sunlight showing through an umbrella (shield) formed by birds betray's absence of one (hoopoe).

Ref.: Tha^Clabî 136-37: Shamy (el-) "Arab Mythology" no. 76.>

B0463, Helpful birds--ciconiiformes. Type: 480, 510.

Ref.: *DOTTI* 248 257.>

B0463.1, Helpful sea-bird. Type: 554*.

Link: |R0138, Rescue from shipwreck.

Ref.: *DOTTI* 424.>

B0470, Helpful fish. Type: 505A\$, 510.

Link: |B0080.0.1\$, Fish-man (merman, mermaid) as helper.

Ref.: Burton S V 326; *DOTTI* 194 254 257 296 334 358 359 366 389 630/{Irq, Sdn}; Kamâl 124-6; ^CA. Khidr I 103-8; K. Sa^Cd-al-Dîn Clrâqiyyah 41-43; Shahi-Moore 61 no. 1.>

B0470.1, Small fish as helper. Type: 510.

Ref.: *DOTTI* 257; *TAWT* 442 no. 34-1/{Qatar}.>

B0473, Helpful dolphin.

Ref.: Chauvin V 4 no. 2; *MITON*.>

B0473.1\$, Dolphin saves drowning person.

Ref.: *MITON*; Jâhiz VII 130.>

B0480, Helpful insects.>

B0481.1, Helpful ant. Type: 513.

Link: |H1091.1, Task: sorting grains: performed by helpful ants.

Ref.: *DOTTI* 269.>

B0481.6\$, Helpful mite (*sûsah*).

Link: |A2223.9\$, Mite helps holy man perforate gem: may eat wood.

Ref.: Damîrî I 321: Shamy (el-) "Arab Mythology" no. 103.>

B0483.1, Helpful fly.

Ref.: *DOTTI* 182 197 297 484/{Mrc}.>

B0483.1.1\$, Fly gives advice (reports news). Type: cf. 313E*.

Ref.: *DOTTI* 130 132 182 197 297 484/{Alg}.>

B0483.2, Helpful flea.

Ref.: Chauvin II 197 no. 29.>

B0486.1, Helpful locusts.

Ref.: Tha^Clabî 109; Burton S VI 9; Lane 417.>

B0486.1.1\$, Swarm of locusts protects exposed newborn infant.

Link: |N0100.1.3.2\$, Orphaned infant left in the wilderness survives and becomes successful (by intervention of Providence).

Ref.: Lane 417; *TAWT* 395 n. 616.>

B0486.3\$, Helpful beetle (scarab).

Ref.: *DOTTI* 169/{Sdn}; Kronenberg *Nubische* 109-11 no. 24.>

B0490, Other helpful animals.>

B0491, Helpful reptiles.>

B0491.1, Helpful serpent ([snake]). Type: 160, 612, 670, 672, 673.

Ref.: Budge/*Romances* 91-92 no. A-4; Maspero 103 no. 5; Basset *Mille* II 310 no. 63, 318 no. 69; Chauvin II 106 no. 71 VII 25 no. 373F n. 5; *DOTTI* 68 192 343 365 772/{Egy, lit.}; Hurreiz 116 no. 44; *TAWT* 444.>

B0491.1.1\$, Helpful viper.>

B0491.2, Helpful lizard.

Ref.: *DOTTI* 334 358 360 483/{Tns}.>

B0491.3, Helpful crocodile.>

B0500-B599, Services of helpful animals.>

B0500, Magic power from animal.>

B0510, Healing by animal.>

B0511, Animal as healer.>

B0511.1, Snake as healer. Type: 706.

Ref.: Chauvin VII 25 no. 373F n. 5; *DOTTI* 379.>

B0512, Medicine shown by animal. Type: 160, 303, 315, 590, 612.

Ref.: Chauvin II 106 no. 71; *DOTTI* 68 107 138 336 343/{lit.}>

B0512.1\$, Animal treats self with natural medicine.

Link: |F0950, **Marvelous cures.**

Ref.: Jâhiz VII 33.>

B0513, Remedy learned from overhearing animal meeting. Type: 613.

Link: |B0517\$, Overheard conversation of birds (turtledoves, pigeons) reveals that some of their own organs are the only medicine to cure hero: they are caught and killed for the cure. |N0452, Secret remedy overheard in conversation of animals (witches).

Ref.: *DOTTI* 344 347/{Alg}.>

B0515, Resuscitation by animals. Type: 300, 315A, 665.

Ref.: *DOTTI* 97 128 140 142 143 149 278 279/{Mrc, Omn}; *TAWT* 435.>

B0517\$, Overheard conversation of birds (turtledoves, pigeons) reveals that some of their own organs are the only medicine to cure hero: they are caught and killed for the cure. Type: 432.

Link: |B0235, Secrets discussed in animal meeting. |B0513, Remedy learned from overhearing animal meeting. |H0013.1.5\$, Recognition by overheard conversation with bird(s). |N0452, Secret remedy overheard in conversation of animals (witches).

Ref.: *DOTTI* 192 211/{Tns}; *TAWT* 442 no. 33/{Egy}.>

B0520, Animals save person's life. Type: 160, 315.

Ref.: *DOTTI* 5 68 128 172/{Mrc}; Laoust *Chenoua* 171-73 no. 12.>

B0521, Animal warns of mortal danger. Type: 150A\$, 314, 318, 511A.

Link: |B0130.1.1\$, Animal (bird) warns that incest is about to be committed.

Ref.: Maspero 4-5 no. 1; *DOTTI* 58 134 266.>

B0521.1, Animal warns against poison. Type: 314.

Ref.: Damîrî II 280; *DOTTI* 134 136/{Ymn}; Shamy (el-) *Egypt* 245 no. 4.>

B0521.1.2, Animal warns man against drinking. Type: cf. 178C\$.

Link: |B0331.1, Faithful falcon killed through misunderstanding. Tries to warn king against drinking water poisoned by snake.

Ref.: *DOTTI* 73.>

B0521.1.3\$, Bird prevents man from drinking poisoned water. Type: 178C\$.

Ref.: Damîrî II 63; *DOTTI* 73 74/{lit.}>

B0521.1.4\$, Dog prevents master from eating poisoned food (drinking poisoned water). Type: 201E*, cf. 178.

Link: |B0143.3, Dog as animal of warning.

Ref.: Damîrî II 280; *DOTTI* 72 76.>

B0521.3, Animal warns against attack. Type: 318.>

B0521.3.3, Flea's bite alarms king [to robbers' plan]. Type: 276**, 282C*.

Ref.: Chauvin II 197 no. 29; *DOTTI* 91 92.>

B0521.3.4, Dog warns of pursuit.>

B0521.3.4.1\$, Blood of slain faithful dog warns children of danger. Type: 327K\$.

Ref.: *DOTTI* 170; Galley *Badr* 207-25 no. 6.>

B0521.3.6\$, Cow warns against attack (murder). Type: 318.

Link: |N0659.6.1\$, Would-be killer's plan accidentally foiled (interrupted).

Ref.: Maspero 4-5 no. 1; *DOTTI* 146.>

B0522.1, Serpent shows condemned man how to save prince's life. Type: 160.

Ref.: Chauvin II 106 no. 71; *DOTTI* 68.>

B0523, Animal saves man from pursuers.

Link: |F0337.3\$, Fairy (in viper form) saved from pursuer (unwanted suitor): grateful. |V0217\$, Miracles during sacred flight(s).>

B0523.1, Spider-web over hole saves fugitive. Type: 967.

Ref.: Qazwîni II 335-36; *DOTTI* 440 671/{Egy}; *RAFE* 283 n. 773; AUC: 31A no. 23.>

B0523.1.1\$, Bird-nest--(usually dove's)--at entrance of cave saves fugitive. Type: 967.

Link: |F0989.14.1\$, Bird (dove, pigeon) lays egg on narrow wedge.

Ref.: *DOTTI* 671; *RAFE* 283 n. 773.>

B0524, Animal overcomes man's adversary. Type: 449, cf. 315A.

Ref.: *DOTTI* 142 218; Shamy (el-) "Sailor" 62 no. 5.>

B0524.1.2, Dogs rescue fleeing master from tree refuge. Type: 315A.

Link: |B0524.1.13\$, Wild beasts (lions, tigers, etc.) rescue fleeing master from tree refuge.

Ref.: *DOTTI* 142; Hasan (al-) 229-30 no. 42.>

B0524.1.2.1, Dogs break bonds and kill master's attacker. Type: 327.

Ref.: *DOTTI* 125 142 156 835/{Alg}.>

B0524.1.4.1, Dog defends master's child against animal assailant. Type: cf. 201E*.

Ref.: *DOTTI* 76.>

B0524.1.13\$, Wild beasts (lions, tigers, etc.) rescue fleeing master from tree refuge. Type: 315A.

Link: |B0524.1.2, Dogs rescue fleeing master from tree refuge.

Ref.: *DOTTI* 88 99 141 142 165 172 179 287 338 347/{Egy, Jrd, Mrc}; Gh. al-Hasan "Al-'Urdunî" 229-30 no. 42; Laoust *Maroc* 191-92 no. 108; Muhawi-Kanaana no. 8; CFMC: Siwa 71-10 5-2-no. 2; CFMC: ^cUKH-I no. 63, N-Nubia 69-10A 1-1-no. 10.>

B0524.1.13.1\$, Pet lion (tiger, leopard, etc.) kills master's (mistress') attacker. Type: 315A, cf. 101, 201E*.

Ref.: *DOTTI* 76 141 142 158 165 296 515 542/{Alg, Sdn}.>

B0529, . Animal saves person's life--miscellaneous.>

B0529.1, Animals (sow, bitch, mare) hide boy in their belly to protect him.

Link: |T0604.1\$, Mother protects infant (child). |T0604.1.3.1\$, Mother swallows her young so as to keep them safe in her belly (mouth).>

B0530, Animals nourish men.>

B0531, Animals [(birds)] provide food for men.

Ref.: Basset *Mille* III 295 no. 177.>

B0534\$, Parenting among animals. Type: cf. 926L\$.

Link: |A1574.1\$, God gives children choices: they choose to 'rule' over their parents. |J0133.8\$, Lessons of parenting learned from animals. |P0230, **Parents and children**.

Ref.: *DOTTI* 617.>

B0534.1\$, Motherhood among animals. Type: 123, 178D\$, 285A*, 2012C, cf. 926L\$.

Link: |B0751.2.1\$, Cat protects own young (kittens) by devouring them--out of love. |F0989.8.1\$, Cow (mare, etc.) made to cross river by placing her calf ahead of her. |H0495.5\$, Judging by testing degree of dependence: young will seek its mother for food (safety, etc.). |J0133, Animal gives wise example to man. |P0231.3.0.1\$, Motherhood. Mother's love for child: self-sacrifice, self-denial, self-abnegation, etc. |P0272, Foster mother. |T0604.1\$, Mother protects infant (child). |W0010.9.5.1.4\$, Captured bird returned to her chicks (brood). |Z0130.0.2\$, Motherhood personified.

Ref.: Jâhîz II 158 V 345; *DOTTI* 48 74 92 617; Shawqî 260-62 [no. 3] 281 [no. 15] 293 [no. 22].>

B0534.1.0.1\$, Bird (animal) mother joins her brood (young) in captivity--refuses liberty without them.

Link: |L0451.5\$, Lark (singing bird) prefers freedom to captivity in golden cage. |P0230.0.5\$, "A mother draws in, a father drives out". |U0310.0.1\$, Freedom (liberty) above all.

Ref.: Damîrî II 207.>

B0534.1.0.2\$, Pregnant animals fear (avoid) butting.

Ref.: Taymûr no. 1896.>

B0534.1.1\$, Gentle ways (care) of animal mother.>

B0534.1.1.1\$, Gradual weaning of animal's young.

Link: |T0604.7.1\$, Gradual weaning of child--(Like animals do).

Ref.: Jâhîz II 198-99.>

B0534.1.2\$, Cruel ways (care) of animal mother.

Link: |S0012, Cruel Mother.>

B0534.1.2.1\$, Crow (raven) mother evicts chicks from nest because they are ugly.

Link: |P0230.0.5\$, "A mother draws in, a father drives out". |S0012.2, Cruel mother kills child. |S0321, Destitute parents abandon children.

Ref.: Damîrî II 173.>

B0534.1.2.2\$, Mother drives away calf from her nipple if it suckles in excess.

Link: |J2501.2\$, Excesses (immoderation, intemperance) reprimanded.

Ref.: Ibshîhî 162.>

B0534.1.5\$, Definite term of parental care among animals (birds).

Link: |J1030.1\$, Maturity (growing up, independence, 'individuation') gained by leaving home. |W0027.2\$, Person (child) grateful for paternal care (instructions). |W0040\$, Self-reliance as trait of character.>

B0534.1.5.1\$, Animal (bird) cares for young only till able to be on their own. Type: 2012C.

Link: |Z0024.1.2, Bird advises man to treat his lazy children as she does her young: "In March I make my nest Y[,] in August I have nothing more to do with my young">

B0535, Animal nurse. Type: 511A, 705A\$.

Link: |S0301.1\$, Foundling (*laqûl*)--abandoned infant found by person (or animal). |X1207\$, Lie: predator cares for (nurses) prey.

Ref.: Bustânî (al-) 13-40; *DOTTI* 194 266 296 366 375 378 381 389 630/{Lbn, Mrc, Sdn}; *TAWT* 417 no. 5; Wehr 454 no. 18.>

B0535.0.1, Cow as nurse cares for children. Type: 511A.

Link: |A0132.9.2\$, Goddess in form of cow (Nut, Hathor). |T0605, Divine nurse.

Ref.: *DOTTI* 49 266 267/{Sdi}; *TAWT* 445.>

B0535.0.1.2\$, Wild cow (buffalo) as nurse for child.

Ref.: *DOTTI* 93 357/{Alg}>

B0535.0.3.1\$, Gazelle as nurse for child (helpless person). Type: 705A\$.

Ref.: *DOTTI* 127 194 375 378 657 821 846/{Egy, Mrc, Sdn}; Légey 34-37 no. 6; *TAWT* 417.>

B0535.0.4, Dog as nurse for child.

Ref.: Jâhîz II 155-56/a; Ibshîhî 423/(infant); Basset *Mille* II 489 no. 187; *DOTTI* 35.>

B0535.0.5, Abandoned prince grows up in eagle's nest. Type: 709A, 860A*.

Link: |K1399.1, Taming the wild prince. [Feral child captured and tamed by a servant girl].

Ref.: *DOTTI* 392 480.>

B0535.0.5.1\$, Abandoned infant girl raised by falcon in nest. Type: 705A\$, 709A, 860A*, 860C\$.

Ref.: *DOTTI* 375 392 480 482; *TAWT* 417 no. 5/{Sdn}>

B0535.0.5.2\$, Abandoned infant girl raised by she-kite in nest. Type: 705A\$.

Link: |B0455.5, Helpful kite (bird, [vulture]).

Ref.: *DOTTI* 375.>

B0535.0.7.1, Stork as nurse for child. Type: 705A\$, 709A, 860A*.

Ref.: *DOTTI* 375 392 480.>

B0535.0.7.3\$, Falcon (hawk) as nurse for child. Type: 705A\$, 709A, 860A*.

Link: |G0443.1.1\$, Ogre kills pregnant woman, spares fetus and adopts it.

Ref.: *DOTTI* 375 392 480; *TAWT* 417.>

B0535.0.15\$, Lioness as nurse for child.>

B0536, Helpful animal cares for wounded (sick) master.>

B0539\$, Healthy animal (cat), or bird (falcon, owl), cares for disabled (sick, old, blind) one. Type: 86\$, 1645B*.

Link: |J0133.9\$, Kindness learned from example of animal's (bird's) kind behavior: imitated. |J2418\$, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another.

Ref.: Damîrî II 252; Basset *Mille* II 297 no. 53; *DOTTI* 34 35 427 893 894/{lit., Qtr}; AGSFC: QTR 87-3 713-x-no. 2.>

B0540, Animal rescuer or retriever. Rescue[s] person or retrieve[s] lost object.>

B0541.1, Escape from sea on fish's back.

Ref.: Chauvin V 4 no. 2.>

B0542, Animal carries man through air to safety.>

B0542.1.1, Eagle carries man to safety. Type: 301, cf. 936A\$.

Ref.: *DOTTI* 101 638.>

B0542.1.1.1\$, Roc carries marooned man to safety. Type: 301, cf. 936A\$.

Ref.: *DOTTI* 101 638; *MITON*.>

B0542.2, Escape on flying horse. Type: 516E\$.

Link: |B0552.1.2\$, Man (Sindbad) fastens himself to giant bird (roc) and is carried by it. |F0889.3.1\$, Flying mechanical horse. (Controlled by *lawlab*/mechanical device). |R0215.3, Escape from execution on flying wooden horse.

Ref.: Chauvin V 227f. no. 130; *DOTTI* 280 285 402 709/{Plst}; *MITON*.>

B0544, Animal rescues captive.>

B0544.1, Animals help imprisoned master.>

B0544.1.1\$, Monkey releases imprisoned master. Type: 565A\$.

Link: |B0441.1, Helpful monkey.

Ref.: *DOTTI* 324; *MITON*.>

B0544.2\$, Horse (mare) carries captive master to safety.

Link: |B0301.0.2\$, Faithful horse. |B0337.2\$, Faithful horse (mare) dies of exhaustion carrying master to safety. |B0401, Helpful horse. |R0220, **Flights**.>

B0545, Animal rescues from trap (net). Type: 75, cf. 31*.

Link: |B0599.5\$, One animal (bird) helps another.

Ref.: *DOTTI* 8 33.>

B0548.1, Animals recover lost wishing ring. Type: 560.

Ref.: *DOTTI* 314.>

B0548.2.1, Fish recovers ring from sea. Type: 554, 736A.

Ref.: Chauvin V 17; *DOTTI* 311 403.>

B0549.1, Girl saved by lion from ravishment.

Link: |B0431.2, Helpful lion.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 143/(ed-Disûqî's mother).>

B0549.3, Abandoned child rescued by dog. Type: 201E*.

Ref.: *DOTTI* 76/{Qtr}; AGSFC: QTR 87-3 672-x-no. 5.>

B0550, Animals carry men.>

B0551.2, Aquatic bird carries man across water.

Link: |B0599.5.2.1\$, Aquatic (or amphibious) animal ferries land animal across water.>

B0551.3, Crocodile carries man across river (ocean). Type: 58A\$, 313E*, 313H*.

Link: |A2541.5.1\$, Crocodile serves (helps) deity: becomes sacred. |R0245.1.1\$, Crocodile ferry. Fugitives are carried across the water on crocodile back.

Ref.: *DOTTI* 23 130 132.>

B0552, Man carried by bird. Type: 470D\$, 936A\$.

Link: |D2135, Magic air journey. |F0174.2\$, Hero (prayer-crier) carried off to otherworld by bird.

Ref.: Chauvin V 230 no. 130 VII 12; *DOTTI* 75 221 240 241 247 254 281 297 312 344 409 457 481 487 488 520 626 628 638 640/{Egy, lit., Mrc, Omn, Plst, Tns}; Légey 71-72 no. 15; *MITON*; Rhodokanakis *Zfâr*: *SAE* VIII 36 no. 9; Shamy (el-) "Sailor" 57 no. 4.C; CFMC: ^CUKH-I no. 43.>

B0552.1.1\$, Nimrod carried by four eagles lured by meat held in front of them.

Link: |K0649.10.1\$, Prisoner escapes by means of ant: thread tied to ant who pulls it up to cell in tower. Ant lured upward by food held in front of it. |L0421, Attempt to fly to heaven punished. Car supported by eagles.

Ref.: Tha^Clabî 57.>

B0552.1.2\$, Man (Sindbad) fastens himself to giant bird (roc) and is carried by it. Type: 936A\$.

Link: |B0542.2, Escape on flying horse. |K0500, **Escape from death or danger by deception**.

Ref.: *DOTTI* 105/{lit.}; *MITON*.>

B0556, Sea-beast allows voyager to land upon his back. Type: 936A\$.

Link: |J1761.1, Whale thought to be island.

Ref.: *DOTTI* 638.>

B0557, Unusual animal as riding-horse.

Link: |B0558, Unusual draft-animal. |G0241.1, Witch rides on unusual animal.

Ref.: Tha^Clabî 110/(locust); *DOTTI* 98 111 163 167 174 188 809/{Jrd, Plst, Sdn}; Laoust *Maroc* 191-92 no. 108; Stumme *Ṭerwalt* 180-82 no. 27; ^CA.)A. Ibrâhîm "Rubâtâb" [no. 17].>

B0557.5.1\$, Saint carried by lion (or some other ferocious man-eater).

Link: |A0136.1.4, Deity rides a lion. |B0256.14\$, Domesticated lion. |D2121.5, Magic journey: man carried by spirit or devil.

|X1004.1, Lie: man rides unusual riding animal (lion, deer, etc.).

Ref.: Damîrî II 15; Basset *Mille* III 455 no. 275; Elder 32 no. III-16; Nabhânî (al-) I 412 II 3 10; Shamy (el-) "el-Badawî and Bint-Birrî" 143-46.>

B0557.16\$, Man carried by dog (usually black).

Link: |G0241.1.3, Witch rides on dog.

Ref.: Tha^Clabî 32.>

B0557.17\$, Demon (afrit, evil jinni, devil, etc.) carried by ostrich (usually male).

Link: |F0234.1.15.5\$, Fairy in form of male ostrich (*zalîm*).

Ref.: Qazwînî II 186-87.>

B0558, Unusual draft-animal.

Link: |B0557, Unusual animal as riding-horse. |X1251.1\$, Lie: bird used as beast of burden (loaded with rocks, crops, or the like). |X1271.1\$, Lie: rooster (cock) used as beast of burden. |X1342.5\$, Lie: frog carries a ship. |X1284.1.1\$, Tick used as beast of burden.

Ref.: *DOTTI* 956/{Egy}>

B0558.2, Swans harnessed to chariot.

Ref.: Chauvin V 230 no. 130.>

B0560, Animals advise men.>

B0562.1, Animal shows man treasure.

Ref.: Chauvin II 109 no. 73, 117 no. 97; Ghûl (al-) 28-34.>

B0562.1.0.1, Helpful animal discovers jewel. Type: 565A\$.

Ref.: *DOTTI* 324; *MITON*.>

B0562.1.3, Birds show man treasure. Doves saved by monk from death show him where to dig for treasure.

Link: |B0450.1\$, Bird guides person to town. |N0534.1.1\$, Treasure discovered by following an animal.>

B0562.1.3.1\$, Bird (wild) leads man treasure.

Ref.: Damîrî II 63.>

B0563, Animals direct man on journey. "Type: 400".>

B0563.1.0.1\$, Lion shows lover road taken by beloved.

Ref.: *DOTTI* 281/{lit.}; *MITON*.>

B0563.4, Animal leads cleric to holy place.>

B0566\$, Bird (animal) teaches man a lesson. Type: 150, 908\$, cf. 246A\$, 670.

Link: |J0130, **Wisdom (knowledge) acquired from animals**. |J0133, Animal gives wise example to man. |J0135, Departing animal [(bird)] gives man counsels. |J1535\$, Absurdity tactfully rebuked by answering the question, "What are you thinking?" Answer raises a philosophical issue (riddle)--(e.g., I am wondering whether there are more women than men). |K0604, The three teachings of the bird (fox). [Captor mocked for foolishness (greed)]. |T0252.2, Cock shows browbeaten husband how to rule wife.

Ref.: *DOTTI* 57 89 365 565.>

B0566.1\$, Owl teaches man (king) necessity of resisting wife's excessive demands. Type: 908\$.

Ref.: *DOTTI* 565.>

B0566.2\$, Cock (husband of fifty hens) advises man as to how to control wife (by force, beating). Type: 670.

Link: |T0145.6.2\$, Cock treats his hens equally. |T0205.1\$, Wife-beating. |Z0194.3.1.1\$, Cock: ruler of hens.

Ref.: *MITON*.>

B0567\$, Animals rebuke (reproach, taunt) men.>

B0567.1\$, Ox rebukes Adam for bringing toil upon them.

Link: |A1877.0.1.2\$, Ox brought from heavens (paradise) to help Adam.

Ref.: Kisâ'î 65/(Thackston 69-70): Shamy (el-) "Arab Mythology" no. 52.>

B0567.2\$, Helpful animal rebukes ungrateful man (for ingratitude). Type: 545F\$.

Link: |W0154.4.1\$, Wife is still grateful to helpful animal when it becomes sick, husband ungrateful: animal does not retaliate

against husband. |B0336, Helpful animal killed (threatened) by ungrateful hero.

Ref.: *DOTTI* 299.>

B0567.3\$, Animal complains of abuse (hard labor). Type: 671.

Link: |F0989.25.1.1\$, Camels find hardhearted master guilty of the sin of making donkey (on which he rides) their leader.

Ref.: *DOTTI* 365.>

B0569, Animals advise men--miscellaneous.

Ref.: *DOTTI* 5 128 172/{Mrc}>

B0569.4\$, Viper (serpent) advises men.>

B0569.4.1\$, Viper advises saint not to aid certain pious person.

Link: |V0220.0.5.0.1\$, 'God is jealous over his saints' [(i.e., He alone protects them)].

Ref.: Yâfi'î 173.>

B0570, Animals serve men.

Link: |B0302\$, Animal (bird) spies for man (master, mistress): conveys useful information.>

B0571, Animals perform task for man.

Ref.: Burton S VI 9-11; *DOTTI* 132.>

B0572.0.1\$, Animals as artisans (craftsmen).>

B0572, Animals as carpenter (builder). Type: 130A.

Ref.: *DOTTI* 53.>

B0572.3\$, Monkey as artisan. Type: cf. 565B\$.

Link: |P0440, Artisans [(craftsmen)].

Ref.: Qazwîni II 241/(tailor/goldsmith); Burton I 128/cf./(clerk/bewitched human).>

B0574, Animals as domestic servants. Type: 217, cf. 545F\$.>

B0575, Animal as constant attendant of man.>

B0575.1, Wild animals kept as dogs. Type: 315A.

Ref.: Qazwîni I 265/(lion/tiger).>

B0576, Animal as guard.>

B0576.1, Animal as guard of person's house.

Ref.: Chauvin VI 6 no. 182.>

B0576.5, Animal as guard of shop.

Ref.: Qazwîni II 241/(monkey); Azov-Phillot *JPASB* II 403.>

B0579.5, Serpent acts as rope to collect wood for man. Type: cf. 327J1\$.

Link: |F0847.1\$, Extraordinary rope of animal or bird intestines (guts).

Ref.: *DOTTI* 170.>

B0580, Animals help men to wealth and greatness.>

B0581, Animal brings wealth to man. Type: 287\$, 545, cf. 561A\$, 898.

Link: |B0103.0.6.1\$, Treasure-giving lion. |D0876, Magic treasure animal killed. (Goose that laid the golden egg).

Ref.: *DOTTI* 95 297 319 554; Shamy (el-) "Sailor" 85 no. 9.>

B0582.1.1, Animal wins wife for his master (Puss in Boots). Type: 545, 545B.

Ref.: *DOTTI* 297 298.>

B0582.1.2, Animal wins husband for mistress. Type: 545A.>

B0582.2.1, Hero carried by bird to mistress' chamber.

Link: |N0723.1\$, Drunken man lies down in basket he sees by the side of road: he is drawn up to female's apartment.

Ref.: Chauvin V 242 no. 142; *DOTTI* 254 281 297 487 628/{Omn}>

B0587, Animal wins contest for man.>

B0587.2, Fly helps loathly suitor pass suitor test.

Ref.: *DOTTI* 182 197 297 484/{Mrc}>

B0590, Miscellaneous services of helpful animals.>

B0593.1, Snake as house-spirit.>

B0594.1, Bird rejuvenates person.

Link: |D1338.7\$, Rejuvenation by eating bird's (animal's) flesh.

Ref.: Chauvin VI 73f. no. 239.>

B0595\$, Animal (bird, insect) as confederate in crime. Type: 223.

Link: |P0526.0.5.1\$, Mitigating circumstance: commission of crime with partner.

Ref.: *DOTTI* 85.>

B0595.1\$, Flea as mouse's confederate: bites man thus diverting his attention.

Link: |K0330, **Means of hoodwinking the guardian or owner.** |K0641.0.1\$, One animal (bird) saves another by luring attacking enemy away.

Ref.: *MITON*.>

B0599, Other services of helpful animals.>

B0599.5\$, One animal (bird) helps another. Type: 31*, 86\$, 223.

Link: |B0270, **Animals in legal relations.** |B0300, **Helpful animal.** |B0545, Animal rescues from trap (net).

Ref.: *DOTTI* 8 35 85/{lit.}; *MITON*.>

B0599.5.1\$, One animal (bird) invites another to its home. Type: 60, 112, cf. 282C*.

Link: |P0320, **Hospitality. Relation of host and guest.**

Ref.: *DOTTI* 25 41 42 92/{lit.}>

B0599.5.2\$, One animal (bird) transports (carries) another. Type: 58, 91, 133*, 225.

Link: |B0550, **Animals carry men.** |K0952.1, Ungrateful river passenger kills carrier from within. Crawls inside during passage. (Porcupine and buffalo). |R0245, Whale boat. A man is carried across the water on whale (fish). |R0245.1.1\$, Crocodile ferry. Fugitives are carried across the water on crocodile back.

Ref.: *DOTTI* 35 54 86.>

B0599.5.2.1\$, Aquatic (or amphibious) animal ferries land animal across water. Type: 91, 133*.

Link: |B0551.2, Aquatic bird carries man across water.

Ref.: *DOTTI* 35 54.>

B0599.5.2.1.1\$, Tortoise ferries monkey across water. Type: 91.

Ref.: *DOTTI* 35.>

B0599.5.2.1.2\$, Tortoise ferries scorpion across water. Type: 133*.

Ref.: *DOTTI* 54 424/{Alg, lit., Mrc}>

B0599.5.2.1.3\$, Frog ferries scorpion across water. Type: 759D\$.

Ref.: Damîrî II 130-34; Ibshîhî 477-48; Aalûcî II 181-83/(lacks elabor.); *DOTTI* 425/{lit.}>

B0599.5.2.4\$, Bird (flying animal) carries land animal. Type: 225.

Ref.: *DOTTI* 86.>

B0600-B699, Marriage of person to animal.>

B0600, Marriage of person to animal.

Link: |T0131.12.4.2\$, Marriage between Adamite and animal opposed.

Ref.: Chauvin V 177f. no. 101.>

B0601, Marriage of person to beast. Type: 402, 409B\$.

Ref.: *DOTTI* 186 196.>

B0601.1, Marriage to bear.

Link: |B0611.1, Bear paramour. |T0465.9.3\$, Sexual intercourse with bear.>

B0601.3, Marriage to rat.

Ref.: Légey 240-41 no. 66.>

B0601.3.1, Marriage to mouse. Type: 402.

Ref.: *DOTTI* 186.>

B0601.7, Marriage to monkey. Type: 402.

Ref.: *DOTTI* 186; *TAWT* 455.>

B0601.7.2\$_ (formerly, B0601.7.1\$), Man marries female monkey. Type: 402.

Link: |B0601.16.2\$, Marriage to wild bitch.

Ref.: *DOTTI* 186 187/{Syr}; Shamy (el-) "Folkloric Behavior" 207/passim; *TAWT* 455 no. 48/{Sdn}>

B0601.16.1\$, Marriage to wild dog (male). Type: 409B\$, 409C\$.

Ref.: *DOTTI* 190 196 197 202 206 210 215 486/{Tns}>

B0601.16.2\$, Marriage to wild bitch. Type: 409B\$.

Ref.: *DOTTI* 196.>

B0604.2, Marriage to tortoise. Type: 402.

Link: |B0601.7.2\$_ (formerly, B0601.7.1\$), Man marries female monkey.

Ref.: *DOTTI* 186 187; Shamy (el-) "Folkloric Behavior" 207/passim; *TAWT* 455.>

B0604.1, Marriage to snake. Type: 432, 433A, 433C.

Ref.: *DOTTI* 144 168 211 214 216 696 706/{Alg}; Shamy (el-) *Egypt* 126 no. 20.>

B0604.2.1, Marriage to turtle.>

B0604.2.2\$, Man marries female-tortoise. Type: 402.

Ref.: *DOTTI* 186.>

B0610, Animal paramour.>

B0611.1, Bear paramour.

Link: |B0601.1, Marriage to bear. |B0631, Human offspring from marriage to animal. |B0635, Human foster-child with animal qualities.

Ref.: *MITON*.>

B0611.6, Monkey [(ape)] paramour.

Ref.: Campbell *Town and Tribe* 24-30/cf.; Chauvin V 178 nos. 102-3; *DOTTI* 144 355 696/{Sdn}; Kronenberg *Nubische* 223 no. 46; *MITON*.>

B0613.2, Crocodile paramour.

Ref.: *DOTTI* 145 353/{Sdn}; Kronenberg *Nubische* 89 no. 18.>

B0620, Animal suitor.>

B0621, Beast as suitor.

Ref.: *DOTTI* 310/{Mrc}.>

B0621.1, Bear as suitor.

Link: |B0601.1, Marriage to bear. |B0611.1, Bear paramour.>

B0621.2, Lion as suitor. Type: cf. 552B.

Ref.: Légey 240-41 no. 66.>

B0621.3, Tiger as suitor. Type: cf. 552B.

Ref.: Légey 240-41 no. 66.>

B0621.4, Rat [(mouse)] as suitor. Type: cf. 103A1\$, 2028B\$.

Ref.: *DOTTI* 37 964; Légey 240-41 no. 66.>

B0621.7, Horse as suitor. Type: cf. 313K\$, 313K1\$, 510D\$.

Ref.: *DOTTI* 133 264.>

B0621.9\$, Fox as suitor.

Ref.: *DOTTI* 124 126 159 267 706/{Ymn}.>

B0622, Reptile as wooer. Type: cf. 433.

Ref.: *DOTTI* 214.>

B0622.1, Serpent as wooer. Type: 433A.

Ref.: *DOTTI* 211 214 310; Shamy (el-) *Egypt* 126-28 no. 20.>

B0622.2, Crocodile as wooer.>

B0630, Offspring of marriage to animal.>

B0631, Human offspring from marriage to animal. Type: 650A.

Ref.: *DOTTI* 353.>

B0635, Human foster-child with animal qualities.>

B0635.1, The Bear's Son. Human son of woman who marries a bear acquires bear characteristics. Type: 301.

Link: |B0636, Offspring of human and animal intercourse. |T0465.9.3\$, Sexual intercourse with bear.

Ref.: *DOTTI* 101; Prym-Socin 255-59 no. 63.>

B0636, Offspring of human and animal intercourse. Type: 315A1\$, 650D\$.

Link: |T0465, Bestiality. Intercourse of a human being and an animal.

Ref.: *DOTTI* 143.>

B0636.1\$, The Donkey's Son: hero born of a woman's intercourse with donkey. Type: 315A1\$, 650D\$.

Link: |B0635.1, The Bear's Son. Human son of woman who marries a bear acquires bear characteristics. |T0465.9.2\$, Sexual intercourse with donkey (mule). |T0554.6.1\$, Woman gives birth to ass (donkey).

Ref.: *DOTTI* 100 126 143 144 355/{Sdn}.>

B0636.1.1\$, The Mule's Son: hero born of a woman's intercourse with mule. Type: 301, 315A1\$, 650D\$.

Link: |T0512.2, Conception from drinking urine.

Ref.: *DOTTI* 101 103 126 143 173 214 270 355/{Alg}.>

B0636.2\$, The Monkey's Son: hero born of a woman's intercourse with monkey. Type: 315A1\$, 650D\$.

Link: |T0465.9.1\$, Sexual intercourse with monkey (ape).

Ref.: *DOTTI* 143.>

B0636.3\$, The Serpent's Son: hero born of a woman's intercourse with serpent. Type: 301, 315A1\$, 650D\$.

Ref.: *DOTTI* 101 143 144 168 696 706/{Alg}.>

B0640, Marriage to person in animal form.>

B0640.1, Marriage to beast by day and man by night. Type: 425, 432, 433A.

Ref.: *DOTTI* 134 199 201 211 214 496/{Qtr}; Duwayk (al-) II 164-6; Shamy (el-) *Egypt* 269 no. 20; *TAWT* 442 no. 33/{Egy}; Wehr 466 no. 18.>

B0641, Marriage to person in beast form.>

B0641.1, Marriage to person in dog form. Type: 425A.

Ref.: *DOTTI* 190 201 202 206 210 215 486.>

B0641.4, Marriage to person in ass form. Type: 430, 425A.

Ref.: *DOTTI* 201 209.>

B0641.6, Marriage to person in horse form. Type: 430, 425A.

Ref.: *DOTTI* 201 209.>

B0641.7, Marriage to person in monkey form. Type: 402.

Ref.: *DOTTI* 186; *TAWT* 454 no. 48/{Sdn-Egy}.>

B0641.9\$, Marriage to person in animal form--miscellaneous.>

B0641.9.1\$, Marriage to person in camel form. Type: 430, 425A.

Link: |T0554.6.2\$, Woman gives birth to camel.

Ref.: *DOTTI* 129 201 202 203 204 209 330 663/{Egy, Irq, Syr}.>

B0650, Marriage to animal in human form.>

B0652.1, Marriage to swan-maiden. Type: 400, 400*, cf. 465A.

Link: |D0361.1, Swan Maiden.

Ref.: *DOTTI* 183; *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 41.>

B0700-B799, Fanciful traits of animals.>

B0710, Fanciful origin of animals.>

B0710.2, Clever and swift horse of fanciful origin. Type: 314, 936A\$.

Ref.: *DOTTI* 134 638; *Zîr* 96.>

B0712, Barnacle goose. Goose born from barnacles.

Ref.: Chauvin VII 18 no. 373C.>

B0720-B749, Fanciful physical qualities of animals.>

B0720, Fanciful bodily members of animals.

Link: |B0152, Animals with unusual limbs or members. |D1010, **Magic bodily members--animal.>**

B0721, Cat's luminous eye.

Link: |F0541.1.1.1\$, Eyes emit sparks.>

B0721.1\$, Cat's eye: vertical pupil.

Link: |G0302.4.7.0.1\$, Demons have cat's eyes.

Ref.: Qazwînî II 177/cf./(poem/ogres's).>

B0722, Magic stone in animal's head.>

B0722.3, Luminous jewel in animal's head.

Link: |F0826.6\$, Luminous jewel.>

B0727\$, Animal with luminous body or face.

Ref.: *MITON*.>

B0730, Fanciful color, smell, etc., of animals.>

B0731, Fanciful color of animals.>

B0731.4, Cow with changing colors. [Y].>

B0731.4.0.1\$, Cow of multiple colors ("spotted cow").>

B0731.4.0.1.1\$, Red and white cow.

Link: |A0132.9.2\$, Goddess in form of cow (Nut, Hathor). |A0841.5.1\$, Each arch-saint is holding the world from an Carqûb (ankle). |B0811.3, Sacred animal: cow. |Z0191.1.1\$, Symbolism: Cow--"*ad-dunyâ*" ("the world", "life").

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 14.>

B0731.11, Blue serpent.>

B0731.11.1\$, White viper.

Ref.: *MITON*.>

B0733.0.1\$, Animals perceive supernatural beings (spirits) and supernatural acts. Type: 314, 511A.

Ref.: *DOTTI* 134 266; *TAWT* 445.>

B0736, Animal sheds tears.>

B0740, Fanciful marvelous strength of animals.>

B0741.2, Neighing of stallion in Assyria impregnates mares in Egypt.>

B0741.4, Bellow of bull heard over entire land.>

B0742, Animal breathes fire.>

B0744, Animal travels extraordinary distance.>

B0744.1\$, Camel travels extraordinary distance without drinking.

Link: |Z0194.1.1.1\$, Camel--patience, strength, reliability.>

B0749\$, Animals with marvelous qualities--miscellaneous.>

B0749.1\$, Marvelous riding-animal (horse, camel, mule) with remarkable speed, strength, endurance, etc.

Link: |B0184.0.1\$, Marvelous (magic) camel--as riding animal. |B0740, **Fanciful marvelous strength of animals**. |F0989.1, Horse jumps over high wall. |F0989.17, Marvelously swift horse.

Ref.: Tha^Clabî 205-7: Shamy (el-) "Arab Mythology" no. 108; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4.>

B0749.1.1\$, Marvelous (thoroughbred) horse. Type: 969\$, cf. 314.

Ref.: *DOTTI* 134 671.>

B0749.1.2\$, Marvelous (thoroughbred) camel.

Link: |F0989.17, Marvelously swift horse.

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4.>

B0749.1.2.1\$, Marvelous swift (thoroughbred) camel as riding animal.

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4.>

B0749.1.3\$, Marvelous mule.>

B0749.2\$, Marvelously intelligent (educable) animal.

Link: |B0127\$, Educable animals (that can be taught, trained). |J0020.3\$, Nature (habit) changed by consistent punishments and rewards (direct reinforcement). |J1908.5\$, Lowly animal to be made noble.>

B0749.2.1\$, Marvelously educable dog.

Link: |K0145.1\$, Valuable animal (dog, horse) sold repeatedly; always escapes to join original master (owner). |K0366, Theft by trickster's trained animal.>

B0749.2.1.1\$, Dog trained to hold lighted candles (lantern) on its head (moves only at owner's command). Type: cf. 217.

Link: |J0020.3.2.1\$, Dog trained to hold up light (candle, lamp). |J1908.1, The cat and the candle. [Cat drops lighted candle to chase mouse].

Ref.: *Jâhiz* II 179; *DOTTI* 83/{lit.}>

B0749.3\$, Marvelous strength of elephant.

Link: |K2351.5.0.1\$, Alexander's brass horsemen (cavalry): dummies with fire lighted inside burn elephants' trunks and are thus backed into enemy's ranks.

Ref.: *Ibshîhî* 482.>

B0749.3.1\$, Powerful elephant(s) fear cat(s).

Link: |K2351.3.1\$, Cat let loose puts elephant to flight.

Ref.: *Qazwînî* II 232; *Ibshîhî* 482.>

B0750, Fanciful habits of animals.>

B0751, Animal's fanciful treatment of their young.>

B0751.1, Snake swallows young to protect them.>

B0751.1.0.1\$, Animal (bird) swallows (devours) own young.>

B0751.2\$, "A cat does not eat her young".

Ref.: *Taymûr* no. 2986.>

B0751.2.1\$, Cat protects own young (kittens) by devouring them--out of love.

Link: |B0534.1\$, Motherhood among animals. |B0759.2\$, Cannibal animals (eat their own kind).

Ref.: *Jâhiz* I 197 V 317-18.>

B0751.3\$, Male cat devours female cat's kitten(s).

Link: |G0099\$, Cannibalism among animals (eating flesh of own kind).

Ref.: *Jâhiz* V 635-36 n. 318/(Ed. note).>

B0751.3.1\$, Mother cat devours own young due to postpartum hunger.

Ref.: *Qazwînî* II 232.>

B0751.4\$, Lizard (*dabb*) devours own young--due to cannibal nature (gluttony/greed).

Link: |F0989.27.1\$, Lizard (*dabb*) as animal that follows the sun.

Ref.: Jâhiz I 196 197.>
B0751.5, Animal neglects its young.>
B0751.7\$, Ichneumon gives birth only on stolen jewelry (gold, silver).
Ref.: Willmore 352 no. XIV.>
B0754, Sexual habits of animals.
Link: |F0547.1.3\$, Animal with mighty vaginal squeeze.
Ref.: *MITON*.>
B0754.1, Animal changes sex periodically.
Ref.: Damîrî II 229; Ibshîhî 465/cf.>
B0754.3, Lions do not mate with their fellows, but prefer leopards.
Link: |B0754.9.5\$, Sexual intercourse between different species (of animals).>
B0754.4, Male rabbit bears young.>
B0754.4.0.1\$, Male animal gives birth (reproduces).
Link: |A0012, Hermaphroditic creator. The creator is half man and half woman or is thought of as both male and female.
|D0010.0.1.1\$, Male animal (bird) caused to reproduce (lay egg, give birth). |F0987, Animal controls sex of offspring. |F1089\$,
Flukes of nature involving reproduction (parturition). |T0540, **Miraculous birth**. |T0550, **Monstrous births**. |T0578, Pregnant
man. |X1238.1\$, Lie: Male animal (bird) gives birth. |Z0103.2.0.1\$, Male cannot give birth.>
B0754.4.1\$, Bird gives birth.
Link: |A2287.3\$, Jesus gives bat both bird and mammal characteristics: hence bat is a more complete creature.>
B0754.4.2\$, Male bird lays an egg.
Link: |B0103.2.2.1\$, Treasure-laying cock (rooster).>
B0754.4.2.1\$, Cock (rooster) lays an egg.
Ref.: Jâhiz II 343; Boqarî 125.>
B0754.4.4\$, Mammal (quadruped) lays egg.
Link: |F1089.2\$, Man lays egg. |Z0103.1.2\$, Unfertilized ('clear') "male's egg": sterility.>
B0754.4.4.1\$, Camel lays egg.
Ref.: *DOTTI* 129 203 330/{Syr}.>
B0754.7, Unusual parturition of animal.
Link: |F0987, Animal controls sex of offspring. |F1089\$, Flukes of nature involving reproduction (parturition).>
B0754.7.5\$, Interrupted pregnancy: birth in installments (newborn goes back into womb).
Link: |A1214.1\$, The perfected embryo: conception of Hatshepsut. Fetus created (formed, fashioned, designed) apriori, and
then implanted into woman's womb for completion of pregnancy. |T0586.5.0.1\$, Multiple births in same pregnancy (twins,
triplets, quadruplets, etc.) with unusually long time intervals separating the births.
Ref.: Jâhiz VII 124-25-(rhinoceros); Ibshîhî 483.>
B0754.7.5.1\$, Rhinoceros's interrupted pregnancy.
Ref.: Jâhiz VII 124-25-(rhinoceros); Ibshîhî 483.>
B0754.8\$, Homosexuality among animals (birds).
Link: |F1041.9.5\$, Homosexuality as an illness. |J1868\$, Consenting beast: animal involved in bestiality punished. |T0463,
Homosexual love (male). |T0465, Bestiality. Intercourse of a human being and an animal.
Ref.: Jâhiz III 186 IV 51-52/(pigs/donkeys) V 316-17/(cats); Qazwînî II 260/(pigeons/lesbianism).>
B0754.8.1\$, Animal that practice sodomy.
Ref.: Ibshîhî 489.>
B0754.8.1.1\$, Monkey as sodomist.
Ref.: Ibshîhî 483 489.>
B0754.8.1.2\$, Pig as sodomist.
Ref.: Ibshîhî 489.>
B0754.8.1.3\$, Donkey as sodomist.
Ref.: Ibshîhî 489.>
B0754.8.1.4\$, Cat as sodomist.
Ref.: Jâhiz V 316-17/(cats); Ibshîhî 489.>
B0754.9\$, Animals' sexuality--miscellaneous.
Ref.: Ibshîhî 483.>
B0754.9.1\$, Menstruating animals.
Link: |A1354\$, Harmful effects of menstruous female (human or animal). |B0200, **Animals with human traits**. |C0147\$, Tabu:
animals that menstruate.>

B0754.9.2\$, Animal(s) with unusual sexual appetite.

Link: |T0468\$, Nymphomania: a woman's abnormal and insatiable desire (uncontrollable appetite) for sex. |T0469\$, Satyriasis: a man's abnormal and insatiable desire (appetite) for sex. |Z0084.4.5\$, Insult: nymphomania ("Lioness!" i.e., whore).

Ref.: *MITON*; *Jâhiz* I 103.>

B0754.9.2.1\$, Hybrids with insatiable sexual appetite.

Link: |B0014.8.1\$, Mule: natural hybrid of ass (donkey) and mare (horse). |Z0194.1.3.2.1\$, He-mule--sexual stamina.

Ref.: *Jâhiz* I 103.>

B0754.9.3\$, Necrophilia among animals.

Link: |E0474, Cohabitation of living person and ghost.

Ref.: *Jâhiz* V 117-18.>

B0754.9.3.1\$, Hyena (female) has sexual intercourse with erect penis of swollen human corpse.

Link: |W0154.29.3\$, Hyena ("Umm-^CAamir") kills man who had given her refuge.

Ref.: *Jâhiz* V 117-18 VI 48.>

B0754.9.4\$, Incestuous copulation (among animals).

Link: |T0410, *Incest*.>

B0754.9.4.0.1\$, Incestuous copulating of animal produces the most "thoroughbred". Type: cf. 932A\$.

Link: |L0111.5.1\$, Child born of brother-sister incest as hero: 'Son of own maternal-uncle'. |T0415.8\$, Sister who desires a son sired by her brother achieves her goal: the unsuspecting brother.

Ref.: *Damîrî* I 15; *DOTTI* 631.>

B0754.9.4.1\$, Animal's aversion to incestuous copulation (among animals).

Link: |H0175.7\$, Blood-relative mystically recognized: 'Blood's yearning,' 'Blood's howling'.>

B0754.1, Animal changes sex periodically.>

B0754.1.1, Hyena changes sex yearly.>

B0754.1.2, Hare changes sex periodically.>

B0754.1.2.1\$, Rabbit changes sex yearly.>

B0754.1.6\$, Kite changes sex yearly.

Ref.: *Damîrî* II 134; *Ibshîhî* 465.>

B0754.9.4.2\$, Violent reaction by animal upon discovering that it copulated with its mother.

Link: |Q0242, Incest punished. |T0412, Mother-son incest.

Ref.: *Damîrî* I 15.>

B0754.9.4.2.1\$, Animal (camel) cuts own penis upon discovering that it was deceived into copulation with its mother.

Link: |T0333, Man mutilates himself to remove temptation.

Ref.: *Damîrî* I 15; *Ibshîhî* 454.>

B0754.9.4.2.2\$, Animal (camel) kills owner upon discovering that it was deceived into copulation with its mother.

Link: |B0299.0.1\$, Vengeful animals or birds (they hold grudge). |N0335.8\$, Person crushed when animal rolls over him.

Ref.: *Damîrî* I 15; *Ibshîhî* 454.>

B0754.9.4.2.3\$, Animal (camel) kills self upon discovering that it copulated with its mother.

Link: |F0981.9.1\$, Animal kills self (commits suicide).

Ref.: *Damîrî* I 15; *Ibshîhî* 454.>

B0754.9.5\$, Sexual intercourse between different species (of animals).

Link: |B0014.8\$, Natural hybrids. |B0081.2, Sexual intercourse between man (fisher) and mermaid. |B0184.1.3.1\$, Magic horse from water world mates with ordinary mare: hybrid offspring with marvelous qualities. |B0754.3, Lions do not mate with their fellows, but prefer leopards. |T0465.0.1\$, Animal, receptive to (or seeks) man's sexual advances.

Ref.: *MITON*; *Jâhiz* I 145.>

B0754.9.6\$, Marriage among animals. Type: 65, 91B*, 103A, 224, 224*, 282*, 2023, 2028B\$.>

B0754.9.6.1\$, The virgin female animal (fish, bird). Still unwed.

Ref.: *Ibshîhî* 602.>

B0755, Animal calls the dawn.>

B0755.1\$, Cock calls the dawn.

Link: |A1443.0.1.1\$, Cock as first domesticated creature (animal).>

B0756, Gold-digging ants.

Ref.: *Chauvin* VII 87 no. 373bis.>

B0757, Rats leave sinking ship.>

B0759\$, Feeding (hunting) habits of animals.>

B0759.1\$, Predator toys with prey, before eating it.

Link: |Q0501.2, Punishment of Tantalus.

Ref.: *Jâhiz* V 252.>

B0759.1.1\$, Cat toys with mouse before eating it.

Ref.: *Jâhiz* V 252; *Qazwînî* II 232.>

B0759.2\$, Cannibal animals (eat their own kind).

Link: |B0751.2.1\$, Cat protects own young (kittens) by devouring them--out of love. |G0010, Cannibalism. |U0044.1\$, 'Like fish: the large eat the small.'.

Ref.: *DOTTI* 32/{*Irq*}.>

B0759.3\$, Predator stalks prey.>

B0759.3.1\$, Whales (sharks) circle prey.

Ref.: *MITON*.>

B0760\$, Sleeping (resting) habits of animals.>

B0760.1\$, Bird sleeps (rests) standing up.>

B0760.1.1\$, Bird sleeps (rests) standing on one leg. Type: 785A.

Link: |J1391.11\$, Thief's excuse: eater of stolen bird's leg claims that he forgot to awaken the bird--(a goose asleep standing on one leg)--before slaughtering it--hence the missing leg. |K0402.1, The goose without a leg. [Eater of stolen food maintains his innocence].

Ref.: *DOTTI* 443.>

B0760.2\$, Animal sleeps with eye(s) open.>

B0760.2.1\$, Wolf sleeps with one eye open.

Link: |B0760\$, Sleeping (resting) habits of animals. |G0634.3.1\$, Open eyes as indication of ogre's deep sleep.

Ref.: *Jâhiz* VI 467.>

B0762, Monkeys attack by throwing coconuts. Type: 936A\$.

Link: |B0786, Monkeys always copy men. |J0060.1.1\$, Goods acquired or retrieved by inducing animal (monkey) to imitate (copy) man. |J1115.7.1, Clever merchant profits by being robbed. Monkeys steal his caps. Traps monkeys and sells them.

Ref.: *Chauvin* VII 22 n. 3; *DOTTI* 638; *MITON*.>

B0763\$, Animal attracted to objects.>

B0763.1\$, Snake attracted to certain foods.

Link: |K1027.1\$, Animal caught by coaxing it into cage containing food.>

B0763.1.1\$, Snake attracted to milk. Type: 285.

Link: |B0784.2.1.1, Snake (frog) in human body enticed out by milk (water). |Z0170.1.3.0.1.1\$, "To have one's hand in milk"--pleasure (usually sexual).

Ref.: *Maspero* 191 no. 13 n. 1/cf.; *MITON*.>

B0763.1.2\$, Snake attracted to watermelon. Type: 285B*.

Ref.: *Jâhiz* IV 119-10; *DOTTI* 92.>

B0765, Fanciful qualities of snakes.>

B0765.18, Snake avoids object.>

B0765.18.4\$, Snake avoids *shîh* (variety of wormwood).

Ref.: *Jâhiz* IV 119-10.>

B0765.20, Snake kills man who had killed snake's mate.>

B0765.23, Snake with legs.

Link: |D1693.3\$, Moses's staff becomes serpent [(viper)] and swallows magicians' rods (snakes).

Ref.: *Tha^Clabî* 106.>

B0766, Fanciful dangers from animals.

Link: |B0017, Hostile animals.>

B0766.1, Cat mutilates corpses.

Link: |B0766.5.1\$, Dog eats (mutilates) human corpses.>

B0766.2, Cat sucks sleeping child's breath.

Link: |E0251.3.4, Ghost sucks people's breath.>

B0766.5\$, Fanciful danger from dogs.>

B0766.5.1\$, Dog eats (mutilates) human corpses.

Link: |B0766.1, Cat mutilates corpses.

Ref.: *Jâhiz* I 222.>

B0766.6\$, Danger from aggressive (quarrelsome) household animals.

Link: |B0017, Hostile animals. |B0299.0.1\$, Vengeful animals or birds (they hold grudge). |B0857, Animal avenges injury. |F0171.4, Fighting animals seen in otherworld. |K1161, Animals hidden in various parts of a house attack owner with their characteristic powers and kill him when he enters. |P0807.5.1\$, Watching fights of trained animals (cocks, dogs, rams, etc.).>

B0766.6.0.1\$, Animal (bird) injures man. Type: 130, 210A\$.

Ref.: *DOTTI* 53 79.>

B0766.6.1\$, Aggressive riding-animal (donkey, mule, camel): it kicks, bites.>

B0766.6.2\$, Aggressive horned animal: it butts ('rams').>

B0766.6.2.1\$, Aggressive goat (kid).

Link: |Z0194.1.5.2\$, Goat: quarrelsomeness.>

B0766.6.2.2\$, Aggressive ram.

Link: |F0102.5\$, Hero 'rammed' into lower world by one of two fighting rams (black and white) when he tried to separate them.>

B0766.6.2.3\$, Aggressive bull (ox).>

B0766.6.3\$, Aggressive pet animal: it bites, scratches.>

B0766.6.3.1\$, Aggressive dog.

Link: |B0017.1.2, Hostile dog (hound).>

B0766.6.3.2\$, Aggressive cat.

Link: |B0017.1.5, Hostile cat.>

B0766.6.4\$, Aggressive domestic bird: it pecks (bites, etc.).

Link: |B0766.7.1.1\$, Ostrich pecks (injures) person.

Ref.: *Jâhiz* I 375-76 IV 333-34.>

B0766.6.4.1\$, Aggressive cock.

Link: |Z0194.3.1.2\$, Cock: quarrelsomeness.

Ref.: *RAFE* 154 n. 570.>

B0766.6.4.1.1\$, Cock that fights larger animals (e.g., dogs).>

B0766.6.4.1.2\$, Cock attacks person.>

B0766.6.4.1.2.1\$, Cock pecks child's eye out.

Link: |S0165.2.1\$, Bird pecks out person's eyes.

Ref.: *Jâhiz* I 375-76.>

B0766.6.4.3\$, Aggressive goose.>

B0766.7\$, Danger from bird's habitual pecking.>

B0766.7.1\$, Bird pecks on person: accidental injury (usually to eye).

Link: |B0017.2.3, Hostile raven.

Ref.: *Damîrî* II 181.>

B0766.7.1.1\$, Ostrich pecks (injures) person.

Link: |B0766.6.4\$, Aggressive domestic bird: it pecks (bites, etc.). |B0778.5.3\$, Ostrich as thief.

Ref.: *Ibshîhî* 487.>

B0766.7.2\$, Bird pecks on object (or swallows it).

Link: |S0165.2.1\$, Bird pecks out person's eyes.>

B0766.7.2.1\$, Bird (ostrich, goose) swallows gem. Type: 1641.

Ref.: *Jâhiz* IV 333-34; *DOTTI* 886.>

B0767, Animals attracted by music. Type: 285D.

Ref.: *DOTTI* 94.>

B0767.2\$, Snakes (vipers) enjoy music. Type: 285D.

Ref.: *DOTTI* 94.>

B0770, Other fanciful traits of animals.>

B0771, Wild animal miraculously tamed.>

B0771.1, Animal tamed by maiden's beauty.>

B0771.2, Animal tamed by holiness of saint.

Link: |V0223.5.4\$, Domestic animal (camel, horse, donkey, etc.) obeys saint's command.

Ref.: *Basset Mille* III 380 no. 227.>

B0771.2.2, Animal tamed by saint's prayer.

Link: |V0059.3.1\$, Prayer causes predator (ogre, wolf, etc.) to spare life of would-be prey (victim).>

B0771.2.5\$, Predator (lion) tamed by pleading with him in God's name (prayer).

Ref.: Yâfiî 26 143.>

B0771.2.6\$, Wild animals console disabled pious person (saint).>

B0771.2.6.1\$, Wild animal present flowers to pious person on death bed.

Ref.: Yâfiî 173-74.>

B0771.2.6.1.1\$, Viper (snake) presents dying saint with bouquet of narcissus.

Link: |Z0169.0.1.1.3.1\$, Narcissus as symbol of melancholy (sadness).>

B0771.3, Wild animal will not attack royal person.>

B0772, Shipwrecked man repulsed by animals. As he floats to shore animals push him back into water.

Ref.: Chauvin V 149 no. 73 n. 2; *MITON*.>

B0773, Animals with human emotions.>

B0773.2, Animal (lion) pines away with grief upon his friend's grave.>

B0773.2.1\$, Ass pines away with grief upon his master's grave.

Link: |B0301.9\$, Faithful ass follows master to grave.

Ref.: Basset *Mille* III 225 no. 131.>

B0773.3, Lion (wolf) protects the saint's body.>

B0774\$, Animal excited (crazed) by maiden's beauty. Type: 313K\$, 510D\$.

Link: |T0381.0.3\$_ (formerly, T0381.2\$), Virgin imprisoned to prevent riding-animal from desiring (falling in love with) her.

Ref.: *DOTTI* 133 264.>

B0778\$, Thieving animals (birds). Type: 160, 434B\$, 545B, 560, 1641, cf. 425F, 591A\$.

Link: |K0366, Theft by trickster's trained animal. |N0352, Bird carries off ring which lover has taken from sleeping mistress's finger.

Ref.: *DOTTI* 68 205 216 298 341 886.>

B0778.1\$, Thieving animal.

Ref.: Jâhiz VI 479.>

B0778.1.1\$, Ichneumon (weasel, mongoose) as thief.

Ref.: *MITON*; Ibshîhî 480/cf.; Willmore 352 no. XIV.>

B0778.1.2\$, Mouse (rat) as thief. Type: cf. 560.

Ref.: Jâhiz V 301-3; *DOTTI* 314; *MITON*; *TAWT* 25 n. 46.>

B0778.1.2.1\$, Mouse frightens woman so that she may drop object he is seeking to steal. Type: 560.

Link: |F0840.0.1.2.3.1\$, Courageous person (warrior) horrified by unexpected sight of small animal (mouse, rat, bird, etc.).

|N0384.1, Mouse frightens man to death.

Ref.: *DOTTI* 314.>

B0778.1.3\$, Rabbit (hare) as thief. Type: 175.>

B0778.5\$, Thieving bird.

Link: |K0366.2, Thieving bird [steals for trickster].

Ref.: Jâhiz V 152-53/(ichneumon); *DOTTI* 384 436/{Egy, lit.}; *MITON*; Shawqî 296 [no. 24].>

B0778.5.1\$, Crow (raven) as thief.

Link: |W0156.1.1\$, 'A crow (raven) would steal a bar of soap only to drop it into sea'.

Ref.: Jâhiz V 152-53/(nomad/urban); *DOTTI* 384/{lit.}>

B0778.5.2\$, Sparrow (starling, etc.) as thief. Type: 591A\$.

Ref.: *DOTTI* 341.>

B0778.5.3\$, Ostrich as thief. Type: cf. 1641.

Link: |B0766.7.1.1\$, Ostrich pecks (injures) person.

Ref.: Jâhiz IV 457-60; *DOTTI* 384 886/{lit.}>

B0779\$, Deadly insects ('bugs'): infectious, poisonous.

Link: |B0016.6, Devastating insects. |F1041.1.14.1\$, Death from pain caused by insect (mosquito) inside brain: death of Nimrod. |J2117.2.1\$, Hitting head (violently) as remedy for headache--(thought to kill insect inside head causing pain).

Ref.: Jâhiz V 393-6.>

B0779.1\$, Poisonous mosquitoes.

Link: |F0879\$, Extraordinary poison (venom). |W0169.1\$, Fly's imperviousness (being persistent). |X1286.2, Lies about ferocious mosquitoes.

Ref.: Jâhiz V 393-6.>

B0779.1.1\$, Poisonous mosquitoes immune to poison.

Link: |B0099.9.1.1\$, Newly generated killer germ (virus, etc.) immune to medicine. |H0802, Riddle: one killed none and yet killed twelve. (Horse is poisoned; raven eats of him and dies; twelve robbers eat raven and die).

Ref.: Jâhiz V 393-6.>

B0779.2\$, Insect as bearer of rare disease (infection).>

B0779.2.1\$, Mosquito's bite infects with deadly disease.

Ref.: Jâhiz V 393-6.>

B0784, Animal lives in person's stomach. Type: 285B*.

Link: |J2286\$, Absurd theories about the body and illness.

Ref.: *DOTTI* 92 93 492/{Egy}.>

B0784.1, How animal gets into person's stomach (or body) (various methods). Type: 285B*, 872\$.

Link: |B0789.1.1.1\$, Bat releases victim upon hearing certain sound.

Ref.: *DOTTI* 92 488.>

B0784.2.1, Patient fed salt: animal comes out for water. Type: 285B*, 872A1\$.

Link: |T0172.4\$, Serpent (scorpion) residing in bride's genitals kills bridegrooms.

Ref.: *DOTTI* 92 492; Shamy (el-) *Brother and Sister* 22ff. 62; *TAWT* 448 no. 40/{Alg}.>

B0784.2.1.1, Snake (frog) in human body enticed out by milk (water). Type: 285B*, 872\$.

Link: |B0763.1.1\$, Snake attracted to milk. |N0332.3.3\$, Drinking milk from which a viper (serpent) had drunk kills drinker(s).

|Z0170.1.3.0.1.1\$, "To have one's hand in milk"--pleasure (usually sexual).

Ref.: *DOTTI* 92 488.>

B0784.2.1.2\$, Catfish (eel, snake) enticed out of a man's anus by watermelon. Type: 285B*.

Link: |F0406.4, Demon of gluttony coaxed from man's stomach with bits of food. |X0783\$, Jokes on "gays" extreme (desperate) measures. |Z0193.2.1.1\$, Snake going through hole (chamber, tunnel, etc.)--sexual intercourse.

Ref.: *DOTTI* 92 93 181 353 548/{Sdn}.>

B0784.2.1.3\$, Snake (serpent) enticed out of woman's vagina by watermelon. Type: 507C, cf. 872A1\$.

Link: |F0779.5.1\$, Woman sees knight (horseman) issue out of her (vagina) while urinating. |H0664.1\$, What is redder than a ripe watermelon (tomato, etc.). Answer: vagina. |Z0166.1\$, A certain fruit (apple, pomegranate, orange, watermelon, etc.) as symbol of female's physical attributes. |Z0186.2.2\$, Symbolism: snake in watermelon--sexual intercourse. |Z0193.2.1.1\$, Snake going through hole (chamber, tunnel, etc.)--sexual intercourse.

Ref.: *DOTTI* 93 256 492 257/{Egy}.>

B0784.2.1.4\$, Worms (parasites) driven out by fumigation.

Link: |F0950, **Marvelous cures**.>

B0784.2.1.4.1\$, Worms driven out of woman's vagina by fumigation.

Link: |F0950.0.5.0.1\$, Marvelous cure from fumigation (burning herb, incense).

Ref.: *MITON*.>

B0784.5\$, *Sufar*: viper in man's stomach (intestines) causes hunger.

Link: |F0496, Demon of gluttony. |G0328.1, Serpent inside man's body eats all his food.

Ref.: Damîrî II 64; Ibshîhî 433; *RAFE* 110 n. 370.>

B0780\$, Animal's unusual food (diet).>

B0780.1\$, Animals that feed on excreta.

Link: |A2435.3.14.1, Why pigs feed on excreta.

Ref.: Jâhiz I 235/(eats shit) IV 49-50-(early riser).>

B0783, Giant ant.>

B0785, Animal wards off spirits.>

B0785.1\$, Certain animals found around household (mongoose, weasel, snake, cat) ward off evil jinn.

Link: |F0405.5.2\$, Snake wards off evil spirits. |F0480.2, Serpent as house-spirit. |U0191.1.1\$, Types (cases) of unverifiable beliefs.

Ref.: Ions 118-9; Jâhiz I 377; Willmore 352-53 no. 16, 368 no. 22, cf. 351 no. 12.>

B0786, Monkeys always copy men. Type: 23*, 936A\$, 1066B\$.

Link: |B0762, Monkeys attack by throwing coconuts. |J0060.1\$, Learning through induced imitation (of model). |J1115.7.1.1\$, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise. |J2413.4.3, Monkey cuts his throat, thinking that he is imitating the cobbler [(barber)].

Ref.: Artin *Soudan* 25; *DOTTI* 6 638 701/{Ert}; Littmann *Tigré* 13-14 no. 12; *MITON*.>

B0789\$, Bats and men (humans).>

B0789.1\$, Bat bite.

Link: |E0251, Vampire. |F1041.17, Extraordinary result of fear.>

B0789.0.1\$, Bat fastens self with its 'fangs' (canine teeth) to victim's face.

Ref.: *TAWT* 25 n. 44.>

B0789.1.1\$, Remedy (treatment) for bat bite.

Link: |D1515.5, Remedy for mad dog bite.>

B0789.1.1.1\$, Bat releases victim upon hearing certain sound.

Link: |B0784.1, How animal gets into person's stomach (or body) (various methods).>

B0789.1.1.1.1\$, Bat releases victim upon hearing sound of another animal.>

B0789.1.1.1.1.1\$, Bat releases victim upon hearing zebra's braying.

Ref.: *TAWT* 25 n. 44.>

B0789.1.1.1.3\$, Bat releases victim upon hearing music.>

B0789.1.1.1.3.1\$, Bat releases victim only upon hearing country-style drumming.

Ref.: *TAWT* 25 n. 44.>

B0790\$, Fanciful death of animal.>

B0790.1\$, Animal dies upon hearing human voice.

Link: |F0688.5.3\$, Man's shout kills predator (animal).

Ref.: *MITON*.>

B0792, Why certain animals are thought of as good or bad.>

B0792.1\$, Why an animal is thought of as bad.>

B0792.1.1\$, Why pig is thought of as bad.

Ref.: *Jâhiz* I 235/(eats feces) IV 49-50/(early riser).>

B0795\$, Distrustful (cautious) animals (birds, fish, etc.). Type: cf. 72D\$.

Link: |B0128\$, Clever animal (bird, insect): intelligent, resourceful. |J0580, **Wisdom of caution**. |Z0094.5.3.2\$, *ginn*/^cafrit/shetân: extremely cautious person.

Ref.: *Jâhiz* V 224/(sparrow); *DOTTI* 32/{Irq}.>

B0795.1\$, Distrustful (cautious) animal (quadruped).>

B0795.1.1\$, Wolf as distrustful animal.

Link: |B0760.2.1\$, Wolf sleeps with one eye open.>

B0795.1.3\$, Lizard as distrustful animal.

Ref.: *Jâhiz* IV 165 VI 132-33; *DOTTI* 32/{lit.}.>

B0795.2\$, Distrustful (cautious) bird. Type: 72D\$.

Ref.: *DOTTI* 32.>

B0795.2.1\$, Raven (crow) as distrustful bird.

Link: |A2231.15.1.1\$, Raven (crow) opposes predestination: punished with awkward gait ('as if shackled'). |A2234.1.2\$, Raven (crow) does not return to ark: cursed with suspiciousness (lack of trust). |J1122.1, Young crow's alertness. [Surpasses father's: the advice about stone-throwing man].

Ref.: *Damîrî* II 173; *DOTTI* 32/{Egy, lit.}.>

B0795.2.2\$, Sparrow as distrustful bird.

Link: |J0013, Young sparrows [(crows)] have learned to avoid men.

Ref.: *Jâhiz* II 329 V 224/(sparrow); *DOTTI* 32/{lit.}.>

B0795.2.4\$, Crane as cautious bird.

Ref.: *Damîrî* II 181; *Damîrî* II 181-82: Shamy (el-) "Arab Mythology" no. 112.>

B0795.3\$, Distrustful (cautious) fish.>

B0795.4\$, Distrustful (cautious) insect.>

B0796\$, Fanciful traits of lion.

Ref.: *Ibshîhî* 452 453.>

B0796.1\$, Lion's bad breath. Type: 159B.

Link: |A2211.16.1\$, Lion's feverish appearance residual from fever inflicted on the lion on the ark so that it would not attack cattle.

Ref.: *Ibshîhî* 452.>

B0796.2\$, Lion does not come near woman (especially if she is menstruous).

Link: |C0141, Tabu: going forth during menses. |C0147\$, Tabu: animals that menstruate.

Ref.: *Qazwînî* II 217-18; *Ibshîhî* 453.>

B0796.3\$, Lion frightened by cock's crowing and cat's meowing.

Ref.: *Ibshîhî* 452.>

B0796.4\$, Lion lives for 1000 years.

Ref.: *Ibshîhî* 453.>

B0796.5\$, Lion's roar kills crocodiles.

Ref.: Ibshîhî 453.>

B0796.6\$, Lions do not hurt holy men (or eat their flesh). Type: cf. 156.

Link: |C0908.3.1.1\$, Lions forbidden to devour a *sharîf*. |H0257.2\$, Test of a true *sharîf*. |J0026.1\$, Predator (lion, ogre, etc.) won over by kindness.

Ref.: Ibn-^CAaṣim no. 517; Ibshîhî 453/(Daniel).>

B0800-B899, Miscellaneous animal motifs.>

B0800, Miscellaneous animal motifs.>

B0811, Sacred animals.

Link: |V0001.8, Worship of animals. [Zoolatry].

Ref.: Ions 120-6; W.M. Müller 159ff; *RAFE* 57 n. 185.>

B0811.3, Sacred animal: cow.

Link: |B0731.4.0.1.1\$, Red and white cow. |Z0191.1.1\$, Symbolism: Cow--"*ad-dunyâ*" ("the world", "life").

Ref.: Ions 122/('deification' by throwing into the holy Nile); Damîrî II 112-14; *DOTTI* 444/{lit.}>

B0811.3.0.1\$, Sacred calf.

Ref.: Ions 123, 138/(Apis); Lane 215.>

B0811.3.2, Sacred bull.

Link: |A0113, Totemistic gods. Gods which have animal associations. |A0132.9, Bull-god. |V0001.8.1.1, Bull worship.

Ref.: Ions 45/(Kamephis) 114 115 122 123/(Mnevis) 124 138.>

B0811.3.2.1\$, Sacred bull with special markings: Apis.

Link: |H0051.2\$, Recognition of supernatural (sacred) animal by its markings (physical attributes). |P0681.0.1.2.1\$, Sacred bull mourned for sixty days. (Apis).

Ref.: Ions 138; Maspero 15-016 no. 1 n. 3/(after Mariette).>

B0811.3.4, Sacred cat.

Link: |A0131.3.0.1\$, Deity in form of cat ("cat-goddess"). |V0001.12\$, Cat worship.

Ref.: Budge/*Romances* 34 n. no. A-01/("of Persea Tree"); Ions 122 119; Maspero xix.>

B0811.3.5\$, Sacred camel.>

B0811.3.5.1\$, Sacred she-camel (*nâqah*).

Link: |C0092.1.7\$, Tabu: killing sacred she-camel (prophet's *nâqah*). |K2131.5, Treasure-animal introduced into family's flock in order to stir up dissension and enmity. |N0361, Sacred animal unwittingly killed.

Ref.: Tha^Clabî 40-41; Basset *Mille* III 37 no. 28; Littmann *Tigré* 85-87 no. 69; Shamy (el-) "Arab Mythology" no. 114; *MITON*; *RAFE* 57 n. 185; Schmidt-Kahle 2-5 no. 2; *Zîr* 51/(*passim*).>

B0811.3.6\$, Sacred ram.

Link: |V0001.11.8.2.2\$, Idol in form of ram.>

B0811.7\$, Sacred wolf.

Ref.: *MITON*.>

B0811.8\$, Sacred dog.

Ref.: *MITON*.>

B0811.9\$, Sacred donkey (ass).

Ref.: *MITON*.>

B0811.10\$, Sacred mule.

Ref.: *MITON*.>

B0811.10.1\$, Sacred she-mule.

Ref.: *MITON*.>

B0811.12\$, Sacred crocodile.

Link: |V0463.7.5.1\$, Martyrdom: being killed (devoured) by sacred animal.

Ref.: Ions 124.>

B0815\$, Sacred bird.

Link: |A0132.6.6\$, Deity in form of ibis. Thoth.

Ref.: Ions 86-87/cf.>

B0817\$, Sacred insect.

Link: |B0268.8.2.1\$, Locusts: army of God.>

B0817.1\$, Sacred beetle.>

B0817.1.1\$, Sacred scarab.

Ref.: Ions 24 26 27 37 39 46 50 63 65 116 123 126 131.>

B0820\$, Man-eating animals.>

B0820.0.1\$, Man-eating animal attacks (steals, devours, etc.) person. Type: 123C\$, 333D\$, 333, cf. 123.

Link: |F0913, Victims rescued from swallower's belly. |R0013.1.5, Wolf abducts a child. |R0174\$, Rescue from jaws (claws) of animal (man-eater, predator, etc.).

Ref.: *DOTTI* 48 50 178 180 419/{lit.}>

B0820.1\$, Wolf as man-eating animal.

Ref.: *DOTTI* 419/{lit.}>

B0820.2\$, Hyena as man-eating animal.>

B0820.3\$, Tiger as man-eating animal.>

B0820.4\$, Lion as man-eating animal.>

B0820.8\$, Sea creature as man-eating animal.>

B0840\$, Unfortunate animal.

Link: |A0189.18\$, God's favorite animal(s).>

B0840.1\$, Donkey (ass) as unfortunate animal (though valuable).

Link: |F0576.1\$, Extraordinarily ugly face (features). |F0989.25.1.1\$, Camels find hardhearted master guilty of the sin of making donkey (on which he rides) their leader. |J1352, Person calls another an ass. |Z0194.1.4.4\$, Donkey: pitifulness (distress, lowly rank).

Ref.: *Damîrî* I 238.>

B0840.1.0.1\$, Donkey (ass) as most stupid (ignorant) animal. Type: cf. 52, 207A, 214, 214A-214C.

Link: |J1117.2\$, Ass as trickster. |J1706.2\$, Ass as stupid animal.

Ref.: *Jâhîz* II 258.>

B0840.1.1\$, Donkey's drooping "long-ears" and posture: unfortunate (ugly).

Link: |F0547.3.0.1\$, Donkey's penis. |Z0194.1.4.1\$, Donkey: stupidity.

Ref.: *Damîrî* I 238.>

B0840.1.2\$, Donkey-riding: indicator of rider's low (humble) social rank.

Link: |P0005.3.3\$, Means of transportation (airplane, automobile, carriage, horse, mule, etc.) as indicators of social status. |Z0194.1.4.4.1.1\$, Donkey's ears: drooping.

Ref.: *Damîrî* I 238; *Ibshîhî* 466.>

B0840.1.2.1\$, Antichrist will come riding donkey.

Link: |A1002.2.7.1\$, Appearance of the False-Messiah (Antichrist, "al-Masîkh", *al-Daggâl*) as sign of Doomsday.

Ref.: *Ibshîhî* 466.>

B0840.1.3\$, Talking of donkeys: unseemly (belittles speaker).

Link: |P0785\$, '*saghranah*' (unseemly behavior): committing acts that reduce one's communal standing (worth).

Ref.: *Damîrî* I 238.>

B0841, Long-lived animals.

Link: |D1857.3\$, Culture-hero (Luqmân) lives for the duration of the life-spans of seven (three) eagles (camels, etc.).

Ref.: *Jâhîz* V 207-8; *Qazwînî* II 312/(viper/1000 years).>

B0841.0.1\$, Female animals have longer life-spans than males.

Link: |A1324.1\$, Eve outlived (survived) Adam by 100 years.

Ref.: *Jâhîz* V 208.>

B0841.1, Animals debate as to which is the elder. Type: 80A*, cf. 47F\$.

Ref.: *DOTTI* 34.>

B0842, Faithful old dog to be killed [(cast off)]. Type: 101, cf. 201E*.

Link: |B0434\$, Helpful animal cast away (abandoned) when it becomes aged (sick).

Ref.: *DOTTI* 76.>

B0842.0.1\$, Faithful animal (domestic) becomes useless. Type: 101, 130, 779J1\$.

Link: |B0434\$, Helpful animal cast away (abandoned) when it becomes aged (sick).

Ref.: *DOTTI* 53 438; Shamy (el-) "Eg. Balladry": "Camel and Gazelle" no. 50.>

B0842.3\$, Faithful old camel to be killed (cast off). Type: 779J1\$.

Ref.: *DOTTI* 438; Shamy (el-) "Eg. Balladry": "Camel and Gazelle" no. 50.>

B0843, Immortal animals.>

B0843.1, Immortal serpent.

Link: |B0091.7, Serpent is immortal.

Ref.: Ions 26; Maspero 125 no. 7 n. 4/(in Nile).>

B0843.1.0.1\$, Immortal reptile (viper, serpent, snake, crocodile, etc.).>

Link: |A0132.16\$, Crocodile-deity (Sebek).>

B0843.1.0.1.1\$, Vipers live one thousand years.

Link: |A0650.1.2\$, The world is suspended within the universe by a celestial viper (named Falaq). |A2579.1.1\$, Why the viper (snake, serpent) is immortal.

Ref.: Qazwî II 312.>

B0843.1.1\$, Wings grow on serpent (viper) when it becomes aged.

Link: |B0003.3.2\$, Winged serpent ("âf").

Ref.: Badawî *Herodot* 180 n. 2, cf. 179 n. 2.; *RAFE* 110 n. 369; Sayce *Folk-Lore* XI:4 380; Shamy (el-) *Egypt* 4.>

B0843.2, Immortal donkey.>

B0844\$, Animal's power of survival.

Link: |H1500, **Tests of endurance**.>

B0844.1\$, 'Cat has seven souls (lives)'.

Link: |E0717\$, Multiple souls: a being with more than one soul. |N0204.1\$, 'Like a cat: has seven souls.'

Ref.: *DOTTI* 843 876/{Mrc}; *RAFE* 114 n. 388; Shamy (el-) *Egypt* 20 no. 2.>

B0845, Wild animals herded. Type: 570.

Ref.: *DOTTI* 331 468/{Plst}.>

B0846.1\$, Animals (monkeys) form chain which serves as bridge.>

B0857, Animal avenges injury. Type: 285A*, 285D.

Link: |B0299.0.1\$, Vengeful animals or birds (they hold grudge). |B0766.6\$, Danger from aggressive (quarrelsome) household animals. |D1659\$, Vengeful objects. |N0261, Train of troubles from sparrow's vengeance. [Avenges self on Elephant who destroyed her nest].

Ref.: *DOTTI* 92 94.>

B0858\$, Harm (disease, illness) from animal.

Link: |B0099.9.1\$, Newly generated creatures: malevolent. |B0510, **Healing by animal**. |B0749\$, Animals with marvelous qualities--miscellaneous. |D1793, Magic results from eating or drinking. |D2064, Magic sickness. |F0362, Fairies cause disease. |F1041.9, Extraordinary illness. |K0951.7\$, Murder by disease (germ or virus).>

B0858.1\$, Disease from dog.

Link: |C0221.1.1.4, Tabu: eating dog.>

B0858.1.1\$, Illness from mad dog's bite.

Link: |D1515.5, Remedy for mad dog bite.

Ref.: Jâhîz II 12-15.>

B0858.2\$, Disease from pig.

Link: |C0221.1.1.5, Tabu: eating pork.>

B0870, Giant animals.>

B0871, Giant beasts. Type: 936A\$.

Ref.: *DOTTI* 638.>

B0871.1.1.1, Giant ox.>

B0871.1.7, Giant dog (hound). Type: 315A.

Link: |B0017.1.2, Hostile dog (hound);@B0871.1.7, Giant dog (hound).

Ref.: *DOTTI* 125 142 835/{Alg}.>

B0871.2.2, Giant tiger.

Ref.: Chauvin VII 86 n. 7.>

B0871.2.3, Giant panther.

Ref.: Chauvin VII 86 n. 6.>

B0871.2.4, Giant hippopotamus.

Ref.: Chauvin VII 86 n. 5.>

B0873.2.10\$, Giant rhinoceros.

Ref.: *MITON*.>

B0873.2.10.1\$, Giant rhinoceros carries (impales) elephant on its horn.

Ref.: *MITON*.>

B0872, Giant birds. Type: 936A\$.

Link: |B0031.1, Roc. A giant bird which carries off men in its claws.

Ref.: *DOTTI* 638.>

B0873.1, Giant louse. Type: 621.
Ref.: *DOTTI* 352.>

B0873.2, Giant scorpion.
Ref.: Chauvin VII 86 no. 373bis.>

B0873.3, Giant spider.
Ref.: *DOTTI* 125 181 226 537/{Alg}.>

B0873.4, Giant ant.
Link: |B0263.6.1\$, War between monkeys (apes) and ants.
Ref.: *MITON*.>

B0874, Giant fish. Type: 936A\$.
Ref.: Ibshîhî 458/(bâlah); Chauvin VII "8" no. 373A n. 2; *DOTTI* 638.>

B0874.3, Giant whale. Type: 936A\$.
Ref.: *DOTTI* 638; *MITON*.>

B0875.1, Giant serpent. Type: 936A\$.
Ref.: Chauvin VII 10 no. 373B n. 2; *DOTTI* 638.>

B0875.1.0.1\$, Giant viper--(female). Type: 936A\$.
Ref.: *DOTTI* 638; *MITON*.>

B0875.2, Giant crocodile.
Ref.: Ibshîhî 506/cf.; Chauvin VII 86 no. 373bis n. 8; *MITON*.>

B0875.2.1\$, Sacrifice to crocodile. Type: 300.
Ref.: *DOTTI* 97 99 107 112 288 303 475 664/{Egy}.>

B0875.3, Giant turtle.
Ref.: Chauvin VII 16 no. 373C n. 2.>

B0875.4, Giant tortoise.
Ref.: Basset *Mille* 466 no. 167.>

B0876.2.1, Giant crab.
Ref.: Chauvin VIII 83 no. 373bis n. 1.>

B0877.1.1, Giant water monster attacks man [(sailor)]. Type: 936A\$.
Link: |F0420.1.4.9.1\$, 'Abu-Duryâh: old man of the sea.
Ref.: Basset *Mille* 466 no. 167; *DOTTI* 638; Duwayk (al-) I 25 48.>

C. TABU

C0-C99, Tabu connected with supernatural beings.>

C0000, Tabu: contact with supernatural.>

C0001\$, Tabu: supernatural prohibition, if violated, brings supernatural punishment.>

C0001.1\$, *al-harâm*: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: *al-halâl* (the licit or legitimate, permitted by God).

Link: |A0608\$, Determination of *al-halâl* (the licit, legitimate) and of *al-harâm* (the illicit, sinful) for man. |A1002.2.6\$, Abandonment of "God's ways" (violation of sacred tabus) as sign of Doomsday. |A1370.1\$, God establishes moral (ethical) order. |C0059\$, Tabu: ritual uncleanness while before God (performing religious duties: prayers, etc.). |C0060\$, Tabu: violators of ablution-state (*wudû'*: being ritually clean)--ritual contaminants (*nagâsah*): acts and objects that defile, or cause ritual uncleanness and becoming unfit to perform certain religious rituals. |J0235\$, Choice between licit and illicit objects or acts--former little (difficult), latter large (easy). |U0230.0.7\$, Negative effects of experiencing guilt for sinning to be lessened by legitimizing the sinful act (liaison, affair) for all.

Ref.: Maspero 60 no. 3 n. 2; Tha^Clabî 12-13: Shamy (el-) "Arab Mythology" no. 30; *DOTTI* 910/{lit.}; *MITON*.>

C0001.1.1\$, The profane (*najiss/najass/nagâsah*): the opposite of the pure/immaculate (*tâhir/tuhr*). Type: cf. 851.

Link: |C0060.2\$, Ritual polluter: touching unclean being (creature). |F1074.1\$, Ritual-contaminant (*nagâsah*) becomes clean. |U0021.6\$, "They said, 'O master judge, the wall has been urinated on (defiled) by dog!' He replied, 'It must be torn down and then rebuilt seven times [so as to be cleansed]!' They said, 'It is the wall that separates your house from hours.' He replied, 'The least amount of water will render it pure!'" |U0284.2\$, Merits and demerits of handling ritual contaminants (*nagâsah*). |V0096.3\$, Bathing after sexual intercourse is required. |V0096.3.1\$, Bathing is required after autoerotic ejaculation (due to dream, masturbation, excitement, etc.). |Z0070.7.1\$, To be "like testicles: do not partake in intercourse, yet do not stay free of ritual-contaminants (*nagâsah*)".

Ref.: Maspero lxviii/(sea impure); Burton IX 337; *MITON*; *RAFE* 14 n. 30, 202 n. 712; Shamy (el-) "Character Transmutation" 268 n. 116.>

C0001.1.2\$, Satan's way: legitimizing (inviting commission of) what God deemed sinful. Type: cf. 933.

Link: |A0065\$, Satan's *waswasah* (instigation) causes sinning. |U0230.0.7\$, Negative effects of experiencing guilt for sinning to be lessened by legitimizing the sinful act (liaison, affair) for all.

Ref.: Tha^Clabî 248/(Ukhdûd)/cf.>

C0001.2\$, Non-sacred tabu (magical, satanic, mechanical associational, etc.). Type: 675A\$.

Link: |N0124\$, Mechanical associations between cause and effect within the supernatural (e.g., Evil-Eye, *mushâhrah*, etc.). |Z0122.7\$, Temporal forces (quasi powers of fate) personified: 'Time' (*ed-Dahr*, *ez-Zamân/Zamàn*, *el-'Ayyâm*).

Ref.: *DOTTI* 367/{Egy}.>

C0003\$, *al-makrûh* ('the disfavored\$, 'the disliked' [by God]): almost-tabu, merely tolerated--not the preferred way (for Moslems).

Link: |P0529.0.1.3\$, Divorce: the most detested (disliked) by God of all that which He has legitimized. |V0004.3\$, *al-sunnah*: the preferred way for Moslems, as set by the Prophet.

Ref.: *RAFE* 126 n. 446, 184 n. 666, 203 n. 714.>

C0003.1\$, Near-tabu: failure to thank God (for His boon: food, healing, marriage, etc.). Type: cf. 830C.

Link: |A1556.5.1\$, Failure to mention God before intercourse allows Satan to partake in it: child born of such union will be 'half satanic'. |N0385.1, Person has successive misfortunes while making plans because he forgot to say "If God wills". |Q0020.3\$, Thanking God rewarded (failure to do so punished). |Q0223.2.1\$, Neglect to praise (thank) God punished. |T0160.1\$, Prayer (religious ritual) precedes consummation of marriage. |T0165.8\$, Consummation of marriage refused until prayers have been performed (as thanks-giving to God).

Ref.: *DOTTI* 453; *MITON*; Shamy (el-) *Egypt* 120-21 no. 17; Zubayr (al-) "*Tblîs al-la^Cîn/Cursed Iblis*" 5.>

C0003.2\$, Near-tabu: divorce.

Link: |M0147.2\$, False conditional 'divorce-vow' is binding--(marital relations sinful).>

C0003.3\$, Near-tabu: immersion in oneself (narcissism).

Link: |C0761, Tabu: doing thing too long. |F1041.8.13\$, Madness from infatuation with oneself (narcissism). |N0339.10, Youth gazing at own image reflected in water falls and drowns. |W0180.0.1\$, Narcissism: being in love with oneself.

Ref.: *Jâhiz* V 572.>

C0003.3.1\$, Near-tabu: looking too long in mirror.

Ref.: *Jâhiz* V 572; *Ibshîhî* 646.>

C0003.4\$, Near-tabu: laughing too long (hard: `immersion in laughter').

Link: |C0761, Tabu: doing thing too long. |D1812.5.1.33\$, Too much laughter (happiness) a bad omen.

Ref.: Jâhîz V 572; Ibshîhî 646/(deadens heart).>

C0003.4.1\$, Near-tabu: immersion in fun (frolic, worldly amusements). Type: 910K1\$.

Link: |J0021.53\$, "A lost hour of fun (merriment) cannot be made-up for".

Ref.: Boqarî 169-70.>

C0003.5\$, Near-tabu: excesses. (Intemperance in consumption, expression, punishment, etc.).

Link: |C0206.1\$, Eating (ostentatiously) in public invites envy (Evil Eye). |J2501.2\$, Excesses (immoderation, intemperance) reprimanded.>

C0003.6\$, Near-tabu: yawning in public (during assembly).

Link: |G0303.9.8.13.3.1\$, Devil enters into a person when that person yawns (through open mouth).

Ref.: Burton IX 220 n.>

C0005\$, Tabu: Satan's ways (the left, etc.).

Link: |C0289\$, Tabu: eating with left hand. |C0548.1\$, Tabus associated with use of left hand (in greeting, cooking, etc.): it is the instrument for wiping one's own excreta and urine. |N0122.1.6.1\$, The left (north) as unlucky (inauspicious) direction. |Z0179.3.1\$, Right side is good (blessed); left sides is evil (cursed).

Ref.: Tha^Clabî 4/cf.: Shamy (el-) "Arab Mythology" no. 10; Ibn-Kathîr I 61ff.>

C0005.1\$, Satan's means. Type: 810.

Ref.: Tha^Clabî 25; *DOTTI* 448.>

C0005.2\$, Satan's voice (caller of Satan, summoner of Satan): pipe (music).

Link: |E0724.1.4\$, Echo (*sadâ*) as a person's counter-spirit. |F0262.7, Fairies whistle. |U0286.3.1\$, Listening to melody evokes sexual desire.

Ref.: Tha^Clabî 25; Ibshîhî 494.>

C0005.3\$, Satan's utterances (parlance): lying.

Ref.: Tha^Clabî 25.>

C0005.4\$, Satan's recitation (reading): poetry.

Link: |E0724.1.2.1\$, A poet's counter-spirit: inspires poetic creativity. Also labeled a poet's `satan\$, *tâbi*^C ('follower'), etc.

Ref.: Tha^Clabî 25.>

C0005.4.1\$, Tabu: a messenger of God (prophet) handling poetry.

Link: |C0487\$, Tabu: lying. |C0559\$, Tabu: ostentatious display (publication) of assets--miscellaneous. |M0301.18, Poet as prophet. |P0427.4, Poet (druid) as satirist. |P0427.7, Poet. |P0807.1.3.1\$, The most appealing (sweetest) of poetry is that with the most flagrant lies.

Ref.: Tha^Clabî 27-28: Shamy (el-) "Arab Mythology" no. 65.>

C0005.5\$, Satan's books (writings): tattoos.

Link: |A1465.1.1\$, Tattooing was inspired by satan as rejuvenating device.

Ref.: Tha^Clabî 25.>

C0005.6\$, Satan's messengers: *kahanh* (oracles, idol's priests, prognosticators).

Link: |D1712, Soothsayer (diviner, oracle, etc.). [(*kâhin* and the craft of *kihânah*)]. |G0302.9.10.1\$, Demon army.

Ref.: Tha^Clabî 25.>

C0005.7\$, Satan's snares: women.

Link: |G0303.10.5, Where the devil can't reach, he sends an old woman. |W0256.6.3.2\$, Women are satans.

Ref.: Tha^Clabî 25; Ibshîhî 494.>

C0005.8\$, Satan's home (place of residence): bathhouse.

Link: |C0729\$, Tabu: *tabarrug* (wearing paint, cosmetics). |T0409.2.1\$, Bathhouse as stage for illicit sexual relations.

Ref.: Tha^Clabî 25.>

C0005.9\$, Satan's temple (place of worship): marketplace.

Link: |C0787.3\$, Tabu: making too much profit (price-gouging). |K2249.4, Treacherous merchant. |W0157, Dishonesty. |Z0094.5.6\$, Formulas for greed and hoarding.

Ref.: Tha^Clabî 25; Ibshîhî 494.>

C0005.10\$, Satan's sustenance (nourishment): unblessed food (consumed without mentioning God's name).

Link: |A1513\$, Why God's name must be mentioned before eating: devil would eat along (thus, food unblessed). |V0035.5.1\$, Satan eats along with eater(s) if meal is unblessed (God's name not mentioned).

Ref.: Tha^Clabî 25; Ibshîhî 494.>

C0005.11\$, Satan's drink: whatsoever alters consciousness.

Ref.: Tha^Clabî 25; Ibshîhî 494.>

C0005.12\$, Satan's sleep posture: on stomach.

@Z0179.1.2.1\$, Male laid on his stomach--submission.

Ref.: *MITON*.>

C0010, Tabu: profanely calling up spirit (devil, etc.).

Link: |C0053.5\$_ (formerly, C0051.9\$), Tabu: ordaining the future.>

C0010.1, Druidism forbidden.>

C0010.2\$, Tabu: nether magic (sorcery, witchcraft, black-magic).

Link: |D0001\$, *sihr* (magic, sorcery): controlling (coercing, harnessing) the supernatural and the natural by means of supernatural agents other than God and His powers. |F0403.2.2.5, Demon as familiar spirit. [*khâdim-suflî* (nether servant)].

|G0303.22.5.2\$, *shabshabah*: sorceress beats own vulva with slipper so as to please devil. |Q0225.5\$, Practice of nether magic (sorcery, witchcraft) punished as *kufr* (disbelief). |U0020.3\$, Necessary evil: profane (sinful) practice socially tolerated: believed to be unavoidable. |V0001.2.2.1\$, *sihr shaytânî/bi-es-suflî* rituals as veneration (worship) of devil.

Ref.: Littmann 309-10 no. 113: Shamy (el-) "Arab Mythology" no. 120; *RAFE* 304 n. 35.>

C0010.2.1\$, Magical craft is to be learned, but not applied.

Link: |D1711.1, Biblical worthy as magician.

Ref.: Taymûr no. 55.>

C0012, Devil invoked: appears unexpectedly.

Ref.: Ibn-Kathîr I 59-67; Sulaymân 168-69 no. VII-1.>

C0012.5.1, Noah's curse admits devil to ark. Devil persuades Noah's wife to stay out of ark till Noah shall call devil in. Noah at last loses patience and calls out, "The devil! Come in!" The devil comes in and turns himself into a mouse.

Link: |D0117.1, Transformation: man to mouse.>

C0014, "Adversity" summoned: [□ appears]. Type: 894.

Link: |N0112.2\$, Bad luck (misfortune, misery) purchased. |Z0112.3.2\$, Grief (misery, chagrin, etc.) personified.

Ref.: *DOTTI* 544.>

C0020, Tabu: calling on ogre or destructive animal.>

C0021, "Ah me!": ogre's name uttered. He appears.

Link: |N0112.2\$, Bad luck (misfortune, misery) purchased.

Ref.: Sulaymân 168-69 no. VII-1.>

C0022\$, "Pearls on their Vine!": jinni's name uttered. He appears.

Link: |C0432.1\$, Person unknowingly utters (asks for) supernatural creature by name: no one replies. |N0112.2\$, Bad luck (misfortune, misery) purchased.

Ref.: *TAWT* 265 375 n. 273 396 n. 647.>

C0030, Tabu: offending supernatural relative.>

C0031, Tabu: offending supernatural wife.>

C0031.1, Tabu: looking at supernatural wife.>

C0031.2, Tabu: mentioning origin of supernatural wife.>

C0031.4, Tabu: blaming supernatural wife.

Ref.: Chauvin VI 182 no. 343.>

C0031.9, Tabu: revealing secrets of supernatural wife.

Link: |C0423.7\$, Tabu: revealing secret source of supernatural supplies (food, drink, etc.). Supplies disappear when tabu broken. |C0645\$, The one forbidden thing: revealing secret of being married to fairy (jinniyyah, jinni).>

C0031.10, Tabu: giving garment back to supernatural (divine) wife.>

C0032.1, Tabu: looking at supernatural husband. Type: 425L.

Link: |T0258.2, Wife insists upon knowing husband's secret.

Ref.: *DOTTI* 199.>

C0032, Tabu: offending supernatural husband.>

C0040, Tabu: offending spirits of water, mountain, etc.>

C0041, Tabu: rescuing drowning man.>

C0043.2, Tabu: cutting certain trees lest tree-spirits be offended.>

C0044, Tabu: offending guardian spirits.

Link: |A0189.8.1\$, Angel-keepers (*hafazah*) of a mortal. They also act as accountants of deeds.>

C0046, Tabu: offending fairy.>

C0047\$, Tabu: failing to submit to supernatural being (phantom).

Ref.: *DOTTI* 317 321/{lit.}; *MITON*.>

C0048\$, Tabu: trespassing (disturbing) jinni's habitat.

Link: |C0093, Tabu: trespassing sacred precinct. |F0361.4, Fairies take revenge on trespassers on ground they claim as theirs.

Ref.: Jâhiz VI 217; Willmore 368 no. 34.>

C0048.1\$, Permission of spirits sought before entering their domain.>

C0050, Tabu: offending the gods.>

C0051, Tabu: touching possessions of god.

Link: |C0790\$, **Tabus connected with property.** |V0112.8.2\$, Property of temple (shrine, idol, deity, etc.).>

C0051.1, Tabu: profaning shrine.>

C0051.1.0.1\$, Violating holy sanctuary (shrine) tabu.

Link: |P0760.2.2.1\$, Hunting (fishing, etc.) on national reservation (king's park) forbidden.

Ref.: *MITON*.>

C0051.1.0.1.1\$, Tabu: violating safety of creature within holy sanctuary (by hunting, capturing, killing, etc.).

Link: |A2236.2.1.1.5.1\$, Punishment of viper: may be killed inside sacred shrines and during holy periods (or prayers).

|C0841.0.3, Tabu: killing animal which takes refuge with one. |P0322.7\$, Animal given refuge (*'ijârah*) from pursuer.

|P0760.2.2.1\$, Hunting (fishing, etc.) on national reservation (king's park) forbidden. |W0043.1.1\$, Peacefulness felt while within sanctuary.

Ref.: Jâhiz III 192-5-(pigeons/gazelles of Mecca); Damîrî II 106-7.>

C0051.1.0.2\$, Tabu: praying at shrine for aid with an act that constitutes a sin.

Link: |C0116, Tabu: sexual intercourse in sacred precinct. |C0197\$, Tabu: erotic fantasy (illicit sexual act via imagination).

Ref.: *MITON*.>

C0053, Tabu: refusing credit to god. Type: 830.>

C0053.2, Tabu: arrogance toward deity.

Link: |C0770.0.1\$, Tabu: arrogance (conceit, display of pride). |W0166\$, Arrogance (conceit).

Ref.: Damîrî II 61/cf./(Moses's arrogance); *DOTTI* 424/{lit.}.>

C0053.5\$_(formerly, C0051.9\$), Tabu: ordaining the future.

Link: |C0010, **Tabu: profanely calling up spirit (devil, etc.).** |M0302.4.1, Astrology forbidden [(tabu)].

Ref.: Shamy (el-) *Egypt* 156-57 no. 32.>

C0053.5.1\$_(formerly, C0051.9.1\$), Tabu: planning for the future without saying, "'*in-shâ'-Allâh* (If God wills)". Type: 830C, 1696B\$, cf. 1430.

Link: |N0385.5\$, Person refuses to tell dream because listener did not say, "Good, if God wills". |V0090\$, Miraculous effects of invoking God's attributes (*basmalah*, *hasbanah*, *hawqalah*, etc.).

Ref.: Maspero 157-58 no. 8-II/cf./("If it pleased Amon"); Jâhiz III 534/(Editor adds: "[If God wills]"); *DOTTI* 186 453 804 916; *RAFE* 180 n. 653; *TAWT* 25 n. 44.>

C0053.5.2\$_(formerly, C0051.9.2\$), Tabu: dealing with omens (dreams) without saying, "Good, if God wills". Type: 725.

Ref.: *DOTTI* 400; *RAFE* 180 n. 653; *TAWT* 390 n. 524.>

C0051.1.15, Tabu: wearing shoes at shrine.>

C0051.2, Tabu: Stealing from god or saint.

Link: |Q0212.6\$, Theft from holy person (saint) punished.

Ref.: Littmann 85-87 no. 69; Shamy (el-) "Arab Mythology" no. 114.>

C0051.3, Tabu: revealing name of god.

Link: |A0138, God's ineffable name. |A0196.5.1\$, Deity's secret name learned by trick.

Ref.: Budge/*Romances* 111 no. A-06; Ions 61; W.M. Müller 109.>

C0051.3.1, Tabu: desecration of God's name.

Link: |M0105.1\$, Use of "'*in-shâ'-Allâh* (If God wills)" evasively.

Ref.: Damîrî II 46/cf.>

C0051.3.1.1\$, Tabu: mention of God's name during magic ritual (sorcery).

Link: |D1745.4\$, Use of sacred 'objects' (God's name, holy verse) nullifies magic power. |F0382.3, Use of God's name nullifies fairies' powers. |G0303.16.8, Devil leaves at mention of God's name. |V0001.2.2.1\$, *sihr shayâtânî/bi-es-sufî* rituals as veneration (worship) of devil.

Ref.: *MITON*; Ibshîhî 502.>

C0051.5, Tabu: imitating god.

Link: |C0051.6, Tabu: falsely claiming the powers of a god. |C0054, Tabu: rivaling the gods.>

C0051.5.1\$, Tabu: imitating God=s creation. By painting or sculpting an 'image' (picture, statue) of creature

with soul (life). Type: cf. 653C\$, 945II/953C\$.

Ref.: *DOTTI* 358; *MITON*.>

C0051.5.1.1\$, Tabu: photography.

Link: |D0435.2.1, Picture [of person] comes to life.

Ref.: Boqarî 102.>

C0051.6, Tabu: falsely claiming the powers of a god. Type: 841, 947B\$.

Link: |C0054, abu: rivaling the gods.

Ref.: *DOTTI* 461 651; Shamy (el-) *Egypt* 95 no. 13.>

C0054, Tabu: rivaling the gods.

Link: |C0051.6, Tabu: falsely claiming the powers of a god.>

C0059\$, Tabu: ritual uncleanness while before God (performing religious duties: prayers, etc.). Type: cf. 227.

Link: |C0001.1\$, *al-harâm*: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: *al-halâl* (the licit or legitimate, permitted by God). |C0677.3\$, Compulsion: ritual impurity during performing nether magic-ritual (is required). |C0891, Tabu: uncleanness. |V0001.0.2\$, Purity (cleanliness) required for performance of sacred ritual. (Performer's body, soul and thought must be clean).

Ref.: Maspero 135 no. 7 n. 2/(magic); *DOTTI* 87; *MITON*; *RAFE* 69.>

C0059.1\$, Tabu: touching "God's Book" while in state of ritual uncleanness.

Link: |Q0222, Punishment for desecration of holy places (images, etc.).

Ref.: Ibshîhî 28-30.>

C0060\$, Tabu: violators of ablution-state (*wudû'*: being ritually clean)--ritual contaminants (*nagâsah*): acts and objects that defile, or cause ritual uncleanness and becoming unfit to perform certain religious rituals. Type: 1874B1\$.

Link: |C0001.1\$, *al-harâm*: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: *al-halâl* (the licit or legitimate, permitted by God). |J0702.0.3\$, 'An idle hand is profane (i.e., ritually unclean'. |U0284.2\$, Merits and demerits of handling ritual contaminants (*nagâsah*). |V0058.4.1\$, Ablution before prayer.

Ref.: *DOTTI* 942; *MITON*.>

C0060.1\$, Ritual polluter: erotic touch (e.g., physical contact with member of opposite sex, or the like). Type: 1874B1\$.

Link: |C0110, **Tabu: sexual intercourse**. |C0500, **Tabu: touching**. |D1741.6.2\$, Magic (supernatural) power lost through erotic activity. |J2521.2.1\$, Preserving ablution (ritual cleanliness) during handshake with member of opposite sex: by wrapping hand with tail of garment worn, person exposes privates (body). |T0336, Sight or touch of woman as source of sin.

Ref.: *DOTTI* 942/{Egy}; *MITON*.>

C0060.1.1\$, Ritual polluter: sexual intercourse (being *junub*, in a state of *janâbah*).

Link: |H1582.3\$, Recognition of good health by seeing bathing water poured out after bridal night. |T0167.1\$, Bathing water poured out (after bridal night) indicates exercise of coition. |V0096.3\$, Bathing after sexual intercourse is required.

Ref.: Maspero 141 no. 7 n. 1; Ibshîhî 612; *MITON*.>

C0060.1.1.1\$, Erotic activity violates requirements of performing prayer-rituals.

Link: |V0096.3.1\$, Bathing is required after autoerotic ejaculation (due to dream, masturbation, excitement, etc.).>

C0060.1.1.2\$, Person (usually a female) blamed for rendering another unfit to perform prayers (man must first bathe or renew ablution).>

C0060.1.2\$, Ritual polluter: involuntary emission (autoerotic ejaculation, 'wet dream'). Type: cf. 1543C1\$.

Link: |C0060.4\$, Ritual polluter: issuing body-substances (e.g., letting wind, urinating, ejaculating--in wet dream, vomiting). |T0474.0.1\$, Nocturnal emission (*'ibtilâm*, involuntary emission, 'wet dream').

Ref.: *MITON*.>

C0060.2\$, Ritual polluter: touching unclean being (creature).

Link: |C0001.1.1\$, The profane (*najiss/najass/nagâsah*): the opposite of the pure/immaculate (*tâhir/tuhr*).

Ref.: *DOTTI* 748/{Egy}.>

C0060.2.1\$, Ritual polluter: touching unclean animal (dog, pig).

Link: |U0021.6\$, "They said, 'O master judge, the wall has been urinated on (defiled) by dog!' He replied, 'It must be torn down and then rebuilt seven times [so as to be cleansed]!' They said, 'It is the wall that separates your house from hours.' He replied, 'The least amount of water will render it pure!'"

Ref.: Boqarî 55/(dog); *DOTTI* 845/{Sml}; *MITON*.>

C0060.2.2\$, Ritual polluter: touching unclean person (idolator).

Link: |C0551, Untouchables. Certain castes whose touch is considered a pollution.>

C0060.3\$, Ritual polluter: contact with unclean substance or object (urine, blood, liquor, etc.).

Ref.: *RAFE* 303 n. 34.>

C0060.4\$, Ritual polluter: issuing body-substances (e.g., letting wind, urinating, ejaculating--in wet dream, vomiting).

Link: |C0060.1.2\$, Ritual polluter: involuntary emission (autoerotic ejaculation, 'wet dream'). |U0011.1.3.1\$, Dignitaries (clerics), locked up in chest by woman they sought to seduce, concerned about becoming ritually polluted (defiled) by one another in the crowded quarters. |U0284.2.1\$, Hand used in cleaning privates preferred (by paramour, aspiring seducer). |Z0069.2.1.1\$, Urinating, spitting, or defecating on someone's grave--sinister pleasure for defeat of dead person in grave.

Ref.: *Ibshîhî* 463; *Boqarî* 64.>

C0060.0.1\$, Renewal of ablution required if ritual cleanliness is violated.

Ref.: *Ibshîhî* 463.>

C0061, Tabu: disbelief in religious teachings [(*kufîr*)].

Link: |Q0560.5.2\$, Perpetual punishment in hell's fires for disbelief (*kufîr*). |V0320, **Heretics**. |V0329.1.1\$, Heathen (idolator) refuses to accept God's true religion (Judaism, Christianity, Islam) in spite of knowing "it is the truth".>

C0061.1, Tabu: disbelief in God.

Ref.: *DOTTI* 82/{*Sdn*}.>

C0061.2, Tabu: disbelief in immortality.>

C0061.2.1\$, Tabu: disbelief in immortality of the soul (human).>

C0061.2.2\$, Tabu: believing in reincarnation (metamorphosis).

Ref.: *Khalîfah* 265-68.>

C0061.3, Tabu: disbelief in scriptures.>

C0061.5\$, Tabu: not accepting fate (destiny: God's preordained judgment).

Link: |A0604.3.1\$, Origin of sinning (depravity). |V0318.1\$, Submission to fate (God's prejudgment: *qadâ\$, qadar*) a mark of true faith. |V0318.4\$, Questioning God's seemingly inequitable allotment of assets (wealth, beauty, health, etc.) forbidden (mark of lack of faith). |V0320.0.1\$, Doubting (demanding verifiable proof of) veracity of sacred belief deemed heretic (blasphemous).

Ref.: *MITON*.>

C0061.6\$, Tabu: disbelief in angels.>

C0061.7\$, Tabu: disbelief in God's messengers.>

C0062, Tabu: idolatry [(*wathaniyyah*)].

Link: |V0381.0.1\$, Uselessness (helplessness) of idolatry.>

C0062.3\$, Tabu (injunction): polytheism.

Link: |A0100.5\$, Polytheism: belief in multiple gods.>

C0062.5\$, Tabu: deification of a being other than The One-God--('asnamah).

Link: |A0100.1.1\$, The One-God, no other deity but He--(Allah). |A0167.2\$, *dîwân*: council of deified humans (arch-saints, culture-heroes). |A0503\$, Human being deified (Adamite as a god). |V0329.2\$, Heresy: deifying a human being--('asnamah).>

C0062.5.1\$, Tabu: veneration of saints (saints' cult).

Link: |V0001.3.3\$, Veneration (worship) of saints (deified humans). |V0113.0.3\$, Tomb as shrine.>

C0062.5.1.1\$, Tabu: kneeling or prostrating self before a being other than The One-God.

Link: |A0054.3.1.1\$, Eblis refuses to prostrate himself before Adam.

Ref.: *Qazwînî* II 171-72/(Satan); *MITON*.>

C0066, Tabu: murmuring against deity.

Ref.: *Khalîfah* 91-92/(death of son).>

C0068, Tabu: neglecting to fulfill vow made to god.

Link: |M0106.0.1\$, Oath honored (vow fulfilled) in spit of mental reservations--('merely in order not to violate oath'). |M0108, Violators of oaths. |M0117.0.1\$, *nadhr/'nadr'*: conditional vow: pledge to perform certain (good) act if prayer is answered (request is granted).>

C0069\$, Tabu: thinking of God's origin. Blasphemy.

Link: |A0020, **Origin of the creator**. |C0410, **Tabu: asking questions**. |V0329.3\$, Heresy (blasphemy): adhering to beliefs incompatible with fundamental tenet(s) of faith.

Ref.: *Ibn-Kathîr* I 60.>

C0070, Tabu: offending other sacred beings.>

C0071, Tabu: disobeying the king. Man dies as result of failure to obey.

Link: |H1557, Test of obedience. |J0555, Intemperance in obedience. |P0501.2\$, Political indifference (quietism). |P0507.0.2\$, Subjects must obey ruler (caliph, sultan, king). |Q0221.5, Disobedience to God punished. |Q0325, Disobedience punished.

|W0126, Disobedience.>

C0073\$, Tabu: offending sacred persons.>

C0073.1\$, Tabu: slighting prophet's companions.

Link: |V0295\$, Prophet Mohammed's Companions (*as-sahâbah*) as sacred persons.>

C0090, Other tabus in connection with sacred beings.>

C0092, Tabu: killing sacred beings.

Ref.: Tha^Clabî 40-41.>

C0092.1, Tabu: killing sacred animals.

Link: |C0841.7, Tabu: killing totem animal. |Q0211.6, Killing an animal revenged.

Ref.: Ions 123.>

C0092.1.0.2\$, Tabu: human sacrifice.

Link: |A1545.5.2\$, Origin of human sacrifice to water source (monster). |C0867.2.2\$, Tabu: use of a human being for a cruel test, experiment, or demonstration. |S0260.1, Human sacrifice. |S0264.1, Man thrown overboard to placate the storm. |V0310.5.1\$, Passengers in vessel in danger of sinking may lighten load by throwing person(s) off board.

Ref.: Qazwînî I 290-291; *DOTTI* 78 201 290 404 483/{lit.}; Shamy (el-) *Egypt* 159 no. 34.>

C0092.1.1.1\$, Tabu: killing ibis (Thot's bird).

Link: |A0113, Totemistic gods. Gods which have animal associations. |A0132.6.6\$, Deity in form of ibis. Thoth.

Ref.: Ions 123.>

C0092.1.1.2\$, Tabu: killing falcon (Horus's bird).

Link: |A0132.6.7\$, Deity in form of falcon (hawk). Horus.

Ref.: Ions 123.>

C0092.1.2, Tabu: killing sacred calf.>

C0092.1.6, Tabu: killing other sacred bird.>

C0092.1.7\$, Tabu: killing sacred she-camel (prophet's *nâqah*). Type: 779E\$.

Link: |B0811.3.5.1\$, Sacred she-camel (*nâqah*). |C0984.1, Great wind because of broken tabu. |Q0211.6.1\$, Killing she-camel revenged. |Q0552.1.10.1\$, Killer wind destroys tribe for killing sacred animal.

Ref.: Littmann 85-87 no. 69; Shamy (el-) "Arab Mythology" no. 114.>

C0092.1.0.1, Tabu: killing animals for sacrifice.

Link: |C0865.2\$, Tabu: running a cruel animal fight (game: bull-fight and the like). |C0867.3\$, Tabu: cruelty to animals. |E0433, Ghosts placated by sacrifices. |F0385.2.2\$, Possessing *zâr-jinn* (*asyâd*) placated by sacrifice. |F0385.2.8.1\$, Initiation sacrifice (for site): animal (bird) slaughtered as offering to jinn-dwellers (Cummâr). |**V0010, Religious sacrifices**. |V0012.4.6, Sheep (ram) as sacrifice. |V0065.0.6.1.1\$, Ram sacrificed in commemoration of substitute sacrifice (Clid al-'Adhâ).

Ref.: Damîrî II 213; *RAFE* 93 n. 307; Shamy (el-) "Mental Health" 22.>

C0092.1.0.1.1\$, Tabu: slaughtering animal as offering for jinn.

Link: |E0433, Ghosts placated by sacrifices. |F0385.2.2\$, Possessing *zâr-jinn* (*asyâd*) placated by sacrifice. |F0473.6.4, Spirit eats food. |Q0223.2.3.1\$, Sacrificing to entity other than God punished--(e.g., to Satan, jinni, spirit, etc.). |V0011.11\$, Sacrifice to a spirit (jinni).

Ref.: Tha^Clabî 93/(to Satan); *RAFE* 93 n. 307; Shamy (el-) *Egypt* 176.>

C0092.1.8\$, Tabu: killing sacred insect (ant, bee, mantis, etc.).

Ref.: Qazwînî II 367/(ant/bee/hoope/*sard*-bird="Abu-Dâwûd") II 372/(ant); *RAFE* 114.>

C0093, Tabu: trespassing sacred precinct.

Link: |C0048\$, Tabu: trespassing (disturbing) jinni's habitat.>

C0094, Tabu: rudeness to sacred person or thing.

Link: |W0187.1\$, Lack of good manners (*qillat 'adab*).>

C0094.2, Tabu: false and profane swearing of oath. Type: cf. 136A*, cf. 912\$.

Link: |J0021.8.2\$, "Do not take an oath". |M0108.0.1\$, Treacherous violator of sacred oath.

Ref.: Basset *Mille* II 163 no. 74; *DOTTI* 7 56 69 580/{Egy}; Shawqî 306 [no. 33].>

C0099, Other tabus in connection with sacred beings-miscellaneous.>

C0099.1, Tabu: facing the sun (sun-god) while urinating.>

C0099.1.1, Tabu: urinating on fire (fire-god).

Link: |D1779.1.1\$, Magic result from urinating on fire. |V0011.9.2\$, Sacrifice to fire (fire-god).>

C0099.1.2\$, Tabu: facing the *Qiblah* (Mecca) while urinating.

Link: |T0187.0.2\$, Female's coition posture compared to supplication posture (pleading with God). |V0061.12.1\$, Burial (death) with face toward the *Qiblah* (Mecca). |Z0138.5.2.1\$, Vagina as infidel: faces wrong direction during prayers (turns away from *Qiblah* at bowing or prostration).

Ref.: Bâzargân (al-) 231 no. 17; *DOTTI* 716/{Irq}; Meissner 31 no. 17; Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 6.>

C0100-C199, Sex tabu.>

C0100, Sex tabu.>

C0102\$, Tabu: masturbation (autoeroticism).

Link: |K2052.3.1\$, Husband wants to "typewrite" a letter with wife, but she pleads a broken-down machine; when she changes her mind, he has already "handwritten" it--(by masturbation). |T0474\$, Masturbation (autoeroticism). |Z0199.3.1\$, Symbolic number 31 (thirty plus one)--masturbation.

Ref.: Azraqî (al-) 116; Boqarî 60.>

C0105\$, Tabu: nakedness (nudity).

Link: |Q0243.8\$, Nakedness (nudity) punished.>

C0105.1\$, Tabu: exposing private parts of body (Cawrah).

Link: |C0106\$, Tabu: woman going (seen) unveiled in public--(*sufûr*). |P0783.2.3.1\$, Exposing genitals in public: disgraceful. |T0055.6.3\$, Coquette: exhibitionist from vanity.

Ref.: *DOTTI* 942/{Egy}; *MITON*.>

C0105.2\$, Tabu: observing body of member of opposite sex.

Link: |Q0451.7.0.2.6\$, Miraculous blindness as result of watching woman's genitals--(blindness `of eye and mind').>

C0105.3\$, Tabu: viewing private parts of body.

Link: |T0481.0.2.1\$, Accusation: fornication committed with the eye.>

C0105.3.1\$, Tabu: looking at privates of corpse of member of opposite sex. Type: cf. 756C.

Link: |C0898.1\$, Tabu: indignities to corpse (beating, cremation, etc.). |T0466, Necrophilism: sexual intercourse with dead human body.

Ref.: *DOTTI* 415; *MITON*.>

C0105.4\$, Tabu: dancing (exhibiting or exposing body, especially in public).

Link: |C0481, Tabu: singing. |U0121.0.1.1\$, When the head of the house is a tambourine beater, dancing is the characteristic trait of the household. |V0093, Religious dancing.

Ref.: Damîrî II 112.>

C0105.4.1\$, Dancing is a [moral] failing (near-tabu).

Link: |P0785\$, '*saghranah*' (unseemly behavior): committing acts that reduce one's communal standing (worth). |P0807.3.3\$, Watching rhythmic body-movements (sport-dancing, cf. cheerleading) as recreation.

Ref.: Taymûr no. 1328; Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 6.>

C0106\$, Tabu: woman going (seen) unveiled in public--(*sufûr*). Type: 1353B\$, cf. 1469A\$, 1874B\$.

Link: |C0105.1\$, Tabu: exposing private parts of body (Cawrah). |C0181.0.1\$, Tabu: female (queen) heading government (female as sovereign). |C0193.3\$, Tabu: man and woman eligible for marriage to each other, being alone together. |F0565.5.1\$, Band of strong unveiled women. |P0718.1.2\$, People among whom women are not veiled. |P0783.3\$, Grooming self in public: disgraceful. |T0380.7\$, The unveiled female--(practicing *sufûr*). |U0157.4.1\$, She-monkey need not veil her face: it has become accustomed to disgrace. |W0164.1.4\$, Being sexually desirable promotes self-esteem. |W0164.2.1.1\$_(formerly, W0164.2.1\$), Woman attending call of nature slights a man (by immodesty): he abducts her. She apologizes and he `bebrothers' her.

Ref.: *DOTTI* 752 815 942; *MITON*; *TAWT* 454.>

C0106.1\$, Tabu: woman going (seen) with `naked' head in public (hair uncovered). Type: 1469A\$, 1874B\$.

Link: |J2521.2, Rebuke for going with a naked head in public. [In covering her head woman inadvertently exposes (bares) her body]. |P0681.1.1.2.1\$, Mourning: baring head (face) in public. |P0780\$, **Shameful (disgraceful) acts**. |X0052, Ridiculous nakedness or exposure.

Ref.: *DOTTI* 228 815 942/{Alg}; *MITON*; Shamy (el-) *Egypt* 82-3 no. 11.>

C0106.2\$, Tabu: woman's voice audible (heard) in public.

Link: |A1557.3.1\$, Men walk ahead of women so as not to violate their modesty.

Ref.: Tha^Clabî 100/(girl is to communicate by sign).>

C0106.2.1\$, Young woman is to speak with false (unfeminine) voice in public.

Link: |F0556, Remarkable voice. |T0011.8, Falling in love with beautiful voice.>

C0110, Tabu: sexual intercourse.

Link: |C0664, Injunction: to marry first woman met. |Q0535.3, Refraining from sexual intercourse as penance. |T0000, SEX: [ITS ACCOMPANIMENTS AND CONSEQUENCES].

Ref.: Tha^Clabî 34.>

C0111, Tabu: loss of chastity. Hero loses power with loss of chastity.>

C0112, Tabu: sexual intercourse with unearthly [(supernatural)] being.>

C0113, Tabu: sodomy. Type: 1664\$.

Link: |C0119.3\$, Tabu: abnormal sexual intercourse (deviant posture, oral sex, etc.).

Ref.: *DOTTI* 903; *MITON*.>

C0113.0.1\$, Tabu: homosexuality.

Link: |Q0253.2, Homosexuality punished.

Ref.: Simpson 171 n. 60/cf.>

C0113.0.1.1\$, Homosexuality (male or female) is most abhorred by God, most beloved by Satan.

Link: |C0005\$, Tabu: Satan's ways (the left, etc.).

Ref.: Tha^Clabî 25.>

C0114, Tabu: incest.

Link: |Q0552.0.2\$, Violent weather changes (storms, darkness) as result of commission of sexual crime (incest, rape).>

C0115, Tabu: adultery.

Link: |J2202.1\$, Man prays that God grant him sexual liaison with married woman.>

C0116, Tabu: sexual intercourse in sacred precinct.

Link: |C0051.1.0.2\$, Tabu: praying at shrine for aid with an act that constitutes a sin. |C0194.2\$, Tabu: erotic activities at ground of saint's shrine. |Q0551.3.1, Punishment: transformation of lovers into lion and lioness for desecrating temple. [They had sexual intercourse Y].

Ref.: Shamy (el-) *Egypt* 152-53.>

C0116.1\$, Tabu: sexual intercourse while wearing sacred object (writing).

Ref.: *MITON*; Tha^Clabî 179.>

C0117, Nuptial tabu. Man and wife forbidden intercourse for definite time.

Link: |A1614.1.0.1\$, Negroes (blackness) as curse on Ham for breaking nuptial tabu while on ark. |P0529.6\$, Nuptial prohibition (nonsexual marriage): legal device by which sexual intercourse between 'married couple' is prohibited. |T0600.1\$, Restrictions on practices thought to harm pregnancy (fetus).>

C0117.2\$, Tabu: sexual intercourse while on the ark.

Ref.: Tha^Clabî 34; Shamy (el-) "Arab Mythology" no. 81-1; *DOTTI* 423/{lit.}>

C0118, Tabu: violating woman [(rape)].

Link: |C0164, Tabu: forcing wife [to sexual intercourse]. |Q0552.0.2\$, Violent weather changes (storms, darkness) as result of commission of sexual crime (incest, rape).>

C0119, Miscellaneous tabus concerning sexual intercourse.

Link: |T0000, SEX: [ITS ACCOMPANIMENTS AND CONSEQUENCES].>

C0119.1, Tabu: sexual intercourse at certain time.>

C0119.1.5, Tabu: intercourse before worship.>

C0119.3\$, Tabu: abnormal sexual intercourse (deviant posture, oral sex, etc.).

Link: |A1352.4\$, Why a woman may not 'top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate. |C0113, Tabu: sodomy. |T0187\$, Coition posture. |T0467.5\$, Oral sex.>

C0119.3.1\$, Tabu: woman 'topping' man during coition.

Link: |A1352.4\$, Why a woman may not 'top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate. |A1650.5.2.8.1\$, Punishment of Eve: female being "below" male during coition. |C0113, Tabu: sodomy. |C0181.0.1\$, Tabu: female (queen) heading government (female as sovereign). |T0187.0.1\$, Female's 'correct' coition posture: laying on back, legs raised upwards (with man on top). |T0187.2\$, Female tops male during coition. |Z0186.9.4.1\$, Sky on top, Earth at bottom = female on top, male underneath (during coition).

Ref.: Tha^Clabî 21; Burton III 304 n. 1; Hanauer 9-10; *RAFE* 137 n. 495.>

C0119.4\$, Tabu: conjugal intercourse without mentioning (thanking) God. Type: cf. 332.

Link: |C0003.1\$, Near-tabu: failure to thank God (for His boon: food, healing, marriage, etc.). |V0057.4\$, Thanks-prayer (acknowledges man's gratitude to God for His gifts).

Ref.: *MITON*; Shamy (el-) *Egypt* 120-21, 152-53.>

C0119.5\$, Tabu: exposed sexual intercourse. (Or, intercourse in public place).

Link: |C0194.2\$, Tabu: erotic activities at ground of saint's shrine. |M0149.4\$, Vow (oath) to commit fornication publicly. |J0134.2.1\$, Dogs's street copulation outrageous. |P0605\$, Living (sleeping) arrangements within the household. |T0160.0.2.3\$, Defloration in presence of others. |T0189.3\$, Child interrupts adults' (parents's) sexual intercourse. |T0290\$, Conjugal pleasures are to be had in private. |T0405\$, Casual (accidental) illicit exposure of body of one relative to another.

Ref.: *MITON*; *Alf* IV 85/cf./(expression of love).>

C0120, Tabu: kissing.>

C0121, Tabu: kissing supernatural husband. Type: 425.

Ref.: *DOTTI* 199.>

C0130, Tabu connected with puberty.>

C0135\$, Tabu: neglecting religious duties (services) after reaching puberty.

Link: |P0529.6.3\$, Nonsexual marriage so that man and woman may be together. |P0548.1\$, Legal aspects of being an adult.

|T0380.2\$, Girl secluded (veiled) at puberty.

Ref.: *MITON*.>

C0136\$, Tabu: use of religious duty (deceptively) as excuse.

Link: |K0490\$, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. |P0503.3\$, Procrastinating bureaucrats.>

C0140, Tabu connected with menses.

Link: |A1354\$, Harmful effects of menstruous female (human or animal). |A1650.5.2.4.1\$, Menstruous women may not perform certain required religious services (e.g., fasting, prayers), and thus deficient in religion.

Ref.: Ibn al-Kalbî 28; Damîrî II 62; *TAWT* 370 n. 160.>

C0141, Tabu: going forth during menses.

Link: |B0796.2\$, Lion does not come near woman (especially if she is menstruous). |C0153, Tabu: contact with woman at childbirth. |T0610.2.1.2\$, Menstruous female isolated (as profane).

Ref.: Tha^Clabî 48; Qazwînî II 166.>

C0141.1, Tabu: menstruous woman not to go near any cultivated field or crop will be ruined. [*mushâhrah*].

Link: |D1714.1.3\$, Crop of purity: must be harvested by virgin(s) lest benefit fails. |T0591.0.1\$, *mushâhrah*: supernaturally induced barrenness. |V0131.0.1\$, Robes of ritual purity (*tuhr*): required for performances of religious services.

Ref.: Qazwînî II 166; *RAFE* 202 n. 712; *TAWT* 372 n. 210.>

C0142, Tabu: sexual intercourse during menses. Type:1664\$.

Link: |C0163.9.1\$, Tabu: denying husband conjugal relations (except for legitimate reason). |K0523.0.4.1\$, Menses as excuse to escape unwelcome coition (sexual intercourse).

Ref.: Kisâî 63; Tha^Clabî 180; Qazwînî II 166/cf./(loss of vigor); Azraqî (al-) 117/cf.; *DOTTI* 903; *RAFE* 203 n. 713.>

C0144, Ground defiled by menstrual blood.>

C0145, Tabu: [touching] certain things during menses. [*mushâhrah*].

Ref.: *TAWT* 372 n. 210.>

C0147\$, Tabu: animals that menstruate.

Link: |A1354\$, Harmful effects of menstruous female (human or animal). |A1650.5.2.4.1\$, Menstruous women may not perform certain required religious services (e.g., fasting, prayers), and thus deficient in religion. |B0754.9.1\$, Menstruating animals. |B0796.2\$, Lion does not come near woman (especially if she is menstruous).>

C0147.1\$, Why rabbit (hare) is not a jinni's animal--(its female menstruates).

Ref.: Jâhîz VI 357.>

C0150, Tabu connected with childbirth.>

C0150.0.1\$, Tabu: birth-control (prevention of pregnancy by artificial means).

Link: |T0504\$, Birth-control.

Ref.: Shamy (el-) "Psych. Criteria" 240.>

C0152, Tabus during pregnancy.

Link: |T0600.1\$, Restrictions on practices thought to harm pregnancy (fetus).

Ref.: Littmann *Tigré* 106-8 no. 82A.>

C0153, Tabu: contact with woman at childbirth.

Link: |C0141, Tabu: going forth during menses.>

C0154, Tabus following childbirth.

Link: |T0591.0.1\$, *mushâhrah*: supernaturally induced barrenness.

Ref.: Littmann *Tigré* 114-21 no. 82C.>

C0160, Tabu connected with marriage.>

C0160.0.1\$, Celibacy (*rahbanah*, abstention from sex): *makrûh* (disliked\$, almost-tabu, merely tolerated)--not the way for Moslems.

Link: |A0006.3\$, Reason for creation of woman. |C0867.2.1\$, Tabu: castration (emasculation). |T0009.0.2\$, Beneficial effects of consensual lovemaking (coition, mutual sexual gratification). |T0100.0.2\$, Celibacy discouraged (inadvisable). |T0131.11.1.2.1\$, Bilqis (Queen of Sheba) objects to marrying: but if she must, she will marry only a king. |T0316\$, Widow with children is expected to remain chaste and unwed (celibate) for the rest of her life.

Ref.: Jâhiz I 128-29; Tha^Clabî 178; Burton V 216 n.; *DOTTI* 184 640/{lit.}; A.A. Maqdisî (al-) *Al-Laîif wa al-zarâ'if* 67; *MITON*.>

C0162, Tabu: marriage with a certain person.

Link: |M0369.7.4\$, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.>

C0162.3, Tabu: marrying outside of group (or caste). [Exogamy].

Link: |A2924.3\$, Eblis (as jinni) marries a woman from another jinn tribe ("the Jânn"). |T0131.5, Exogamy. Marriage only outside the group.

Ref.: Tha^Clabî 180.>

C0162.4\$, Tabu: endogamy (marrying within own group).

Link: |A1553.4\$, Origin of endogamy. |T0131.0.2\$_(formerly, T0131.5.0.1\$), Endogamy. Marriage (only) within the group.>

C0162.5\$, Tabu: incestuous marriage (marrying a certain relative).

Link: |C0114, Tabu: incest. |P0529.7\$, Legitimacy of a father's marriage to widow of his deceased son questioned.>

C0162.5.1\$, Tabu: brother-sister marriage. Type: 932A\$, 932B\$, 933.

Link: |A1297.1\$, Cain killed Abel in order not to lose own twin sister as wife. |A1331.2, Paradise lost because of brother-sister incest. |A1552.3, Brother-sister marriage of children of first parents. |Q0242.6\$, Brother-sister incest punished. |Q0520.3, Life-long penance for brother-sister marriage.

Ref.: Ions 48; Jâhiz/(*al-Bayân*) I 103; Aalûcî III 212-13; *DOTTI* 631 632 633.>

C0162.5.1.1\$, Tabu: twin brother-sister marriage--(non-twin's licit). Type: 758C\$.

Link: |A0164.1, Brother-sister marriage of the gods.

Ref.: Tha^Clabî 26-27; Shamy (el-) "Arab Mythology" no. 60; *DOTTI* 422.>

C0162.5.1.2\$, Tabu: foster brother-sister marriage. Type: cf. 885**.

Link: |P0180.4.2.2\$, Free and slave raised together as foster ("sociological") siblings. |Q0242.3.1\$, Desire to marry (commit 'incest' with) foster-sister punished. |T0101.6\$, Milk (foster) brothers marry milk (foster) sisters. |T0426\$, Incestuous milk-siblings (or foster-siblings).

Ref.: *DOTTI* 535.>

C0162.5.2\$, Tabu: parent-child marriage. Type: 931, cf. 510B.>

C0162.5.2.1\$, Tabu: father-daughter marriage. Type: 510B, 931B\$, 931C\$.

Link: |A0164.1.2\$, Father-daughter marriage of the gods (demigods, defied humans, etc.).

Ref.: *DOTTI* 261 629.>

C0162.5.2.4\$, Tabu: mother-son marriage (sexual relations). Type: 705A\$, 931, cf. 870C*.

Link: |A0164.1.1, Mother-son marriage of the gods.

Ref.: *DOTTI* 375 484 626.>

C0162.5.4\$, Tabu: marrying own uncle or aunt (paternal or maternal). Type: cf. 931.

Link: |N0365.3.7\$, Unwitting nephew-aunt incest. |P0298.1\$, Brother's daughter (paternal niece). |P0298.2.1\$, Mother's brother (*khâl*) and sister's daughter.

Ref.: Tha^Clabî 212; *DOTTI* 465 627 643/{Plst}.>

C0162.5.4.1\$, Tabu: marriage between paternal-uncle and his niece (brother's daughter). Type: cf. 931.

Link: |P0298.1\$, Brother's daughter (paternal niece).

Ref.: Tha^Clabî 212.>

C0162.5.4.2\$, Tabu: marriage between maternal-uncle and his niece (sister's daughter).

Link: |P0298.2\$, Sister's daughter (niece).

Ref.: Tha^Clabî 212.>

C0162.5.6\$, Tabu: father marrying son's former wife (widow, divorcee). Type: 516H\$.

Link: |T0092.9.4\$, Stepson marries his former stepmother (deceased father's widow or divorcee).

Ref.: Jâhiz II 10-11; *DOTTI* 283.>

C0162.5.7\$, Tabu: son marrying father's wife (widow, divorcee).

Ref.: Jâhiz II 10-11.>

C0163, Tabu: neglecting sexual relations in marriage.

Link: |P0529.0.4.4\$, Husband is to attend to wife's sexual needs. |P0529.0.6\$, Husband's failure to honor legitimate marital obligations. |T0168.1\$, Groom's failure to consummate marriage (deflower bride) as offense. |T0185.3\$, Complaint about unsatisfactory coition (sex, love-life, etc.)--in general. |T0271, The neglected wife. [Impotent husband]. |T0315.2, The continent husband.>

C0163.9\$, Tabu: neglecting sexual relations in marriage--miscellaneous.>

C0163.9.1\$, Tabu: denying husband conjugal relations (except for legitimate reason).

Link: |C0142, Tabu: sexual intercourse during menses. |C0163, Tabu: neglecting sexual relations in marriage. |C0181, Tabu confined to women. |J2214.13.1\$, Wife feigning death to avoid coition [Y]. |K0550, Escape by false plea. |K2059\$, Lane excuses for negligence in religious exercise. |P0529.0.5\$, Refusal by wife to honor legitimate marital obligations. |Q0257.1\$, Angels damn (curse) wife who refuses her husband conjugal relations. |T0183.2\$, Wife feigns illness (death) to get respite from coition.>

C0164, Tabu: forcing wife [to sexual intercourse]. Type: cf. 904\$.

Link: |C0118, Tabu: violating woman [(rape)]. |C0182, Tabu confined to men. |K0523.0.4.1\$, Menses as excuse to escape unwelcome coition (sexual intercourse). |P0529.0.1.4\$, Wife is to be 'retained with kindness (*ma^Crûf*), or released (divorced) with kindness'. |Q0257, Refusal of conjugal relations punished. |T0183\$, Wife (woman) tired of coition. |T0185.0.1\$, Wife receptive to coition (sexual intercourse) in exchange for a tranquil home. |T0289\$, Marital rape: husband has sex with his wife by forces.

Ref.: *DOTTI* 565/{Egy}>

C0166\$, Tabus concerning polygamous marriages.

Link: |P0529\$, Legal aspects of marriage and divorce. |T0145, Polygamous marriage.>

C0166.1\$, Tabu: polyandry (multiple husbands). Type: 1525Q.

Link: |T0146, Polyandry. Woman with two husbands.

Ref.: *DOTTI* 827; *MITON*.>

C0166.3\$, Tabu: polygyny (multiple wives).

Link: |T0145.0.1, Polygyny.>

C0166.3.1\$, Tabu: being married to more than certain number of wives (e.g., four).

Link: |T0145.1.0.1.1\$, Keeping only four wives at a time.>

C0166.3.1.1\$, Tabu: sororal polygyny. Type: cf. 707.

Link: |T0144.4\$, Serial sororal marriages: marrying one sister after another (from a group of sisters).

Ref.: *DOTTI* 385.>

C0169, Tabu connected with marriage--miscellaneous.>

C0169.2, Tabu: giving younger daughter in marriage before elder.

Link: |T0131.2, Younger child may not marry before elder.

Ref.: Shamy (el-) "Mahfûz's Trilogy" 58/cf.>

C0170, Tabu connected with husband's or wife's relatives.>

C0171, Mother-in-law tabu. Mother-in-law and son-in-law must not have anything to do with each other.

Link: |T0405.9.1.3\$, Mother-in-law inadvertently observes privates of her daughter's husband.

Ref.: Littmann 60-61 no. 44: Shamy (el-) "Arab Mythology" no. 92; I.M. al-Tayyib *al-Humrân* 22-23.>

C0172, Sister-in-law tabu: older brother must avoid younger brother's wife.

Link: |C0174\$, Brother-in-law tabu: a sister must avoid her sister's husband. |T0425, Brother-in-law seduces (seeks to seduce) sister-in-law. [Lecherous brother-in-law]. |T0427\$, Sister-in-law seduces (seeks to seduce) brother of her husband (her brother-in-law).>

C0172.0.1\$, Brother's wife tabu: brother and his brother's wife should avoid each other. Type: cf. 318.

Link: |K2212.2, Treacherous sister-in-law. |P0264.6\$, Sister-in-law and her husband's brother (brother-in-law). |T0380.3.3\$, Husband's adult brother (father) should not visit brother's (son's) wife during her husband's absence. |T0405.3.3\$, Nakedness or exposure of those who are brother-sister-like. |T0427\$, Sister-in-law seduces (seeks to seduce) brother of her husband (her brother-in-law).

Ref.: *DOTTI* 146.>

C0173, Daughter-in-law tabu.

Link: |P0266\$, Daughter-in-law.>

C0173.1\$, Father-in-law and his son's wife should avoid each other. Type: 1455, cf. 303D\$, 516H\$.

Link: |P0261.5\$, Father-in-law and son's wife (daughter-in-law). |T0380.3\$, Modesty displayed only toward a worthy male. |T0380.3.3\$, Husband's adult brother (father) should not visit brother's (son's) wife during her husband's absence. |T0405.2.4\$, Nakedness or exposure of parent-like person (teacher, instructor, etc.).

Ref.: *DOTTI* 283 811; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 7/(implicit).>

C0174\$, Brother-in-law tabu: a sister must avoid her sister's husband.

Link: |C0172, Sister-in-law tabu: older brother must avoid younger brother's wife. |T0425.5\$, Husband in love with his wife's sister (his sister-in-law).

Ref.: D.H. Müller *Soqotri*: *SAE* VI 95-96 no. 17/cf.>

C0180, Tabu confined to one sex.>

C0181, Tabu confined to women.

Link: |C0163.9.1\$, Tabu: denying husband conjugal relations (except for legitimate reason).

Ref.: Laoust *Maroc* 285-87 no. 134.>

C0181.0.1\$, Tabu: female (queen) heading government (female as sovereign). Type: 461A.

Link: |A0101.0.1\$, Supreme goddess: all-powerful female deity. |A0507\$, Culture-heroine: female as culture-hero. |A1352.4\$, Why a woman may not 'top' a man (in government, coition): punishment for sin (rebellion) of Adam's first mate. |C0106\$, Tabu: woman going (seen) unveiled in public--(*sufûr*). |C0119.3.1\$, Tabu: woman 'topping' man during coition. |C0181.10.1\$, Tabu: woman riding war-horse (sign before Doomsday). |C0563, Tabus of kings. |P0025.1\$, Ambitious queen. |P0020.5\$, Queen as head of government. (Female as sovereign). |P0020.6\$, Government by women. |T0131.11.1.2.1\$, Bilqis (Queen of Sheba) objects to marrying: but if she must, she will marry only a king.

Ref.: Ions 65/(Isis); *DOTTI* 232.>

C0181.10.1\$, Tabu: woman riding war-horse (sign before Doomsday).

Link: |A1002.2, Signs before the Day of Judgment. |C0181.0.1\$, Tabu: female (queen) heading government (female as sovereign).

Ref.: HE-S: ^CIzbat-Bilâl 70-71.>

C0181.13\$, Tabus concerning women's vulnerability to supernaturally induced barrenness (*mushâhrah*).

Link: |T0591.0.1\$, *mushâhrah*: supernaturally induced barrenness. |Z0310, Unique vulnerability.

Ref.: Amîn 79; Duwayk (al-) I 223-24 no. 38 39 41 43 49; Walker-Ismâ^Cîl 22 45; HE-S: Qulali/Nubia 69-3A no. 1.>

C0182, Tabu confined to men.

Link: |C0164, Tabu: forcing wife [to sexual intercourse]. |C0877.1.1\$, Tabu: men wearing gold ornaments. |C0878.2, Tabu: wearing silk.>

C0190, Sex tabu--miscellaneous.

Link: |C0547\$, Tabu: touching part of a person's body (e.g., hand, hair, etc.).>

C0193, Tabu: consorting with woman.>

C0193.3\$, Tabu: man and woman eligible for marriage to each other, being alone together.

Link: |C0100, **Sex tabu**. |C0106\$, Tabu: woman going (seen) unveiled in public--(*sufûr*). |C0135\$, Tabu: neglecting religious duties (services) after reaching puberty. |G0303.9.4, The devil as a tempter. |J0021.3.1\$, Don't trust a young man with a woman. |P0529.6.3\$, Nonsexual marriage so that man and woman may be together. |T0380.2\$, Girl secluded (veiled) at puberty. |W0256.6.0.1\$, Females stereotyped--general.>

C0193.3.1\$, 'A company of a male and a female left alone will have Satan (i.e., sexual temptation) as their third'. Type: 910B.

Ref.: *DOTTI* 229 570 571/{Egy}>

C0193.4\$, A woman (adult female) may be alone with a man (adult male) only if he is a *mahram* (marriage between them would constitute incest).

Link: |A1650.5.2.13\$, Punishment of Eve: woman may not travel except when accompanied by a *mahram* (sacrosanct, unmarriageable male, usually a close-relative). |P0529.6\$, Nuptial prohibition (nonsexual marriage): legal device by which sexual intercourse between 'married couple' is prohibited. |T0380.1\$, Social distance kept between persons of opposite sexes.>

C0194, Tabu: trysting [(meeting)] with a woman at a certain place.>

C0194.2\$, Tabu: erotic activities at ground of saint's shrine.

Link: |C0116, Tabu: sexual intercourse in sacred precinct. |C0119.5\$, Tabu: exposed sexual intercourse. (Or, intercourse in public place). |R0319.1.2\$, Illicit sexual relations at graveyard.

Ref.: Shamy (el-) *Egypt* 152 no. 30.>

C0195, Tabu: taking the advice of a woman.

Link: |G0303.10.5.0.1\$, Woman (wife, sweetheart, etc.) succeeds where Satan fails. |J0021.37, "Do not take a woman's advice": counsel proved wise by experience. |T0201.3.1\$, Wife (woman) should be disempowered. |W0256.6.3.2.2\$, Wise (good) man pays no attention to women.

Ref.: Ibshîhî 602/cf.; *Zîr* 42 (poem).>

C0197\$, Tabu: erotic fantasy (illicit sexual act via imagination). Type: cf. 1804.

Link: |C0051.1.0.2\$, Tabu: praying at shrine for aid with an act that constitutes a sin. |C0827\$, Tabu: thinking accusatory (evil) thoughts about others--unfounded (undeserved) suspicion. |J1798\$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)--or the imaginary is mistaken for actual. |T0380.6.1.1\$, Respecting woman's privacy. |T0481.0.1\$, Adulterous desire (desire to commit fornication).

Ref.: Damîrî II 208-9; *DOTTI* 930.>

C0200-C299, Eating and drinking tabu.>

C0200-C249, Eating tabus.>

C0200, Tabu: eating (general).

Link: |A1332.4\$, The forbidden paradise food (drink).

Ref.: BASSEET III 359 no. 212.>

C0203\$, Tabu: illegitimate food or drink (sinfully acquired, handled, prepared, etc.). Type: 655, 851.

Link: |H1573.9.2\$, One's religion (denomination, sect) detected by food (drink)--tabu food refused (avoided). |T0548.1.4\$, Child born as result of parent's consumption of sinful (stolen) food is "child of (from) sin".

Ref.: *DOTTI* 360 362 470 540 569/{Egy}>

C0205, Tabu: eating one's fill.

Link: |F0956.7.3\$, Hunger (austere diet, fasting) promotes good health.>

C0206\$, Tabu: eating in front of another (hungry) person (waiter, servant) or animal. (Fear of tantalizing).

Link: |C0559\$, Tabu: ostentatious display (publication) of assets--miscellaneous. |C0852\$, Tabu: miserliness (stinginess). |P0634.0.2\$, Eating is to be done in privacy (not publicly).

Ref.: *Jâhiz* II 131-32.>

C0206.1\$, Eating (ostentatiously) in public invites envy (Evil Eye).

Link: |C0003.5\$, Near-tabu: excesses. (Intemperance in consumption, expression, punishment, etc.). |W0160.1\$, Eating from market (at restaurant) reduces one's moral worth. |W0195.4.2\$, Food (fine) envied.

Ref.: *Jâhiz* II 131-32.>

C0206.2\$, 'He who eats alone chokes'>

C0206.2.1\$, Envied food stops in throat of eater. Type: cf. 511A.

Link: |F0668.9.2.1\$, Patient healed (revived) by extracting object blocking throat. |N0339.12.0.1\$, Death from accidental choking on food (bone, fruit, seed, kernel, etc., stuck in throat). |Q0551.6.0.3.1\$, Ill-gotten food stops in thief's (usurper's) throat (cannot be swallowed).

Ref.: Boqarî 201/(*ma*)*sûb*).>

C0210, Tabu: eating in certain place.>

C0217\$, Tabu: eating in place of worship (mosque, church, etc.). Type: 1691C\$.

Link: |J2254.1\$, Man reproved (by nudge, gesture) for eating at prayers thinks he is being asked to share food.

Ref.: *DOTTI* 913.>

C0220, Tabu: eating certain things.>

C0221, Tabu: eating meat.

Link: |C0235.1\$, Tabu: eating flesh during mourning period (60 days). Vegetarian diet required.>

C0221.1, Tabu: eating flesh of certain animal.>

C0221.1.1.4, Tabu: eating dog. Type: 655, 655A.

Link: |F0851.1.1.1\$, Dog's flesh eaten.

Ref.: *DOTTI* 360 362.>

C0221.1.1.5, Tabu: eating pork.

Ref.: *Jâhiz* I 234 4 41-42; Lane 94.>

C0221.1.3.1, Tabu: eating certain fish.

Ref.: Maspero 9-010 no. 1 n. 2/cf.>

C0221.1.3.2.1\$, Tabu: eating catfish.

Link: |C0433.3.1\$, Tabu: mention of catfish: it ate Osiris's phallus.

Ref.: Burton VIII 185 n./(ancient Eg.); HE-S: Qulali/Nubia 69-3A.>

C0221.1.3.2.1.1\$, Tabu: eating crab.

Ref.: Ions 59, 123/cf.>

C0221.3., Tabu: eating certain part of animal.>

C0221.3.7\$, Tabu: eating (cooked) blood or blood-like part of animal--(except 'liver and spleen').

Link: |C0275\$, Tabu: drinking blood.>

C0221.5, Tabu: eating live animals or live parts of them.>

C0222\$, Tabu: eating or drinking during Lent whatever comes from a creature-with-soul--(e.g., cow, chicken, fish, etc.)--("Christians's fasting").

Link: |C0233\$, Tabu: eating at wedding time. |C0677.2.1\$, Abstinence from eating or drinking whatever comes from a creature-with-soul (e.g., milk, eggs, meats, etc.) during preparation for magic-ritual (is required). |V0371\$, Moslem traditions about *al-kitâbiyyîn* ("People-of-the-Book": Jews and Christians. Also called *dhimmiyyîn*/*ahl al-dhimmah*). |X0591.3\$, Moslem fasting (Ramadan) contrasted with Christian fasting (Lent).

Ref.: Maspero 135 n. 2/(magic); *RAFE* 73 n. 242.>

C0223\$, Tabu: breaking fast (by eating, drinking, smoking, etc.) before prescribed time (sunset, end of Ramadan, etc.). Type: 1848B.

Link: |C0222\$, Tabu: eating or drinking during Lent whatever comes from a creature-with-soul--(e.g., cow, chicken, fish, etc.)-- ("Christians's fasting"). |X0591.3\$, Moslem fasting (Ramadan) contrasted with Christian fasting (Lent).

Ref.: *DOTTI* 936.>

C0224, Tabu: eating certain vegetable.>

C0225, Tabu: eating certain fruit.>

C0227, Tabu: eating human flesh [(cannibalism)].

Link: |G0010, Cannibalism.>

C0229, Tabu: eating certain things--miscellaneous.>

C0229.5, Tabu: eating meat with fish.>

C0229.5.1\$, Tabu: mixing certain foods together (e.g., milk and fish).

Link: |C0271.1\$, Tabu: starting (breaking) fast on milk. |C0949.1, Insanity for breaking tabu. |D1367.7.1\$, Insanity from milk and fish mixture. |J1919.6.1\$, Simpleton (fool) advises his mother not to eat a certain aphrodisiac food (*gargîr/jirjîr*--watercress) because it causes penis-erection. |Z0186.4.8.1\$, Semen--`milk (*laban*)\$, `krîmah (cream)'.
Ref.: Jâhîz I 26/(practiced by Jâhîz/Ed. note).>

C0229.7\$_ (formerly, C0229.6\$), Tabu: eating flesh of dead animal (bird). Type: 851, 1339F\$.

Link: |H0792.0.1\$, Riddle of the legitimate and sinful meat. (Unborn animal taken alive out of its dead mother--a gazelle). |J2215.3, Man honored above God: the dead hen. [Dead chicken found, cooked and served: killed by God not men]. |P0339.1\$, Too many chickens served: guest suspects they were dead (not legitimately slaughtered) and refuses to eat.

Ref.: *DOTTI* 743 470.>

C0229.7.1\$_ (formerly, C0229.6.1\$), Tabu: eating flesh of animal killed without mentioning God's name. Type: 1358C, cf. 851.

Link: |C0841.0.2, Tabu: wounding animal; must be killed outright.

Ref.: *DOTTI* 757; Lane 94-95; *TAWT* 397 n. 656 407 n. 838 458 no. 50/{Egy}.>

C0230, Tabu: eating at certain time.>

C0233\$, Tabu: eating at wedding time.>

C0233.1\$, Tabu: bride eating at groom's home on wedding night.

Ref.: *DOTTI* 718 739 749 781 813 834 861 918/{Egy}.>

C0235, Tabu: eating flesh on ["Maundy Thursday"].>

C0235.1\$, Tabu: eating flesh during mourning period (60 days). Vegetarian diet required.

Link: |C0221, Tabu: eating meat. |C0677.2.1\$, Abstinence from eating or drinking whatever comes from a creature-with-soul (e.g., milk, eggs, meats, etc.) during preparation for magic-ritual (is required). |F0956.7.3.3\$, Vegetarian diet (no meat) promotes good health. |P0681.0.1\$, Mourning for a certain required period.

Ref.: Ions 123.>

C0240, Tabu: eating food of certain person.

Link: |M0151.4.1\$, Vow not to take another person's food or drink until revenge is accomplished.

Ref.: Littmann *Tigré* 30-31 no. 22; *MITON*.>

C0246, Tabu: eating with person of certain caste.>

C0250-C279, Drinking tabus.>

C0250, Tabu: drinking.

Link: |A1332.4\$, The forbidden paradise food (drink).>

C0261, Tabu: drinking from certain fountain.>

C0264\$, Tabu: drinking from certain well. Type: 953A\$.

Link: |C0615, Forbidden body of water. |F0378.4.1\$, Tabu: drinking from certain well in fairyland. Person does, finds himself transformed to different sex.

Ref.: *DOTTI* 273 379 658/{lit.}.>

C0260, Tabu: drinking at certain place.>

C0270, Tabu: drinking certain things.>

C0271, Tabu: drinking milk.>

C0271.1\$, Tabu: starting (or breaking) fast with milk.

Link: |C0229.5.1\$, Tabu: mixing certain foods together (e.g., milk and fish). |D1367.7.1\$, Insanity from milk and fish mixture.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4/(*nagâsah*).>

C0272, Tabu: drinking wine [(liquor, alcoholic beverages)]. Type: 839, 933A\$, 1313A*, 1340A\$, 1750C\$.

Link: |J0485, Three sins of the hermit. Choice of three sins given him: adultery, murder (theft), drunkenness. He chooses drunkenness [wine]; the others follow.

Ref.: Tha^Clabî 19: Shamy (el-) "Arab Mythology" no. 42; *DOTTI* 460 628 634 743 929; Lane 94; Scelles-Millie *Maghreb* 294-96 no. 37; Shamy (el-) "Eg. Balladry": "Karîm and Karîmah" no. 9.>
C0272.0.1\$, Tabu: having to do with wine (as to its production, distribution, consumption).

Link: |K0289.9.3.1\$, Religious prohibition of having to do with liquor deceptively evaded.

Ref.: *MITON*; Musawi (Al-) *Islamic Context* 169-70.>
C0275\$, Tabu: drinking blood.

Link: |C0221.3.7\$, Tabu: eating (cooked) blood or blood-like part of animal--(except 'liver and spleen'). |C0893, Tabu: making use of blood. |F0385.2.3\$, Body of person possessed by *zâr*-jinn rubbed (massaged) with sacrificial animal's blood (to placate possessing spirit). |G0090.5\$, Hate to be quenched by drinking blood of hated person.

Ref.: *RAFE* 101.>

C0280, Miscellaneous eating and drinking tabus.>

C0283, Tabu: eating without giving thanks.>

C0284, Tabu: eating alone.>

C0289\$, Tabu: eating with left hand.

Link: |C0005\$, Tabu: Satan's ways (the left, etc.). |C0548.1\$, Tabus associated with use of left hand (in greeting, cooking, etc.): it is the instrument for wiping one's own excreta and urine. |Z0179.3.1\$, Right side is good (blessed); left sides is evil (cursed).

Ref.: *MITON*; Ibn-Kathîr I 61.>

C0300-C399, Looking tabu.>

C0300, Looking tabu.>

C0310, Tabu: looking at certain person or thing.>

C0310.1\$, Tabu: looking during certain time.

Link: |K0350\$, Theft (deception) by evoking a supposed tabu (looking, speaking, examining, etc.).>

C0311, Tabu: seeing the supernatural.>

C0311.1.8, Tabu: looking at deity.>

C0311.2, Tabu: looking at holy objects.>

C0312, Tabu: man looking at woman.

Ref.: *DOTTI* 183.>

C0312.1, Tabu: man looking at nude woman.

Link: |V0301.3.1\$, "First (unintentional) glance is blameless, intentional second is sinful"--(usually at a female).

Ref.: Tha^Clabî 157.>

C0312.2.1, Tabu: looking at princess on public appearance.

Link: |P0096.1\$, Looking at royal (noble) person is forbidden (by law).

Ref.: Chauvin V 61 no. 19; *DOTTI* 816/{lit.}; *MITON*.>

C0313, Tabu: woman looking at man.>

C0313.1, Tabu: woman seeing nude man.

Ref.: Tha^Clabî 157.>

C0315, Tabu: looking at certain object.>

C0315.2, Tabu: looking at heavenly body.>

C0315.2.4\$, Tabu: looking at certain star (planet).

Ref.: Littmann 60-61 no. 44: Shamy (el-) "Arab Mythology" no. 92; Littmann, *Tigré* 61.>

C0315.2.4.1\$, Tabu: looking at Pleiades (al-Thuryyâ). Type: cf. 1442\$.

Ref.: Littmann, *Tigré* 61/(Pleiades).>

C0320, Tabu: looking into certain receptacle.

Link: |K0350\$, Theft (deception) by evoking a supposed tabu (looking, speaking, examining, etc.).>

C0321, Tabu: looking into box (Pandora). Type: 537.

Ref.: *DOTTI* 297.>

C0322.2, Tabu: opening bag too soon.>

C0324, Tabu: looking into jug. Woman does so and finds mouse in it. Type: cf. 1416.

Link: |H1554.1, Test of curiosity: mouse in jug.

Ref.: *DOTTI* 792.>

C0330, Tabu: looking in certain direction.>

C0331, Tabu: looking back.

Link: |C0961.1, Transformation to pillar of salt for breaking tabu.

Ref.: Jâhiz IV 107 n. 2; Chauvin VII 98 no. 375.>

C0400-C499, Speaking tabu.>

C0400, Speaking tabu.

Link: |Q0535.1, Penance: not to speak.

Ref.: Jâhiz III 125; TAWT 426 no. 14.>

C0401, Tabu: speaking during certain time.

Link: |C0677.1\$, Compulsion: silence during magic-ritual (is required). |K0350\$, Theft (deception) by evoking a supposed tabu (looking, speaking, examining, etc.).

Ref.: MITON.>

C0401.2, Tabu: speaking during seven days of danger.

Ref.: Chauvin VIII 34 no. 1 n. 1; DOTTI 583/{lit.}; MITON.>

C0401.3, Tabu: speaking while searching for treasure.

Ref.: Legrain 97; MITON.>

C0403\$, Tabu: speaking to certain person. Type: 898.

Link: |C0406\$, abu: answering (responding to) call or question. |C0438.1.1\$, Tabu: responding unless addressed by own personal (given) name. |Q0442\$, Punishment: shunning (boycotting).

Ref.: DOTTI 554.>

C0406\$, Tabu: answering (responding to) call or question. Type: 898, cf. 707, 886A\$.

Link: |C0403\$, Tabu: speaking to certain person. |C0810, Tabu: heeding persuasive person or thing.

Ref.: DOTTI 385 536 554; TAWT 426 427 no. 14.>

C0407\$, Tabu: answering magic bird (animal, plant). Type: 707.

Link: |C0811.2.1\$, Tabu: heeding talking bird's complaint. |C0961.2, Transformation to stone for breaking tabu.

Ref.: DOTTI 385; Shamy (el-) Egypt 69-70 no. 8.>

C0410, Tabu: asking questions. Type: 470C\$, 832*.

Ref.: Chauvin V 251 296, VIII no. 15 n. 1; DOTTI 238 240 377 381 453 571 693/{Egy, lit.}; Sâî 396-98 no. 94[+1]; AUC: 39 no. 19.>

C0411, Tabu: asking about marvels which one sees.

Link: |C0816\$, Tabu: interfering (meddling). |J0021.6, "Do not ask questions about extraordinary things." [□] Those who ask questions killed.

Ref.: Chauvin V 251 no. 148; MITON; Shamy (el-) "Sailor" 34 no. 2.>

C0411.1, Tabu: asking for reason of an unusual action. Type: 470C\$, 785.

Link: |C0651, The one compulsory question. Percival must ask the meaning of the strange sights he sees; else the Fisher King will not be healed. |Q0340.1\$, Meddling in prohibited (non-tabu) matters punished.

Ref.: DOTTI 238 443; Khalîfah 182-83; MITON; RAFE 306 n. 50; Shamy (el-) Egypt 258 no. 12.>

C0411.1.1\$, Tabu: asking for reason of inexplicable self-punishment (face-slapping, weeping, wailing). Type: 470C\$.

Link: |Q0522.0.1\$, Self-punishment as penance.

Ref.: MITON.>

C0412\$, Tabu: asking about the source of fortune. Type: 832*.

Link: |C0776, Tabu: counting possessions.

Ref.: DOTTI 454.>

C0414\$, Tabu: curiosity.

Link: |C0816\$, Tabu: interfering (meddling).>

C0414.1\$, Tabu: curiosity concerning the divine secrets.>

C0414.1.1\$, Tabu: asking God for (about) something of unknown consequence.

Ref.: MITON.>

C0420, Tabu: uttering secrets.

Link: |U0197.0.2\$, "People are secrets" (i.e., everyone has aspects of own life not to be known by outsiders).

Ref.: Shamy (el-) Egypt 260 no. 13.>

C0421, Tabu: revealing secret of supernatural husband. Type: 425A.

Ref.: DOTTI 134 201 496/{Qtr}; Duwayk (al-) II 164-66.>

C0423, Tabu: revealing the marvelous.>

C0423.2, Tabu: speaking of extraordinary sight.>

C0423.3, Tabu: revealing experiences in otherworld. Type: 806A\$.

Ref.: Maspero 153 no. 8; Tha^Clabî 30: Shamy (el-) "Arab Mythology" no. 84; *DOTTI* 446.>

C0423.5, Tabu: revealing sacred mysteries. Type: 806A\$.

Ref.: Maspero 153 no. 8; Tha^Clabî 30: Shamy (el-) "Arab Mythology" no. 84; *DOTTI* 446.>

C0423.7\$, Tabu: revealing secret source of supernatural supplies (food, drink, etc.). Supplies disappear when tabu broken.

Link: |F0348.0.1, Fairy gift disappears or turned to something worthless when tabu is broken. |C0031.9, Tabu: revealing secrets of supernatural wife.

Ref.: Qazwînî II 179/(from "satanic agent"/"al-Mdhbb"[?]).>

C0425, Tabu: revealing knowledge of animal languages. Type: 670.

Ref.: *DOTTI* 365; Littmann 95 no. 76: Shamy (el-) "Arab Mythology" no. 126.>

C0430, Name tabu: prohibition against uttering the name of a person or thing. Type: 400, 500, cf. 898.

Link: |Z0067.0.2\$, Aggrandizement: to be addressed indirectly via one's 'presence' (*hadrah*), 'highness' (*rif^Cah*), or the like.

|Z0084.1\$, Insults concerning parentage (descent).

Ref.: Chauvin VI 106 no. 270; *DOTTI* 183 206 218 252 367 554/{Egy, Tns}>

C0431, Tabu: uttering the name of god (or gods).

Ref.: Chauvin VI 66 no. 233, cf. Ibn-Kathîr I 37, 48 (magic); *DOTTI* 151 247 403 636 641/{Egy}; *MITON*; CFMC: Siwa 71-10 6-1-no. 4 (during fantasy-tale telling); Musawi (Al-) *Islamic Context* 58.>

C0431.1\$, Tabu: uttering the name of god while trafficking with demons (jinn, devils, etc.).

Ref.: *MITON*.>

C0432, Tabu: uttering name of supernatural creature. Type: 432.

Link: |C0021, "Ah me!": ogre's name uttered. He appears. |H0947.1\$, Task: fetch unknown "pearls on their vine" (or the like)--prove(s) to be a jinni (elfin) prince. |L0221, Modest request: present from the journey. [Present from father's journey proves difficult].

Ref.: *DOTTI* 211.>

C0432.1\$, Person unknowingly utters (asks for) supernatural creature by name: no one replies. Type: 432.

Ref.: *DOTTI* 211.>

C0433, Tabu: uttering name of malevolent creature (Eumenides, [(the gracious)]). To avoid the evil results of naming these creatures other names are substituted. Type: 929A.

Ref.: *DOTTI* 620; *RAFE* 210 n. 737; Schmidt-Kahle 155 no. 114.>

C0433.1, Person obnoxious for his sins spoken of as "the other" [("distant-one")].

Ref.: *MITON*.>

C0433.2, Dangerous animals not to be named.

Link: |C0434.2.1\$, Illness is referred to euphemistically.>

C0433.3\$, Animals committing offense against deity (holy man) not to be named.

Link: |A2230, **Animal characteristics as punishment.**

Ref.: Maspero 9-010 no. 1 n. 2.>

C0433.3.1\$, Tabu: mention of catfish: it ate Osiris's phallus.

Link: |C0221.1.3.2.1\$, Tabu: eating catfish.

Ref.: Maspero 9-010 no. 1 n. 2.>

C0434\$, Names of dangerous things (animal, disease, murder, etc.) are not to be uttered at a person without use of precautionary measures (e.g., "Distant one," "Away from you"). Type: 929A, cf. 925.

Link: |D1420.4.1\$, Supernatural being summoned by mere mentioning of his name. |N0122.1.4\$, Inauspicious words (sayings).

|N0385.5\$, Person refuses to tell dream because listener did not say, "Good, if God wills". |V0090\$, Miraculous effects of invoking God's attributes (*basmalah*, *hasbanah*, *hawqalah*, etc.). |W0197.1\$, Being maladroit with words. |Z0013.9\$, Tale-teller takes precautionary measures toward listener. |Z0095.0.2\$, Euphemisms.

Ref.: Burton I 41 n. IV 90 n. 2/("Far-off one: 'Euphemistic for thou shall die'); *DOTTI* 611 620; *MITON*; *RAFE* 210 n. 737; Shamy (el-) "Sailor" 12, *Egypt* liii-lv; *TAWT* 363 n. 40 373 n. 219 373 n. 222 380 n. 342.>

C0434.1\$, Effect of spoken evil words averted by spitting.

Link: |D2071.1.1, Evil Eye averted by spitting.

Ref.: Hanauer 245/cf.; *TAWT* 442 no. 33.>

C0434.2\$, Tabu: mention of evil entity or thing lest it materializes.

Link: |N0120.2\$, Name (word, statement, etc.) harbinger of evil.

Ref.: *MITON*; Ibshîhî 529.>

C0434.2.1\$, Illness is referred to euphemistically.

Link: |C0433.2, Dangerous animals not to be named. |Z0095.0.2\$, Euphemisms.>

C0434.2.2\$, Mental illness is referred to as forbearance or mercy from God (*lutf*).

Link: |D1716.1, Magic power of the idiot. |E0700.4\$, When the mind is diminished, the soul's (spiritual) capabilities are expanded. |V0223.0.2.1\$, Saintly powers of the idiot (fools, the insane, the *magâdhib*).

Ref.: Boqarî 111 113; *TAWT* 315 n. 757.>

C0434.3\$, Scandal (defamation, infamy) must not be spoken of (spread).

Link: |C0486\$, Tabu: backbiting (evil-speaking). |C0885.4\$, Tabu: listening to slander (scandal). |K2107.3\$, Rumor mongering. False report concocted and spread (so as to slander). |W0023, Man never listens to scandal. |Z0062.7.1\$, Slandering (backbiting, calumniating) is [like] eating a dead brother's flesh.

Ref.: Burton III 102 n. 1/("Brother-sister incest"); Shamy (el-) "Eg. Balladry": "Gamîl and Khâlid" no. 12-a/(intro.); *TAWT* 370 n. 172 no. 9.>

C0435, Tabu: uttering relative's name.>

C0435.1, Tabu: uttering spouse's name. Type: cf. 425L.

Ref.: *DOTTI* 207.>

C0435.1.1, Tabu: uttering name of supernatural wife. Type: cf. 898.

Ref.: *DOTTI* 554.>

C0435.2, Tabu: uttering name of other close relations [(relatives)]. Type: cf. 425L.

Ref.: *DOTTI* 207.>

C0435.3\$, Tabu: uttering mother's name (or the word "mother").

Link: |H0042\$, Identification by inability (refusal) to perform task. |J1141.11.2.1\$, Ethnic (tribal) identity of captive detected when he refuses to break tabu peculiar to his nation (people). |T0149.1\$, Mother's name required for supernatural (magic, religious) ritual. |Z0084.1.1\$, Insult: mention of mother's name.>

C0436, Tabu: disclosing own identity. A supernatural person must not tell who he is.>

C0437, Tabu: giving child a name lest it die early.

Link: |N0131.4.1\$, Child left nameless survives (infancy stage). |P0208.7.7\$, Child remains unnamed till reaching certain age (stage of life). |T0606.1.2\$, Death of child to be averted by keeping it nameless.

Ref.: ^CAbd-al-)Aal *Tutwân* 334-44 no. 26.>

C0438\$, Wrong (inappropriate) name tabu. Type: 675A\$, 898.

Link: |Q0393.4\$, Uttering insult(s) publicly punished. |Z0183.0.1.3\$, Fitting and unfitting names (e.g., person named Sa^Cid (Happy) is happy; person named "Kaslân" (Lazy) is energetic).

Ref.: *DOTTI* 367 554.>

C0438.1\$, Tabu: responding unless addressed by correct name (title). Type: 898.

Link: |T0149\$, Matrilineal descent--miscellaneous. |T0596, Naming of children.

Ref.: *DOTTI* 554.>

C0438.1.1\$, Tabu: responding unless addressed by own personal (given) name. Type: 898.

Ref.: *DOTTI* 171 554 557/{Alg}; *TAWT* 426 427 no. 14.>

C0440, Origin tabu. Prohibition against mention of origin of person or thing.>

C0442, Tabu: mentioning land of person's birth.>

C0450, Tabu: boasting>

C0451, Tabu: boasting of wealth.

Link: |P0159.1\$, Boasting of wealth (property).

Ref.: Simpson 170/cf.; *DOTTI* 436 645/{Plst, Syr}; Sârîs (al-) 90-94; Sâ)î 405-8 no. 98[+1].>

C0452, Tabu: boasting of children (Niobe).>

C0453, Tabu: boasting of love-conquest. Type: cf. 1364.

Ref.: *DOTTI* 766.>

C0454, Tabu: boasting that one has no need of gods' help. Type: 830, 830C, 836, 1696B\$.

Link: |N0385.1, Person has successive misfortunes while making plans because he forgot to say "If God wills". |V0318\$, Fatalism. Belief in predestination, not free-will.

Ref.: *DOTTI* 453 916; K. Sa^Cd-al-Dîn *Turâth* III:10 21.>

C0455, Tabu: boasting of fearlessness. Type: cf. 326.

Ref.: *DOTTI* 155.>

C0460, Laughing tabu.

Ref.: Jâhiz V 572.>

C0463\$, Tabu: laughing at sight of animals.>

C0463.1\$, Tabu: laughing at sight of mourning mice in funeral procession of their own.

Link: |B0773, Animals with human emotions. |K0815.15.1\$, Musician (philosopher) lures mice out of city with music.>
C0465\$, Tabu: laughing at sight of the disabled.
Ref.: *DOTTI* 425.>

C0480, Tabu: other vocal expressions.>

C0480.1, Whistling tabu.

Link: |C0483, Tabu: whistling.>
C0481, Tabu: singing.
Link: |C0105.4\$, Tabu: dancing (exhibiting or exposing body, especially in public). |Q0391, Punishment for singing worldly songs. |Q0437.2.1\$, Noble girl who wouldn't give up singing sold as slave by her father: (Sallâmah). |U0315.0.1.2\$, Singing and music judged as permissible (religiously). |V0093, Religious dancing.
Ref.: Damîrî II 112; Ibshîhî 514-15.>

C0481.0.1\$, Tabu: *dhikr*/*zîkr*' as Sufi worship involving dance and chant.

Link: |V0001.8.1.1.2\$, Sufi singing and dancing (*dhikr* ritual) originated as consequence of bull worship by Hebrews.
Ref.: Ibshîhî 477.>

C0483, Tabu: whistling.

Link: |C0483.1, Tabu: whistling.
Ref.: Burton V 333 n. 1.>

C0483.3\$, Tabu: whistling at night.>

C0486\$, Tabu: backbiting (evil-speaking).

Link: |C0885.4\$, Tabu: listening to slander (scandal). |W0023, Man never listens to scandal. |Z0062.7.1\$, Slandering (backbiting, calumniating) is [like] eating a dead brother's flesh.
Ref.: Simpson 168; Ibshîhî 120-22; "el-Badawî and Bint-Birrî" no. 56 140; *MITON*; Shamy (el-) "Eg. Balladry": "Maḥfûzah and Mukhtâr" no. 11.>

C0486.1\$, Tabu: twitting (taunting, ridiculing, reproaching of shortcomings). (*tahakkum*/*naqwazah*').

Link: |C0867.2.3\$, Tabu: ridiculing physical deformity (ugliness). |J1542.3\$, Taunts between couples concerning physical handicap. |H1381.2.2.1, Son seeks unknown father. |Q0282.1\$, Person (angel) taunting (ridiculing) a sinner made to sin in like manner. |Q0288.1\$, Twitting (taunting, reproaching, etc.) punished. |V0232.11.1\$, Angels taunt Adam for his sin. |W0129.1\$, Person who doubts a prediction (belief, claim, etc.) fails to see that he is living proof of its validity.
Ref.: Kisâ'î 45-46/(Thackston 47 no. 22): Shamy (el-) "Arab Mythology" no. 77-1.>

C0486.2\$, "Assemblies are a matter of trust ('*amânah*)", (i.e., one should avoid slanderous talk).

Link: |W0045.3.2\$, "A secret is trust-deposit ('*amânah*)".
Ref.: Ibshîhî 462.>

C0487\$, Tabu: lying.

Link: |C0005.4.1\$, Tabu: a messenger of God (prophet) handling poetry. |C0755.2.1\$, Tabu: telling 'fantasy tales' (for entertainment) in daytime. |W0039.0.2\$, Permissible lying: (white-lies, non-lies). |Z0013.8.1\$, 'The source is responsible [for the contents]' (i.e., 'A messenger's only responsibility is to convey [message]'). |Z0013.10\$, Tale-teller begs God's forgiveness for lying (speaking untruth).>

C0487.1\$, Tabu: telling tales that are untruths (lies: e.g., fairytales, myths, etc.).

Link: |P0807.1.2\$, Listening to stories (tales) as hobby (for relaxation).
Ref.: Ibshîhî 143-44.>

C0488\$, Tabu: withholding truth ('suppression of testimony,' refusal to testify).

Link: |P0520.0.1.1\$, Suppressor of testimony vis-a-vis injustice is 'a dumb satan (*shaytân* '*akhras*)'. |Q0263.4\$, Suppression of truth punished.
Ref.: Simpson 236/cf./("he who is silent is a wrongdoer").>

C0490, Other speaking tabus.>

C0494, Tabu: cursing.>

C0494.1\$, Tabu: cursing 'Time' (*Dahr*, 'Days', fate,).

Link: |A0102.6.1.1\$, "'*Dahr* (Time)' is 'God'" (i.e., they are one and the same: euphemistically). |M0414.0.1\$, Luck ('Time\$, dice, etc.) cursed. |Z0122.7\$, Temporal forces (quasi powers of fate) personified: 'Time' (*ed-Dahr*, *ez-Zamân/Zamàn*, *el-'Ayyâm*).
Ref.: *MITON*.>

C0495, Tabu: using any except one certain phrase.>

C0495.1.1\$, All questions are to be answered: "*lâ kânî walâ mânî walâ dukkân ez-Zalabânî*", or the like (a nonsensical phrase). Type: 325.

Ref.: *DOTTI* 151; Shamy (el-) *Egypt* 43 no. 6.>

C0496, Tabu: using obscene language ([words, names]).

Link: |K1872.9.5.4\$, Statement intended to generate erotic mental image deceptively camouflaged to seem decent. (The pseudo-erotic). |X0757\$, Properly raised (polite) girl trained to think of obscene words as signifying decent things (e.g., vagina--eye, penis--arm, etc.): absurdly obscene conversation with suitor. |X1918.2.1\$, Pseudo-erotic pronunciation: inviting initial sexual impression based on first syllable in word; e.g., *zib:ib* (penis:Y/rais:in), *kuss:barah* (vagina:Y/cour:lander). |Z0138.0.3\$, One body organ used to refer to another.

Ref.: Simpson 113 n. 11/cf.>

C0500-C549, Tabu: touching.>

C0500, Tabu: touching.>

C0510, Tabu: touching tree (plant).>

C0518, Tabu: cutting down tree.>

C0518.3\$, Attempts to cut down sacred tree futile (disastrous to cutter).

Link: |V0113.5\$, Attempts to move saint's shrine futile (disastrous to mover).

Ref.: AUC: 9 no. 6, 18 no. 3; HE-S: Maadi 69-4A no. 1.>

C0520, Tabu: touching ground.>

C0521, Tabu: dismounting from horse.

Ref.: *MITON*.>

C0530, Tabu: touching (miscellaneous).>

C0535, Tabu: stepping on bread (or otherwise misusing it).

Ref.: Basset *Mille* III 227 no. 133.>

C0537, Tabu: touching certain animals.

Ref.: Lane 284-87.>

C0537.5\$, Tabu: touching dog. Type: 655, 655A.

Link: |J1197.1\$, Judge finds defilement of goods (house) by dog's urine is not great (serious) offense when informed that it is his own property.

Ref.: *DOTTI* 360 362 748 845/{Egy, Sml}; Lane 284-87; Nabhânî (al-) I 591.>

C0538\$, Tabu: riding or harnessing certain animal.

Ref.: Hujelân 211 no. 4-4/(she-camel).>

C0541, Tabu: contact with the dead.>

C0541.6, Tabu: embalming.

Link: |V0068.0.1\$, Dead embalmed (mummified).>

C0547\$, Tabu: touching part of a person's body (e.g., hand, hair, etc.).

Link: |C0190, **Sex tabu--miscellaneous**.

Ref.: *DOTTI* 117/{Sml}; HE-S: Somalia/Qatar 1974 no. 2.>

C0548\$, Tabu: use of certain parts (organs) of human body.>

C0548.1\$, Tabus associated with use of left hand (in greeting, cooking, etc.): it is the instrument for wiping one's own excreta and urine.

Link: |C0005\$, Tabu: Satan's ways (the left, etc.). |C0289\$, Tabu: eating with left hand. |U0284.2.1\$, Hand used in cleaning privates preferred (by paramour, aspiring seducer).

Ref.: *MITON*; Zubayr (al-) "*Iblîs al-la^Ĉîn/Cursed Iblis*" 6.>

C0549, Tabu: touching (miscellaneous).>

C0549.1, Tabu: [imposed on] tiger and lion [Y].

Link: |C0908\$, Tabus imposed on non-humans (animals, objects, abstracts, etc.).>

C0550-C599, Class tabu.>

C0550, Class tabu.>

C0551, Untouchables. Certain castes whose touch is considered a pollution.

Link: |C0060.2.2\$, Ritual polluter: touching unclean person (idolator).>

C0559\$, Tabu: ostentatious display (publication) of assets--miscellaneous.

Link: |C0005.4.1\$, Tabu: a messenger of God (prophet) handling poetry. |C0206\$, Tabu: eating in front of another (hungry) person (waiter, servant) or animal. (Fear of tantalizing). |C0487\$, Tabu: lying. |C0776, Tabu: counting possessions. |K0368\$, Thief selects victim-to-be (usually with help of confederate): watching for signs of wealth in preparation for actual theft (robbery, attack). |T0295, Husband's indiscreet boast about wife brings about his death. King [□] has a friend view his wife naked through a crack in the wall. [She joins the friend against him]. |W0161, Love of publicity. |W0011.0.2.0.1\$, Arranging

for a supposedly anonymous act of philanthropy to be publicized is hypocrisy (and tabu). |W0166.2\$, Bragging: false self-aggrandizement (boasting).

Ref.: *MITON*.>

C0560, Tabu: things not to be done by certain class.>

C0563, Tabus of kings.

Link: |C0181.0.1\$, Tabu: female (queen) heading government (female as sovereign). |P0020.5\$, Queen as head of government. (Female as sovereign).>

C0565, Tabus of bearded men.

Link: |P0753.1.1\$, Bearded men: notables.>

C0600-C699, Unique prohibitions and compulsions.>

C0600-C649, THE ONE FORBIDDEN THING.>

C0600, Unique prohibition.>

C0610, The one forbidden place.>

C0611, Forbidden chamber. Person allowed to enter all chambers of house except one. Type: 325, 433A, 516, 550A, 710, 898.

Ref.: Chauvin V 203 no. 117; *DOTTI* 107 109 151 214 221 240 241 242 243 247 274 279 304 393 475 554/{Alg, lit., Plst}; *MITON*; Ritter I.3 346-53 no. 99; Schmidt-Kahle I 190-99 no. 50; Shamy (el-) *Egypt* 247 no. 6, 269 no. 20, *Around the World* 154; *TAWT* 426 no. 14/{Egy}.>

C0611.1, Forbidden door. All doors may be entered [(opened)] except one. Type: cf. 470D\$.

Link: |N0794\$, Adventure from opening forbidden chamber (door).

Ref.: Chauvin V 203 no. 117; *DOTTI* 240/{lit.}; *MITON*.>

C0611.1.0.1\$, Tabu: all persons forbidden to open door (gate) except one designated (supernatural) agent. Type: cf. 433A.

Link: |A1413.7.2\$, Doorkeeper of the Straight of 'Majma^C al-Bahrayn'. |Z0350, **Other unique exceptions.**

Ref.: *DOTTI* 215; *MITON*; Shamy (el-) *Egypt* 128 no. 20.>

C0611.1.2\$, Forbidden building (castle, palace, house, temple, etc.).

Ref.: *MITON*.>

C0612, Forbidden forest.

Link: |P0760.2.2\$, National parks and property (game preserves, government buildings, etc.).>

C0615, Forbidden body of water. Type: 953A\$.

Link: |C0264\$, Tabu: drinking from certain well. |P0760.2.2\$, National parks and property (game preserves, government buildings, etc.).

Ref.: *DOTTI* 658.>

C0620, Tabu: partaking of the one forbidden object.>

C0621, Forbidden tree. Fruit of all trees may be eaten, except one.

Ref.: Tha^Clabî 18-19.>

C0621.1, Tree of knowledge forbidden.

Ref.: Tha^Clabî 18.>

C0630, Tabu: the one forbidden time.>

C0631.0.1\$, Tabu: working on holy-day (sabbath).

Link: |C0787\$, Tabus concerning business arrangements and economy.

Ref.: Stumme *Tskerwalt* 194 no. 34.>

C0637\$, Tabu: certain acts on unlucky day ("cross-day").

Link: |N0128, Unlucky days ("cross-days").

Ref.: Budge *Gods* II 187.>

C0637.1\$, Tabu: business transaction on unlucky day.

Ref.: Budge *Gods* II 187.>

C0640, Unique prohibition--miscellaneous.>

C0641, Tabu: making war against certain tribe.

Link: |C0845.4\$, Tabu: war-making (killing) during sacred period (time).>

C0644, The one forbidden thing: returning to home country after marrying fairy.>

C0645\$, The one forbidden thing: revealing secret of being married to fairy (jinniyyah, jinni).

Link: |C0031.9, Tabu: revealing secrets of supernatural wife. |F0300.0.1\$, Secrecy required for keeping marriage or liaison with fairy. |F0302.6, Fairy mistress leaves man when he breaks tabu. |F0348.5.1, Mortal not to betray secret of fairies' gift.

|U0197.0.2\$, "People are secrets" (i.e., everyone has aspects of own life not to be known by outsiders).

Ref.: *RAFE* 299 n. 12; Shamy (el-) *Egypt* 180-81; *TAWT* 397 n. 653.>

C0650-C699, THE ONE COMPULSORY THING.>

C0650, The one compulsory thing.>

C0651, The one compulsory question. Percival must ask the meaning of the strange sights he sees; else the Fisher King will not be healed. Type: cf. 470C\$.

Link: |C0411.1, Tabu: asking for reason of an unusual action.

Ref.: *DOTTI* 239.>

C0664, Injunction: to marry first woman met.

Link: |C0110, **Tabu: sexual intercourse.**>

C0664.0.2\$, Injunction: to marry first person (of opposite sex) met.

Link: |T0062.0.1\$, Marriage to first person to arrive.>

C0664.1\$, Injunction: maiden (woman) required to marry first man met. Type: 332.

Link: |T0062.0.1\$, Marriage to first person to arrive.

Ref.: Shamy (el-) *Egypt* 119-20 no. 17.>

C0664.1.1\$, Injunction: the only surviving female required to marry first male met.

Link: |Z0356.4\$, Sole survivor from destruction of family (clan).

Ref.: *Damirî* I 244-45.>

C0655, Only one certain gift must be accepted.

Link: |D0812.5.1\$, Magic object demanded by hero from jinni-king upon the advice of another jinni (usually king's daughter).>

C0672, Compulsion to tell stories.

Link: |E0724.1.2\$, Spirit that inspires artistic creativity (Muse). |F1042.6\$, Compulsion to creatively compose (story, poem, song, music, drawing, or the like). |Z0012.3.2\$, Linger (poetic): account dwells on (emphasizes or stresses by repetition) certain event(s) at the expense of other happenings.>

C0677\$, Compulsions during performing magic-ritual (is required).

Ref.: Maspero 135 no. 7 n. 2/(magic); *RAFE* 74 n. 243, 304 no. 34.>

C0677.1\$, Compulsion: silence during magic-ritual (is required).

Link: |C0401, Tabu: speaking during certain time.

Ref.: *RAFE* 303 n. 34.>

C0677.2\$, Compulsion: fasting during magic-ritual (is required).>

C0677.2.1\$, Abstinence from eating or drinking whatever comes from a creature-with-soul (e.g., milk, eggs, meats, etc.) during preparation for magic-ritual (is required).

Link: |C0222\$, Tabu: eating or drinking during Lent whatever comes from a creature-with-soul--(e.g., cow, chicken, fish, etc.)-- ("Christians's fasting"). |C0235.1\$, Tabu: eating flesh during mourning period (60 days). Vegetarian diet required.

Ref.: Maspero 135 no. 7 n. 2/(magic); *RAFE* 74 n. 243 304 no. 34.>

C0677.3\$, Compulsion: ritual impurity during performing nether magic-ritual (is required).

Link: |C0059\$, Tabu: ritual uncleanness while before God (performing religious duties: prayers, etc.). |V0001.0.2\$, Purity (cleanliness) required for performance of sacred ritual. (Performer's body, soul, and thought must be clean).

Ref.: *RAFE* 303 n. 34.>

C0680, Other compulsions.>

C0684, Compulsion to perform certain task yearly. Type: 1538A\$.

Link: |M0155.5\$, Vow to perform certain acts of trickery.

Ref.: *DOTTI* 846.>

C0700-C899, Miscellaneous tabus.>

C0700, Miscellaneous tabus.>

C0710, Tabus connected with other-world journeys.>

C0711, Tabu: going into bath on return from serpent kingdom.

Ref.: Chauvin V 257 no. 152; *MITON*.>

C0720, Tabu: attending toilet needs.>

C0721, Tabu: bathing.

Link: |E0765.4.8.1\$, Queen of vipers will die when man (hero) bathes.

Ref.: *MITON*; *Alf* III 3/Burton V 31; Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-)

"Mythological Constituents of *Alf laylah*" 33.>

C0722, Tabu: cutting hair.>

C0725, Tabu: attending call of nature at certain time.>

C0725.1, Tabu: use of water after attending call of nature.>

C0728\$, Tabu: Vanity.

Link: |W0116, Vanity.>

C0728.1\$, Tabu: altering one's natural features for vanity--(tattooing, cosmetic surgery, etc.).

Link: |A1465.1.1\$, Tattooing was inspired by satan as rejuvenating device. |A1597.0.1\$, Origin of customs connected with personal appearance (beautification, cosmetics). |C0867.2.1\$, Tabu: castration (emasculation). |U0287\$, Merits and demerits of enhancing personal appearance (cosmetics, toilet, tattoo, clothes, etc.).

Ref.: Tha^Clabî 105.>

C0728.1.1\$, Tabu: hair-dying.

Link: |P0717.1.3\$, People with characteristic hair-style: hairdos, wigs, hair-tufts, shaven-head, etc.).

Ref.: Tha^Clabî 105.>

C0729\$, Tabu: *tabarrug* (wearing paint, cosmetics).

Link: |C0770, **Tabu: overweening pride**. |Q0331.2.1, Woman's vain display [(*tabarrug*)] punished.

Ref.: Shamy (el-) "Mahfûz's Trilogy" 61.>

C0730, Tabu: resting.>

C0735, Tabu: sleeping.>

C0740, Tabu: doing deed of mercy or courtesy.

Link: |J0021.58\$, "Be merciful".>

C0742, Tabu: striking monster twice. Type: 300, 302.

Link: |E0011.1, Second blow resuscitates. First kills. |G0127.1\$, Ogre dies from one blow, resuscitated by second (or more).

Ref.: Chauvin VII 69 no. 348 n. 2; *DOTTI* 97 98 102 105 129 203 330/{Qtr, Syr}; Duwayk (al-) II 148-50; Sâris (al-) 225-8; Shamy (el-) *Egypt* 9 no. 1, 21 no. 2; *TAWT* 439 no. 30/{Syr}.>

C0745\$, Tabu: heeding a relative's plea for mercy or courtesy.

Link: |D1767.1.1.1.1\$, Disrobing parent (mother) as magic ritual.

Ref.: *MITON*.>

C0748\$, Tabu: separating fighting animals (birds) in other world. Type: 301.

Link: |F0102.5\$, Hero 'rammed' into lower world by one of two fighting rams (black and white) when he tried to separate them.

Ref.: *DOTTI* 101; Nacib 33-37 no. 3.>

C0750, Time tabus.>

C0751, Tabu: doing thing at certain time.>

C0751.1, Tabu: lighting fire at a certain time.

Ref.: Chauvin VII 116 no. 385.>

C0751.9\$, Tabu: doing thing at certain time--miscellaneous.>

C0751.9.1\$, Tabu: killing during certain (sacred) period.

Link: |C0841.7, Tabu: killing totem animal. |C0845.4\$, Tabu: war-making (killing) during sacred period (time).

Ref.: Ibn-^CAasim no. 116; Hujelân 319 no. 7-5.>

C0752, Tabu: doing thing after certain time.>

C0755, Tabu: doing thing during certain time.>

C0755.2, [Tabu:] telling tales except at certain time of year (or day).

Ref.: Artin *Nil* 15-16; BURTON VIII 150; CHAUVIN IV 9-10; Shamy (el-) *Egypt* xlvi-xlviii.>

C0755.2.1\$, Tabu: telling 'fantasy tales' (for entertainment) in daytime.

Link: |C0487\$, Tabu: lying.>

C0756, Tabu: doing thing before certain time.>

C0758.1, Monster born because of hasty (inconsiderate) wish of parents. Type: 425A, 430, 432.

Ref.: *DOTTI* 201 209 211.>

C0761, Tabu: doing thing too long.

Link: |C0003.3\$, Near-tabu: immersion in oneself (narcissism). |J1074.3.1.1\$, Deficiency of expiation (long-windedness/'*ishâb*).>

C0762, Tabu: doing thing too often.>

C0762.2, Tabu: too much weeping for dead. Type: 433A, 470F\$.

Link: |C0898.1.1\$, Tabu: wailing for the dead [(as indignity to corpse)]. |P0617, People weep when child is born. They sing and laugh at burial.

Ref.: *DOTTI* 215 243 244 371/{Kwt, Mrc, Tns}; Dwyer 125 no. 28; Kamâl 238-50; Laroui 77-85; *RAFE* 306 n. 48.>

C0770, Tabu: overweening pride.

Link: |C0729\$, Tabu: *tabarrug* (wearing paint, cosmetics).

Ref.: *Alf* III 8.>

C0770.0.1\$, Tabu: arrogance (conceit, display of pride).

Link: |C0053.2, Tabu: arrogance toward deity. |W0166\$, Arrogance (conceit).

Ref.: *MITON*; Tha^Clabî 156; Nabhânî (al-) II 171; Taymûr no. 2303/cf.>

C0770.1, Tabu: overweening pride in good fortune forbidden. [Arrogant man swallowed by earth].

Link: |Q0552.2.1.1\$, Punishment of Qârûn: sinking of Palace, appearance of Lake Qârûn.

Ref.: *MITON*.>

C0770.2\$, Tabu: arrogant public display (walk).

Link: |W0166\$, Arrogance (conceit).

Ref.: *MITON*.>

C0771, Tabu: building too large a structure.>

C0771.1, Tabu: building too high a tower. (Tower of Babel).

Link: |F0772.1, Tower of Babel: remarkably tall tower designed to reach sky.

Ref.: Tha^Clabî 56-57.>

C0771.2, Tabu: piling up mountains to reach heaven.

Link: |F0772.1.3\$, Pharaoh's Tower: intended to reach sky and look at God.

Ref.: Tha^Clabî 108/(Pharaoh's Tower)/cf.>

C0773, Tabu: aspiring to too much power.>

C0773.1, Tabu: making unreasonable requests [(greed)]. Type: 561A\$.

Ref.: *DOTTI* 319.>

C0776, Tabu: counting possessions. Type: cf. 832*.

Link: |C0412\$, Tabu: asking about the source of fortune. |C0451, Tabu: boasting of wealth. |C0452, Tabu: boasting of children (Niobe).

Ref.: *DOTTI* 454.>

C0777\$, Tabu: dissatisfaction with one's 'good enough' share of God's boon (*batâr*). Type: 750D1\$, cf. 470E\$.

Link: |H1376.6.1\$, Quest for contentment (with what one already has). |W0029.2\$, The good wife (woman): no divorce, no remarriage, no desertion due to vanity (*batâr*), no disagreement with husband, no quitting of husband's home to parents's due to unhappiness (*gadbânah*). |W0116.0.1\$, Vain dissatisfaction with one's 'good enough' share of God's boon (*batâr*). |W0128, Dissatisfaction. |W0154, Ingratitude.

Ref.: Ibn-^CAasim no. 397/(foolishness); Boqarî 178; *DOTTI* 409.>

C0780, Tabu: buying, selling, etc.>

C0785, Tabu: trying to save provisions for another day. Type: 470D\$, 785.

Ref.: *DOTTI* 241 242 443/{Egy, Tns}; Laroui 53-61; Shamy (el-) *Egypt* 156-57 279 no. 32, *Around the World* 149.>

C0787\$, Tabus concerning business arrangements and economy.

Link: |A1471.8\$, Why commerce is preferred as profession. |J0708\$, Farsighted economy. |J2199.4, Short-sighted economy.>

C0787.1\$, Tabu: usurious lending or borrowing--(any interest on loaned money: *ribâ/fâyiz*). Type: 890.

Link: |P0435.0.2\$, Banker as usurious money lender. |Q0273, Usury punished. |V0402\$, Charitable banking: money lent, borrowed, or deposited without interest ('Islamic-banking,' 'Christian-banking').

Ref.: *DOTTI* 538; Lane 95 n. 2.>

C0787.1.1\$, Tabu: guarantee of profits in business venture.

Ref.: *TAWT* 371 n. 177 no. 9.>

C0787.3\$, Tabu: making too much profit (price-gouging). Type: 842C*.

Link: |P0774.2.0.2\$, Price-gouging: exorbitant price demanded for common commodity (e.g., food, clothing, fuel, etc.).

Ref.: *DOTTI* 463/{Irq}; *MITON*.>

C0787.5\$, Tabu: hoarding. Type: 470D\$.

Link: |P0760.5.2.2\$, Owner of scarce necessities must make surplus (beyond personal need) available to community. |W0156.0.2\$, Hoarding.

Ref.: *DOTTI* 241.>

C0787.6\$, Tabu: purchasing by coercion.

Link: |P0774.9.3\$, Sale (purchase) by coercion or threat: "Either accept my offer or I take the article by force".>
 C0787.6.1\$, "What is taken by `the sword of bashfulness' is sinful".>
 C0788\$, Work (labor) tabu.

Link: |C0631.0.1\$, Tabu: working on holy-day (sabbath).>
 C0788.1\$, Tabu: work at certain time.

Link: |N0128, Unlucky days ("cross-days").>
 C0788.1.1\$, Tabu: handling needle (sewing implement) at night.

Link: |P0408.3\$, Laboring (working) at night, selling by day.
 Ref.: Amîn 1.>

C0790\$, Tabus connected with property.

Link: |C0051, Tabu: touching possessions of god. |P0174.2.1\$, `Whatever belongs to the master is sinful for the slave [to enjoy without permission]'. |P0760\$, **Property**.>
 C0791\$, Tabu: stealing (theft). Type: 136A*, 838, 838A\$, 1577*, cf. 1800.

Link: |Q0451.1.1, Hands cut off as punishment for theft. |V0008\$, Divine commandments (as prescribed in formal religious dogma). |W0038.1\$, Property rights protected.>
 C0792\$, Tabu: use of others's possessions without permission.

Link: |P0174.2.1\$, `Whatever belongs to the master is sinful for the slave [to enjoy without permission]'.
 Ref.: *MITON*.>

C0810, Tabu: heeding persuasive person or thing. Type: 707.

Ref.: *DOTTI* 385.>

C0811.2.1\$, Tabu: heeding talking bird's complaint. Type: 707.

Link: |C0407\$, Tabu: answering magic bird (animal, plant). |C0961.2, Transformation to stone for breaking tabu.
 Ref.: *DOTTI* 385; Shamy (el-) *Egypt* 70 no. 8.>

C0816\$, Tabu: interfering (meddling). Type: 301, 470C\$, cf. 1233A\$.

Link: |C0411, Tabu: asking about marvels which one sees. |J0021.6, "Do not ask questions about extraordinary things." [□]
 Those who ask questions killed.

Ref.: *DOTTI* 101 239 720; *RAFE* 306 n. 50; Shamy (el-) "Eg. Balladry": "Unjustly-treated Orphan" no. 63.>

C0820, Tabu: finding certain secret.>

C0820.1\$, Tabu: spying.

Link: |P0305.1\$, The rights of neighbor. |P0526.0.2.1\$, Evidence acquired by sinful means (e.g., violating suspect's privacy at home, torture, etc.) inadmissible. |Q0243.9\$, Pleasure-spying on member(s) of opposite sex (for erotic gratification) punished. |Q0345\$, Spying punished. |T0380.6.1.1\$, Respecting woman's privacy.>

C0825, Tabu: studying occult books.>

C0826\$, Tabu: fortune-telling.

Link: |D1812.3, Means of learning fortune.>

C0826.1\$, Tabu: astrology.

Link: |M0302.4.1, Astrology forbidden [(tabu)].
 Ref.: Damîrî I 14/cf. II 183; Shamy (el-) "Arab Mythology" no. 109-2.>

C0827\$, Tabu: thinking accusatory (evil) thoughts about others--unfounded (undeserved) suspicion.

Link: |C0197\$, Tabu: erotic fantasy (illicit sexual act via imagination). |C0885.4\$, Tabu: listening to slander (scandal). |K2059.9.2\$, Excuse: innocent person sins merely to justify undeserved condemnation (by adversaries, censors, etc.). |K2100, **False accusations**. |Q0297, Slander punished. |T0481.0.1\$, Adulterous desire (desire to commit fornication). |V0301.1\$, "Deeds are [judged] according to intent (*niyyât*)".

Ref.: *MITON*; Tha^Clabî 26-27/(Cain): Shamy (el-) "Arab Mythology" no. 61; Taymûr no. 1829.>

C0830-C899, Unclassified tabus.>

C0830, Unclassified tabus.>

C0833, Tabus for journeys.>

C0835, Tabus concerning fighting.>

C0835.4, Tabu: fighting certain person.>

C0837, Tabu: losing bridle in selling man transformed to a horse. Disenchantment follows. Type: 325.

Ref.: *DOTTI* 151; *MITON*; Shamy (el-) *Egypt* 247 no. 6.>

C0841, Tabu: killing certain animals.

Ref.: Damîrî II 63.>

C0841.0.2, Tabu: wounding animal; must be killed outright.

Link: |C0229.7.1\$_(formerly, C0229.6.1\$), Tabu: eating flesh of animal killed without mentioning God's name. |C0867.3\$, Tabu: cruelty to animals.>

C0841.0.3, Tabu: killing animal which takes refuge with one.

Link: |B0367\$, Animal grateful for having been given refuge from pursuer. |C0051.1.0.1.1\$, Tabu: violating safety of creature within holy sanctuary (by hunting, capturing, killing, etc.). |P0760.2.2.1\$, Hunting (fishing, etc.) on national reservation (king's park) forbidden.>

C0841.7, Tabu: killing totem animal.

Link: |C0092.1, Tabu: killing sacred animals. |C0751.9.1\$, Tabu: killing during certain (sacred) period.

Ref.: Basset *Mille* II 333 no. 80 (eagle); *DOTTI* 97/{lit.}>

C0841.11, Tabu: killing a cat.

Link: |A0131.3.1.1\$, Bast: goddess with cat's head.>

C0841.12\$, Tabu: killing bat.

Link: |A1895.1\$, Bat created by Jesus. |A2287.3\$, Jesus gives bat both bird and mammal characteristics: hence bat is a more complete creature.

Ref.: *Jâhiz* V 537.>

C0841.13\$, Tabu: killing frog.

Link: |B0251.4.4\$, Frog prays when it croaks.

Ref.: *Jâhiz* V 537.>

C0842, Tabu: exposure to sunlight.>

C0845, Tabus concerning war.>

C0845.4\$, Tabu: war-making (killing) during sacred period (time).

Link: |C0641, Tabu: making war against certain tribe. |C0751.9.1\$, Tabu: killing during certain (sacred) period. |P0550.1.1.0.1\$, Formal declaration of war expected from civilized nation (army) before attacking. |W0043.1.2.1\$, Peacefulness during holy (sacred) period.

Ref.: Ibn-^CAasim no. 116.>

C0845.4.1\$, Tabu: killing during Rajab (month).

Ref.: Ibn-^CAasim no. 385.>

C0845.5\$, Tabus concerning duel or single combat.>

C0845.5.1\$, Tabu: dodging supernatural being's strike (blow, attack).

Ref.: *MITON*.>

C0846, Tabu: removing landmarks.>

C0851, Tabu: wastefulness.

Link: |P0012.17\$, Extravagance (profligacy, wastefulness) of kings.>

C0851.1, Tabu: using food for unworthy purpose.>

C0851.1.1, Tabu: wiping children with bread.

Link: |A2362.1.1\$, Why monkey (baboon) got red posterior (rear)--punishment: was woman who abused bread (wiping child's feces with it).>

C0851.1.3\$, Tabu: abusing milk (e.g., washing with it, bathing in it, etc.).

Link: |K2375.1\$, White liquid (soap-water, milk) said to be milk-white from bathing person (girl) in it. |V0011.12.1\$, Milk poured out for spirit(s).>

C0852\$, Tabu: miserliness (stinginess).

Link: |A1453.9.1\$, Eblis (Satan) shows Europeans an economic way to fashion cloth: hence (tight) 'Frank' trousers. |P0775.1\$, Money must circulate.

Ref.: Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 10.>

C0853, Tabus concerning entry into assembly.>

C0864\$, Tabu: using animals or birds for illegitimate (illicit, sinful) purpose.

Link: |A0608\$, Determination of *al-halâl* (the licit, legitimate) and of *al-harâm* (the illicit, sinful) for man. |A1410.0.2\$, Humans may use other creatures only for purposes permitted by God (legitimate purposes). |A1421.1, Man given dominion over beasts. |A1831.1.1\$, Dog created as watch-dog for Noah. |C0001.1\$, *al-harâm*: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: *al-halâl* (the licit or legitimate, permitted by God). |C0851, Tabu: wastefulness. |C0865, Tabu: running a race. |C0866\$, Tabu: gambling and wagers.>

C0864.1\$, Tabu: 'playing with' animal or bird (as instrument of sport, fun).

Ref.: *Jâhiz* II 187.>

C0865, Tabu: running a race.>

C0865.1, Tabu: racing pigeons.

Ref.: Ibshîhî 467.>

C0865.1.1\$, Tabu: racing falcons.

Link: |C0864.1\$, Tabu: `playing with' animal or bird (as instrument of sport, fun). |P0014.22.2\$, King keeps falcons as pets (hunting aids) and falcon-tamer at his palace.>

C0865.2\$, Tabu: running a cruel animal fight (game: bull-fight and the like).

Link: |C0092.1.0.1, Tabu: killing animal for sacrifice.

Ref.: Damîrî I 345.>

C0866\$, Tabu: gambling and wagers.

Link: |C0864.1\$, Tabu: `playing with' animal or bird (as instrument of sport, fun). |J0021.8.1, "Do not bet".

Ref.: Jâhîz II 187.>

C0867, Tabu: unusual cruelty.>

C0867.2\$, Tabu: cruelty to a human being.

Ref.: *MITON*.>

C0867.2.1\$, Tabu: castration (emasculatation).

Link: |C0160.0.1\$, Celibacy (*rahbanah*, abstention from sex): *makrûh* (`disliked\$, almost-tabu, merely tolerated)--not the way for Moslems. |C0728.1\$, Tabu: altering one's natural features for vanity--(tattooing, cosmetic surgery, etc.). |S0176, Mutilation: sex organs cut off.

Ref.: Jâhîz I 128-29 160, 163-66.>

C0867.2.1.1\$, Tabu: keeping (making use) of eunuch(s).

Link: |F0563\$, Community of eunuchs. |P0170.0.3.1\$, Characteristic behavior (and physical traits) of eunuchs. |U0245.2\$, "Eunuch aroused (sexually) from his master's penis".>

C0867.2.2\$, Tabu: use of a human being for a cruel test, experiment, or demonstration.

Link: |C0092.1.0.2\$, Tabu: human sacrifice. |S0260.3\$, Use of a human being for experimentation (test).>

C0867.2.2.1\$, "Let it not be a human being (that is used for the cruel demonstration)!" Type: 325A\$.

Link: |C0867.2\$, Tabu: cruelty to a human being. |R0052\$, Considerate treatment of captives (prisoners).

Ref.: Budge/*Romances* 43 no. A-01; Maspero xiv 33-34 no. 2-4; *DOTTI* 154.>

C0867.2.3\$, Tabu: ridiculing physical deformity (ugliness).

Link: |C0486.1\$, Tabu: twitting (taunting, ridiculing, reproaching of shortcomings). (*tahakkum/naqwazah*'). |J1542.3\$, Taunts between couples concerning physical handicap. |S0189.3.1\$, Handicapped person ridiculed (mimicked). |X0144\$, Humor of being hunchbacked.

Ref.: S. Hassan *Mawasû)ah* 258 no. 9/cf./(advice) 273 no. 24.>

MITON.>

C0867.2.4\$, Tabu: cruel and unusual punishment (treatment).

Link: |J0571.4.4\$, Avoid excessive punishment. |Q0450, **Cruel punishments**.>

C0867.2.4.1\$, Dragging man by rope is tabu (sinful).

Link: |S0117, Death by dragging behind horse. |S0186.1.2\$, Man dragged by his privates (testicles).

Ref.: *MITON*.>

C0867.3\$, Tabu: cruelty to animals. Type: 130, 560.

Link: |C0092.1.0.1, Tabu: killing animal for sacrifice. |C0865.2\$, Tabu: running a cruel animal fight (game: bull-fight and the like). |J1169.5, Laughing ass. [Ass's lips cut off in retaliation for cutting off horse's tail]. |K0318.5\$, Watchdog(s) killed with poisoned food. |Q0285.1, Cruelty to animals punished. |Q0560.6.1.1\$, Term in Hell for torturing cat. |S0481, Cruelty to animals. |S0481.5\$, Wild animal needlessly (cruelly) killed.

Ref.: Budge/*Romances* 43 no. A-01; Maspero xix/(cat); Maspero 33-34 no. 2-4/(noble cattle); *DOTTI* 53 314.>

C0867.3.1\$, Tabu: overloading (overworking) beast of burden (riding animal). Type: 1215.

Link: |W0155.1.2, Man overloads and starves camel.

Ref.: Damîrî I 320-21; *DOTTI* 716.>

C0867.5\$, Tabu: reproach concerning an affliction (deformity).

Link: |Q0284, Reproach concerning physical deformity (blemish) punished. |Q0583.0.1\$, Reproach concerning an affliction (physical, social, personal, etc.) punished by its like.

Ref.: Hadrî (el-) AFann al-=insâniyyah" 5-6 [no. 4]/(proto-ballad); Shamy (el-) "Eg. Balladry": "Hasan and Na'îmah" no. 22d; Taymûr no. 2846/cf./(taunter).>

C0868, Tabu: leaving land entirely unoccupied.>

C0868.1\$, Tabu: spoiling earth (i.e., damaging environment: land, natural resources, atmosphere, etc.).

Link: |A1002.2.4.1\$, Extinction (disappearance) of creature as sign of Doomsday.

Ref.: *MITON*; Tha^Clabî 205-7/(205): Shamy (el-) "Arab Mythology" no. 108.>

C0868.1.1\$, Tabu: tampering with unknown facets of Earth (without ensuring safety of outcome). Type: 774R\$.

Ref.: Tha^Clabî 205-7/(205): Shamy (el-) "Arab Mythology" no. 108; *DOTTI* 432.>

C0868.2\$, Tabu: vandalism.

Link: |K2369.14\$, Destroying natural resources to deprive enemy of their yield. |V0100.1\$, God protects religious edifices and objects (temples, statues, scriptures, etc.). |W0180.1.4\$, Either I become part of it, or I raze it [and pierce the eyes of its maker].>

C0869\$, Tabu: murder.

Link: |Q0560.5\$, Eternal life in hell for certain cardinal sins (e.g., disbelief, murder, etc.). |V0310.6\$, 'Dire necessities justify (legitimize) commission of the prohibited (sinful)/Y.>

C0869.1\$, Tabu: suicide.

Link: |Q0211.5, Suicide punished.

Ref.: *MITON*.>

C0869.2\$, Tabu: abortion--(aborting fetus with soul).>

C0869.2.1\$, When a fetus (or newborn) is reasonably expected not to survive his life may be legitimately terminated. Type: cf. 1645B*.

Link: |A1002.0.3\$, On Doomsday sky will rupture, planets will scatter out of orbits, oceans will boil over, Y, and the female infant buried alive will be asked for what sin was she murdered. |E0726.1.1\$, Soul received at trimester of pregnancy. |S0302, Children murdered [(infanticide)]. |T0572.2, Abortion. [Means of terminating pregnancy]. |V0310.6\$, 'Dire necessities justify (legitimize) commission of the prohibited (sinful)/Y.

Ref.: Qazwîni II 180/(implied).>

C0869.3\$, Tabu: mercy killing.

Link: |J0227.9.1\$, Death-wish: person in misery wishes to die. |P0528\$, Euthanasia: mercy killing. Person (animal, demon, etc.) put to death so as to relieve his suffering. |S0110.1, Old people killed in famine. |S0140.1, Abandonment of aged.

Ref.: *MITON*.>

C0877\$, Tabu concerning precious metals, stones, and jewelry.>

C0877.1\$, Tabu: gold.

Ref.: Simpson 116.>

C0877.1.1\$, Tabu: men wearing gold ornaments.

Link: |C0182, Tabu confined to men. |C0878.2, Tabu: wearing silk.>

C0878, Tabu concerning clothing.

Ref.: Shamy (el-) "Belief Characters" 17 18.>

C0878.0.1\$, Tabu: luxurious (ostentatious) clothing.

Link: |C0206.1\$, Eating (ostentatiously) in public invites envy (Evil Eye). |P0072\$, Restrictions on personal conduct in interacting with a *sharîf* (Hashemite).

Ref.: *MITON*.>

C0878.2, Tabu: wearing silk.

Link: |C0877.1.1\$, Tabu: men wearing gold ornaments.

Ref.: Jâhîz V 327; Kisâfi 63; Shamy (el-) "Belief Characters" 17.>

C0885, Tabu: hearing or listening.>

C0885.4\$, Tabu: listening to slander (scandal).

Link: |C0827\$, Tabu: thinking accusatory (evil) thoughts about others--unfounded (undeserved) suspicion. |K2059.9.2\$, Excuse: innocent person sins merely to justify undeserved condemnation (by adversaries, censors, etc.). |Q0297, Slander punished.

Ref.: Ibshîhî 120-22.>

C0891, Tabu: uncleanness.

Link: |C0060\$, Tabu: violators of ablution-state (*wudû'*: being ritually clean)--ritual contaminants (*nagâsah*): acts and objects that defile, or cause ritual uncleanness and becoming unfit to perform certain religious rituals.>

C0893, Tabu: making use of blood.

Link: |C0275\$, Tabu: drinking blood. |F0385.2.3\$, Body of person possessed by *zâr*-jinn rubbed (massaged) with sacrificial animal's blood (to placate possessing spirit).

Ref.: *RAFE* 101.>

C0897, Tabus concerning counting.>

C0898, Tabus connected with mourning [(death)]. Type: 470F\$.

Ref.: Amîn 139-40; *DOTTI* 243.>

C0898.1\$, Tabu: indignities to corpse (beating, cremation, etc.). Type: 505.

Link: |E0190.6\$, Corpse cannot feel pain (inflicted by the living). |E0721.1.2.3.2\$, Body cremated so soul cannot return to it. |J0090.1\$, Burial in ground or cremating? Former shown to be the correct (God's) way. J1066\$, Futility of 'addressing the lifeless'. |T0466.3\$, Violation of modesty of female corpse punished. |V0061.0.2.2\$, Grave (tomb) violated (vandalized, robbed, etc.). |V0061.2, Dead burned on pyre. (Cremation).

Ref.: Maspero 199 no. 14 n. 1; Tha^Clabî 5/(cremation) 6/(cremation); *DOTTI* 253; *RAFE* 38 n. 120; Taymûr no. 1761.>

C0898.1.1\$, Tabu: wailing for the dead [(as indignity to corpse)]. Type: 470F\$.

Link: |C0762.2, Tabu: too much weeping for dead. |H0583.4.0.1.1\$, Mother 'fights God' (wails over dead, visits cemetery). |P0681, Mourning customs. |W0202.1.1.4\$, Indicator of femininity: excessive emotionalism. |Z0111.9.4\$, Death: God retrieves His breath (deposit).

Ref.: *DOTTI* 66 229 243 244 248 455/{Egy, lit.}; Khalîfah 96-100; *MITON*; *RAFE* 306 n. 48.>

C0898.1.2\$, Tabu: publication of slaying (execution). Public display of corpse or part thereof.

Link: |P0555.2.1.1, "Publication of slaying." Heads of slain enemies displayed.

Ref.: Maspero 198 n. 1 no. 14.>

C0898.2\$, Tabu: visiting a dead person (a tomb).

Link: |H0583.4.0.1.1\$, Mother 'fights God' (wails over dead, visits cemetery). |V0065.7\$, Visiting the dead. |V0311.5\$, Visiting graveyards--as reminder of death and the life to come--is recommended.

Ref.: Khalîfah 295-303.>

C0898.3\$, Tabu: being seen during mourning.

Link: |K1864.2\$, False tidings of a death as cause for long mourning-period.

Ref.: *DOTTI* 624/{Tns}>

C0900-C999, Punishment for breaking tabu.>

C0900, Punishment for breaking tabu.>

C0900.1\$, Violation of tabu brings curse upon violator (and descendants, associates).>

C0900.2\$, The "Curse of Y" (someone or something) for breaking tabu.

Link: |A0102.17.1\$, God's curse (*la^Cnah*). |M0400, **Curses**.

Ref.: Maspero 116-144 no. 7 132 n. 3 143 n. 3/(book).>

C0900.2.1\$, The Curse of the Pharaohs (*la^Cnat al-farâ^Cinah*): persistent misfortune (ill-fate, bad luck) for violator of pharaonic tabu.

Link: |M0405\$, Curse of total ruin for violator(s) of object or site ('curse of the Pharaohs').>

C0901, Tabu imposed.>

C0901.0.1\$, Tabu: feigning disability (sickness, blindness, etc.).

Link: |K1370.3\$, Feigning physical disability so as to spy on woman. |Q0591.0.1\$, Feigning a disability causes its materialization.

Ref.: *MITON*; Nabhânî (al-) I 458.>

C0901.1, Tabu imposed by certain person.

Link: |M0297\$, Vow of abstinence from exercising certain legitimate activity (e.g., enjoying, marrying, celebrating, eating certain food, or the like--("deeming sinful to oneself").>

C0901.1.1, Tabu imposed on son by father before death.>

C0901.1.3, Tabu imposed by lover.>

C0901.1.3.0.1\$, Tabu imposed by spouse (wife, husband). Type: 470C\$, 470C1\$.

Ref.: *MITON*.>

C0901.1.6, Tabu imposed by saint.>

C0908\$, Tabus imposed on non-humans (animals, objects, abstracts, etc.).

Link: |C0549.1, Tabu: [imposed on] tiger and lion [Y]. |E0183\$, Body of a prophet does not decay after his death: earth may not corrode it. |V0310.1\$, Religious universe (all of God's creation, animate and inanimate, worship).>

C0908.1\$, Tabu imposed on celestial body (planet, sky, star, etc.).>

C0908.1.1\$, Tabu imposed on earth (of Earth).

Ref.: *RAFE* 135 n. 482.>

C0908.1.1.1\$, Earth forbidden to corrode ('devour') corpse of prophet (saint).

Link: |E0183\$, Body of a prophet does not decay after his death: earth may not corrode it.

Ref.: Tha^Clabî 221; *RAFE* 135 n. 482.>

C0908.1.1.2\$, Earth forbidden to absorb blood.

Link: |A0856.4.1\$, Why earth does not absorb ("drink") blood. |J1159\$, Evidence of crime preserved (presented at trial).

Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" no. 61.>

C0908.1.2\$, Tabu imposed on fire.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9.>

C0908.1.2.1\$, Tabu imposed on Hell (fires of Hell).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9/(believers).>

C0908.1.2.1.1\$, Pilgrimage to Mecca seven times renders a person "sinful for Hell fires to touch" (i.e., gives immunity from Hell).

Link: |A0671.2.5.1\$, Hell prohibited from touching certain persons. Punishing with Hell's fire is tabu. |V0004.5.6\$, Pilgrimage and Cumrah as intercessor(s). |V0220.0.8.4\$, Intercession by deceased pious person delivers entombed neighbors from Hell fires of the grave. |V0532, Pilgrimage to Mecca. |Z0071.5, Formulistic number: seven.

Ref.: *RAFE* 18 n. 44 236 no. 14.>

C0908.2\$, Tabu imposed on angel.>

C0908.3\$, Tabu imposed on animal (bird, fish, etc.).

Link: |B0771.2, Animal tamed by holiness of saint.>

C0908.3.1\$, Wild beasts forbidden to devour certain person.>

C0908.3.1.1\$, Lions forbidden to devour a *sharîf*.

Link: |B0796.6\$, Lions do not hurt holy men (or eat their flesh). |H0257.2\$, Test of a true *sharîf*.>

C0908.3.1.2\$, Whale (Fish) forbidden to devour holy person).>

C0908.3.1.2.1\$, Whale forbidden to digest prophet (Yûnus/Jonah).

Link: |C0908.3.1.2.1\$, Whale forbidden to digest prophet (Yûnus/Jonah). |F0911.4, Jonah [(Yûnus)]. Fish ([whale], or water monster) swallows a man.

Ref.: Tha^Clabî 230.>

C0908.4\$, Tabu imposed on plants.

Link: |A2720, **Plant characteristics as punishment**.>

C0908.4.1\$, Plant (fruit) forbidden to harm holy person.

Link: |A2732.1\$, Fruit pit becomes soft for teeth of holy infant (Jesus): hence indentions.>

C0910, Permanent sign of disobedience for breaking tabu.

Ref.: *RAFE* 16 n. 39.>

C0910.1\$, Physical (bodily) changes as a result of breaking tabu.

Link: |C0911, Golden finger as sign of opening forbidden chamber. |C0912, Hair turns to gold as punishment in forbidden chamber.

Ref.: *MITON*.>

C0911, Golden finger as sign of opening forbidden chamber. Type: 710, cf. 898.

Ref.: *DOTTI* 393 554; Ritter I.2 520-57 no. 75.>

C0911.1\$, Silver finger as sign of opening forbidden chamber. Type: 710, cf. 898.

Ref.: *DOTTI* 169 197 295 393 556/{Plst}; *TAWT* 426 no. 14.>

C0912, Hair turns to gold as punishment in forbidden chamber.>

C0913, Bloody key as sign of disobedience.>

C0915, Contents of forbidden receptacle are released.>

C0916, Continuous action started by breaking tabu.>

C0916.3, Magic porridge pot [(food-mill)] keeps cooking. [Against command □]. Type: 565.

Ref.: *DOTTI* 324/{Ymn}; Noy *Jefet* 99-101 no. 31.>

C0920, Death for breaking tabu.>

C0927, Burning as punishment for breaking tabu.>

C0927.2, Turning to ashes as punishment for breaking tabu.>

C0927.3, Burning and drowning as punishment for breaking tabu.

Link: |F0901.2, Extraordinary twofold death: burning, drowning.>

C0930, Loss of fortune for breaking tabu. Type: 285D, 476*, 561A\$, 832*.

Ref.: *DOTTI* 94 247 319 454.>

C0931, Building falls for breaking tabu.>

C0932, Loss of wife (husband) for breaking tabu.>

C0934, Food supply fails because of broken tabu.>

C0934.2, Land made sterile because of broken tabu.>

C0936, War lost because of breaking tabu.

Ref.: *MITON*.>
C0936.1\$, Nation conquered because of breaking tabu.
Ref.: *MITON*.>
C0937, God's favor lost because of breaking tabu.>
C0940, Sickness or weakness for breaking tabu.>
C0941, Particular disease caused by breaking tabu.
Link: |Q0220.0.1\$, Breaking tabu punished.>
C0941.2, Swelling of limbs for breaking tabu.
Ref.: Ibshîhî 479-80/cf.>
C0943.2, Loss of one eye for breaking tabu. Type: 470C1\$.
Ref.: *DOTTI* 241.>
C0944, Dumbness as punishment for breaking tabu.
Link: |Q0451.3, Loss of speech as punishment.>
C0945, Magic forgetfulness for breaking tabu. Type: cf. 759"
Link: |D2004.11\$, Acts of disobedience to God (*ma*^Câsi/sins) cause poor ability to learn (forgetfulness). |G0303.9.4.5.4\$, Satan causes forgetfulness.>
C0949, Sickness or weakness for breaking tabu--miscellaneous.>
C0949.1, Insanity for breaking tabu.
Link: |C0229.5.1\$, Tabu: mixing certain foods together (e.g., milk and fish).>
C0949.1.1\$, Insanity (death) from consuming tabu substance.
Link: |G0091, Cannibalism brings madness. |D1367, Magic object causes insanity. |F0969.7.1.1\$, Sinful (tabu) substance consumed to avert death (e.g., eating human flesh, drinking urine, etc.). |F1041.8, Extraordinary madness.>
C0949.1.1.1\$, Insanity (death) from drinking urine.
Link: |F1041.8.4, Madness from thirst.
Ref.: Damîrî I 174/(death).>
C0950, Person carried to other world for breaking tabu.>
C0952, Immediate return to other world because of broken tabu. Type: 470C\$-E\$, 801A\$-D\$.
Ref.: *DOTTI* 239; *MITON*; *RAFE* 306 n. 50.>
C0955, Banishment from heaven for breaking tabu.>
C0960, Transformation for breaking tabu.
Ref.: Chauvin VII 146 no. 425/cf.; *DOTTI* 117/{Sml}; HE-S: Somalia/Qatar 1974 no. 2.>
C0961, Transformation to object for breaking tabu. Type: 705B\$.
Ref.: *DOTTI* 378.>
C0961.1, Transformation to pillar of salt for breaking tabu.
Link: |C0331, Tabu: looking back. |Q0551.3.4.4.1\$, Lot's wife breaks tabu: petrified as punishment (becomes pillar of salt).
Ref.: Jâhîz IV 107 n. 2.>
C0961.2, Transformation to stone for breaking tabu. Type: 516, 707.
Link: |C0407\$, Tabu: answering magic bird (animal, plant). |C0811.2.1\$, Tabu: heeding talking bird's complaint. |Q0551.3.4.4\$, Person breaks tabu: petrified as punishment.
Ref.: Basset *Mille* III 202 no. 119; Chauvin VII 98 no. 375; *DOTTI* 274 385; Shamy (el-) *Egypt* 70 no. 8.>
C0963, Person returns to original form when tabu is broken. Type: 705B\$.
Ref.: *DOTTI* 378.>
C0964\$, Transformation to person of different sex for breaking tabu. Type: 705B\$.
Ref.: *DOTTI* 378.>
C0980, Miscellaneous punishments for breaking tabu.>
C0981\$, Regret (sorrow) because of breaking tabu. Type: 470C\$-470E\$.
Link: |F0956.7.7.2\$, Venting frustration (expressing sorrow) by causing pain to oneself (hitting own head, slapping own face, biting own finger, or the like).
Ref.: *MITON*; Shamy (el-) *Egypt* 93 no. 12.>
C0984, Disaster because of broken tabu.>
C0984.1, Great wind because of broken tabu. Type: 779E\$.
Link: |C0092.1.7\$, Tabu: killing sacred she-camel (prophet's *nâqah*). |Q0552.1.10.1\$, Killer wind destroys tribe for killing sacred animal.
Ref.: Tha^Clabî 40-41: Shamy (el-) "Arab Mythology" no. 110.>

D. MAGIC
[AND SIMILAR SUPERNATURAL OCCURRENCES]

D0000-D699, TRANSFORMATION

D0000, Transformation (general).

Ref.: Burton VIII 270 /emedy ٢IV 329.>

D0001\$, *sihr* (magic, sorcery): controlling (coercing, harnessing) the supernatural and the natural by means of supernatural agents other than God and His powers.

Link: |A0170.1\$, Miracle. Supernatural deed or manifestation by God. |C0010.2\$, Tabu: nether magic (sorcery, witchcraft, black-magic). |D1420.0.1\$, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--('servant' controlled by object's owner). |D1783.7.1\$, Magic ritual requires entering cemetery (grave) backwards. ("Summoning Za^Czû^C"). |D2198, Magic control over spirits (angels). |G0583, Demons coerced by tabus of druid.

Ref.: *MITON*; *RAFE* 303 n. 34.>

D0005, Enchanted person. [Y]. A bewitched or enchanted person may, however, retain his original physical form, but may be affected mentally or morally. Type: 400.

Link: |D0000-D699, **Transformation (general)**.

Ref.: *DOTTI* 183.>

D0005.1, Enchanted person cannot move.

Link: |D2072.0.5, Person paralyzed.>

D0005.3\$, Enchanted (bewitched) being loses all willpower (rendered powerless).

Link: |K0815.15.1\$, Musician (philosopher) lures mice out of city with music. |P0523.2.1, Fool [(the insane)] not to be punished for his crime. |W0253\$, Foundations of sanity (reason): four '*abrâg*' ('towers\$, sign of Zodiac) in man's mind stabilize it.

Ref.: *DOTTI* 819/{Lib}>

D0005.3.1\$, Enchanted (bewitched) person involuntarily follows enchanter.

Link: |F1042\$, Mania: compulsion--uncontrollable (involuntary) behavior.

Ref.: *DOTTI* 106 124 153 466 643 929/{Plst}>

D0005.4\$, Enchanted (bewitched) person commits crime (sin).>

D0005.4.1\$, Rape (attempted rape) by enchanted (bewitched) person.

Ref.: *MITON*.>

D0005.5\$, Tokens from an enchantment. Person displays objects (animals) encountered during a magical experience (event). Type: 312, cf. 449, 705B\$, 953A\$.

Link: |F1068.1, Tokens from a dream. Man brings objects received during a dream.

Ref.: *DOTTI* 122 129 203 218 330 378 658/{Syr}>

D0006, Enchanted castle (building).>

D0008\$, Enchanted kingdom (cities, mountains, people, etc.).

Link: |F0768.1, City of petrified people.

Ref.: *DOTTI* 818/{lit.}; *MITON*.>

D0010-D99, Transformation of man to different man.>

D0010, Transformation to person of different sex. Type: 325A\$, 705B\$, cf. 681.

Ref.: Chauvin VIII 43 no. 11; Prym-Socin 218-19 no. 54; Shamy (el-) *Egypt* 246 no. 5; *DOTTI* 154 370 378; *MITON*.>

D0010.0.1\$, Transformation: change of sex-bound functions (characteristics). Type: cf. 681, 953B\$.

Ref.: *DOTTI* 370 659.>

D0010.0.1.1\$, Male animal (bird) caused to reproduce (lay egg, give birth).

Link: |V0223.6.5\$, Sex of fetus changes in accordance with saint's prognostications.

Ref.: *DOTTI* 895/{Tns}>

D0010.0.2\$, Transformation to person of opposite sex and back to former sex. Type: 705B\$.

Ref.: *DOTTI* 378.>

D0011, Transformation: woman to man. Type: 705B\$.

Ref.: Ibn-)sim no. 280; Ja^Cfar (al-) no. 10; AGSFC: QTR 87-3 700-2-no. 3; *DOTTI* 149 220 273 370 378 379 408 558 587 659/{Kwt, Lib, Lit., Qtr}; *TAWT* 435.>

D0011.2, Woman transforms herself into a bird and lends her female organ to a boy. He fails to return it and she becomes a man when she resumes human form.>

D0012, Transformation: man to woman. Type: 705B\$, cf. 750D1\$.

Link: |D0659.8, Transformation to test fidelity.

Ref.: Maspero 141 no. 7 n. 1; Ibn-)sim no. 280; Ja^Cfar (al-) no. 10; *DOTTI* 149 220 255 273 370 371 372

D0020, Transformation to person of different social class.

Link: |L0405\$, Rich (high) becomes poor (low).>

D0022, Transformation: common man to exalted personage.

Link: |P0001.3\$, Achieved social status.>

D0022.3\$, Transformation: ignorant person to savant. Type: 550A, 750D, cf. 332.

Link: |D0026\$, Transformation: ignorant person to 'professor' (savant). |D1810, **Magic knowledge**. |D1825.3.1, Magic power of seeing death at head or foot of bed and thus forecasting progress of sickness.

Ref.: *DOTTI* 304 408.>

D0022.4\$, Transformation: poor person to rich. Type: 550A, 750D.

Link: |D2100, **Magic wealth**.

Ref.: *DOTTI* 304 408.>

D0024, Transformation to humble person. Type: 757, 836, 938B.

Ref.: Shamy (el-) *Egypt* 130 no. 21; *DOTTI* 421 644.>

D0024.1, Transformation: king to menial.

Ref.: Shamy (el-) *Egypt* 103 no. 15.>

D0026\$, Transformation: ignorant person to 'professor' (savant). Type: 550A, 750D, cf. 332.

Link: |D0022.3\$, Transformation: ignorant person to savant.

Ref.: Shamy (el-) *Egypt* 129 no. 21; *DOTTI* 408.>

D0030, Transformation to person of different race. Type: 451A, 930, 930A, 947.

Link: |N0206\$, Wish for change in physical characteristics realized.

Ref.: CFMC: Aswan 70-12A 5-1-no. 12; *DOTTI* 226 475 621 623 625 649 650/{Egy}; *TAWT* 454 no. 47/{Alg}.>

D0031, Transformation: white person to negro. Type: 451A, 930, 930B.

Ref.: Chauvin II 183 no. 23; *DOTTI* 227 621 624; *TAWT* 454 no. 47/{Alg}.>

D0032\$, Transformation: black person to white. Type: 451A, 930, 930B, 930B1\$.

Ref.: Basset *Mille* III 205 no. 121; Littmann *al-Quds* 181-92 (*Arabische* 282-99); *DOTTI* 227 284 621 624 625/{Plst}; *TAWT* 454 no. 47/{Alg}.>

D0040, Transformation to likeness of another person. Type: 363, 894A\$.

Ref.: *DOTTI* 181 547.>

D0040.2, Transformation to likeness of another woman.

Link: |H0492.4\$, Wife tests her husband's faithfulness (fidelity).

Ref.: Légey 19-23 no. 3; *DOTTI* 190 261 268; *TAWT* 445 no. 36.>

D0040.3\$, Transformation to likeness of a relative (aunt, uncle, mother, etc.). Type: 363, 894A\$.

Ref.: *DOTTI* 181 547.>

D0042.2, Spirit takes shape of man.

Ref.: HE-S: ^CIzbat-Bilâl 70-1 no. 23; *DOTTI* 413 435/{Egy}.>

D0042.2.1\$, Spirit dressed in official uniform.

Ref.: Shamy (el-) *Egypt* 161-62, 281 no. 35.>

D0045, Persons exchange forms.>

D0045.4, Girl exchanges form with sorceress in order to visit her brother and get a son by him. Type: cf. 932A\$.

Link: |T0415.8\$, Sister who desires a son sired by her brother achieves her goal: the unsuspecting brother.

Ref.: *DOTTI* 631.>

D0050, Magic changes in man himself.>

D0052, Magic change to different appearance [(facial features)].

Link: |D0631.1.1, Person changes appearance at will.>

D0055.2.5, Transformation: adult to child.>

D0056, Magic change in person's age.>

D0056.1, Transformation to older person.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 3.>

D0057.2, Black man's color altered to white. Type: 930A.

Ref.: *DOTTI* 623.>

D0057.4, Transformation to black man. Type: 930A.

Link: |K0252.4\$, Person painted black and sold (kept) as slave.

Ref.: Basset *Mille* III 205 no. 121; *DOTTI* 623.>

D0090, Transformation: man to different man--miscellaneous.>

D0094, Transformation: man to ogre.

Link: |G0038\$, Abused person becomes ogre-like.

Ref.: *DOTTI* 624/{Tns}.>

D0100-D199, Transformation: man to animal.>

D0110-D149, Transformation: man to mammal.>

D0100, Transformation: man to animal. Type: 325, 449, 1511.

Link: |G0263.1, Witch transforms person to animal. |N0703\$, Animal encountered proves to be an enchanted (bewitched, transformed) person.

Ref.: Burton I 28 35 97 126 173, VII 83 290 296 301, IX 310, S IV 329 336, Chauvin VI 199 no. 371; *DOTTI* 151 218 817.>

D0110, Transformation: man to wild beast (mammal).

Ref.: Artin *Nil* 157-62 no. 13; *DOTTI* 194 282/{Egy}.>

D0112.1, Transformation: man to lion.>

D0112.1.2\$, Wer-lion.>

D0112.1.2.1\$, Woman becomes lioness by night.>

D0113.1, Transformation: man to wolf.>

D0113.1.1, Werwolf. A man changes periodically into the form of a wolf.

Link: |B0029.5, Man-wolf. [(Diyâb)].>

D0113.2, Transformation: man to bear. [Y].

Ref.: *MITON*.>

D0113.3.3\$, Transformation: woman to sow (female pig). Type: 555.

Ref.: *DOTTI* 312 313/{Tns}.>

D0113.4, Transformation: man to jackal.

Ref.: *DOTTI* 132 224 263 395/{Mrc}; *TAWT* 453 no. 46.>

D0114.1.1, Transformation: man to deer. Type: 450.

Ref.: Noy *Jefet* 121-24 no. 39; *DOTTI* 190 221 223 224 262 265 708 384/{Tns, Ymn}; *TAWT* 423 no. 10/(lacking) 446 no. 38/{Lib}.>

D0114.3, Transformation: man to swine (wild).>

D0114.4, Transformation: man to wild goat. Type: 450.

Ref.: *DOTTI* 221.>

D0115, Transformation: man to equine [(horse-like)] animal (wild).>

D0115.4\$, Transformation: supernatural being (deity) to hippopotamus.

Link: |V0001.11.8.2.4\$, Idol in form of hippopotamus.

Ref.: Simpson 117.>

D0117, Transformation: man to rodent.>

D0117.1, Transformation: man to mouse. Type: cf. 545B.

Link: |C0012.5.1, Noah's curse admits devil to ark. Devil persuades Noah's wife to stay out of ark till Noah shall call devil in. Noah at last loses patience and calls out, "The devil! Come in!" The devil comes in and turns himself into a mouse. |K0722, Giant tricked into becoming mouse. Cat eats him up.>

D0118, Transformation: man to simian.>

D0118.1, Transformation: man to ape.>

D0118.2, Transformation: man (woman) to monkey.

Link: |H0062.1.5\$, Person transformed to animal recognized by member of opposite sex.

Ref.: *DOTTI* 123 235 352 414 664/{Egy, Lit.}; *MITON*.>

D0130, Transformation: man to domestic beast (mammal).>

D0131, Transformation: man to horse. Type: 314, 325, 449.

Ref.: *DOTTI* 134 151 218 458 866/{Qtr}; Ibn-^lsim no. 280: Shamy (el-) "Arab Mythology" no. 1.>

D0131.2\$, Transformation: woman to mare. Type: 314, 325, 449.

Link: |D0332.2.1\$, Transformation: mare to woman. |Q0493.1, Adulteress transformed to mare and stirruped. |Q0493.1.2\$, Adulteress mother transformed to mare and ridden by son.

Ref.: *DOTTI* 218 220 379 659 819 946/{lit.}; Ibn-^lsim no. 280: Shamy (el-) "Arab Mythology" no. 1.>

D0132, Transformation: man to ass (mule, jennet, etc.). Type: 449.

- Ref.: AUC: 7 no. 18; *DOTTI* 218; *MITON*.>
- D0132.1, Transformation: man to ass. Type: 449.
Ref.: Chauvin II 183 no. 23; Shamy (el-) "Sailor" 45 62 no. 5; *DOTTI* 218; *MITON*.>
- D0132.2, Transformation: man to mule. Type: 449.
Ref.: *DOTTI* 218 355/{Jrd}.>
- D0132.2.1\$, Transformation: woman to she-mule. Type: 449.
Link: |D0131.2\$, Transformation: woman to mare.
Ref.: Wehr 142 no. 6; *DOTTI* 218; *MITON*.>
- D0133, Transformation[: man] to cow (bull, calf, etc.). Type: 318, 462A\$, cf. 325.
Ref.: *DOTTI* 146 151 235/{lit.}; *MITON*.>
- D0133.1, Transformation to cow. Type: 318, 462A1\$, 451, cf. 325.
Link: |E0611.2, Reincarnation as cow.
Ref.: *DOTTI* 146 151 190 220 224 235 265 659 708/{lit., Tns}.>
- D0133.3, Transformation: man to ox. Type: 451.
Ref.: *DOTTI* 193 223 224 225 227/{Plst}; *TAWT* 454 no. 47-1/{Lib}.>
- D0133.4, Transformation: man to calf. Type: 462A1\$.
Ref.: *DOTTI* 220 235 659/{lit.}.>
- D0133.4.1, God assumes form of calf. Type: cf. 318.
Link: |A0132.9, Bull-god.
Ref.: *DOTTI* 146.>
- D0134, Transformation: man to goat (he-goat, she-goat, kid, etc.). Type: 450.
Link: |D0114.1.1, Transformation: man to deer.
Ref.: *DOTTI* 396/{lit.}; *TAWT* 446 no. 38 447 no. 38/(he-goat).>
- D0134.1, Transformation: man to he-goat. Type: 450.
Ref.: *DOTTI* 221 223/{Egy}.>
- D0134.2, Transformation: man to she-goat.>
- D0134.3, Transformation: man to kid. Type: 450.
Ref.: *DOTTI* 221.>
- D0135.1, Transformation: man to lamb.
Ref.: Juhaymân (al-) V 173-85 no. 13.>
- D0136, Transformation: man to swine [(pig)]. Type: cf. 620A\$.
Ref.: *DOTTI* 351 352 414/{lit.}; Tha^Clabî 218.>
- D0141, Transformation: man to dog. Type: 449, 1511.
Ref.: Chauvin V 3 no. 2, V 5 no. 443; Sâî 221-29 no. 52[+1]; Sâî 221-29 no. 52[+1], Ritter I.3 362-67 no. 100; ^CAdlî Ibrâhîm no. 9; *DOTTI* 218 221 308 817 895/{Egy, Lit.}; *MITON*.>
- D0141.1, Transformation: woman to bitch. Type: 449, 1511, cf. 551B\$, 1515.
Ref.: Shamy (el-) "Sailor" 44 no. 5; *DOTTI* 218 308 817 819; *MITON*.>
- D0142, Transformation: man to cat.
Ref.: Nabhânî (al-) II 48 (one-eyed saint).>
- D0142.0.1, Transformation: woman to cat. Type: cf. 402.
Ref.: *DOTTI* 182 186 197 297 484/{Mrc}.>
- D0142.0.2\$, Person transforms self intermittently to cat.
Ref.: *DOTTI* 182 197 297 484/{Mrc}.>
- D0150, Transformation: man to bird.** Type: 310, 405, 432, 665.
Ref.: Chauvin V 87 no. 27; Noy *Jefet* 81-83 no. 24; HE-S: Nablus 69-63 no. 1; Shamy (el-) *Egypt* 251 no. 8; Hurreiz 104 (152) no. 19; *DOTTI* 115 117 153 189 193 211 259 624/{Plst, Tns, Ymn}; *MITON*; *TAWT* 443 no. 34-1; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 16/cf.>
- D0150.0.1\$, Transformation: man to colorful (beautiful) bird.
Ref.: *MITON*.>
- D0151, Transformation: man to bird--passeriform. Type: 310.
Ref.: *DOTTI* 115.>
- D0151.1, Transformation: man to swallow. Type: cf. 1442\$.
Link: |A0132.6.2.1\$, Goddess assumes form of small bird (swallow, starling, she-sparrow, etc.). Isis.
Ref.: *DOTTI* 807.>
- D0151.3, Transformation: man to nightingale. Type: 310.

Ref.: *DOTTI* 115.>

D0151.3.1\$, Transformation: man to lark. Type: 310.

Ref.: *DOTTI* 115.>

D0151.4, Transformation: man to crow. Type: 451.

Ref.: *DOTTI* 224.>

D0151.5, Transformation: man to raven. Type: 451.

Ref.: *DOTTI* 224.>

D0152, Transformation: man to bird--falconiform.>

D0152.1, Transformation: man to hawk. Type: 325.

Link: |D0352.1, Transformation: hawk to person.

Ref.: *DOTTI* 151.>

D0152.1.1, Transformation: god to hawk.

Link: |E0613.3, Reincarnation as hawk.>

D0153, Transformation: man to bird--coraciiform.>

D0154, Transformation: man to bird--charadriiform. Type: 403.

Ref.: *DOTTI* 188.>

D0154.1, Transformation: man to dove. Type: 403.

Ref.: AGSFC: QTR 87-3 683-x-no. 3; *DOTTI* 160 188 193 213 217 223 224 225 227 281 707/{Egy, Mrc, Plst, Qtr}; TAWT 454 no. 47-1; Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57.>

D0154.2, Transformation: man to pigeon.

Ref.: *DOTTI* 192 261/{Mrc}; Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57.>

D0157, Transformation: man to parrot.

Ref.: *MITON*.>

D0161.1, Transformation: man to swan. Type: 451.

Link: |D0536.1, Transformation to swans by taking chains off neck.

Ref.: Chauvin VIII 206 no. 248; *DOTTI* 224.>

D0170, Transformation: man to fish. Type: 449, 1511, 555, 665.

Ref.: Chauvin 57 no. 222 n. 3; ^CAdlî Ibrâhîm no. 9; *DOTTI* 218 221 312/{Egy}.>

D0170.1\$, Transformation: man to colored fish. Type: 449, 1511.

Link: |D0692, City's Inhabitants transformed to fish. Different classes [(religious denominations)] to different colored fish.

|V0131.3\$, Color of robe or head-wear (turban) marks members of religious group (denomination, sect, brotherhood). |Z0140,

Color symbolism.

Ref.: *DOTTI* 218; *MITON*.>

D0180, Transformation: man to insect.>

D0185.2, Transformation: man to flea.

Ref.: Mouliéras-Lacoste 185-227 212 no. 23; *DOTTI* 130/{Alg}.>

D0190, Transformation: man to reptiles and miscellaneous animals.>

D0191, Transformation: man to serpent (snake). Type: 433.

Ref.: *DOTTI* 214.>

D0191.0.1\$, Transformation: man (female) to viper. Type: 507C.

Ref.: Kh. ^CAbd-al-Amîr *Turâth* I:5 82-86; *DOTTI* 93 256/{Irq}.>

D0193, Transformation: man to tortoise (turtle).

Ref.: AUC: 10 no. 7.>

D0194, Transformation: man to crocodile.

Ref.: Wehr 501 no. 18; *DOTTI* 78 201 290 404 483/{lit}.>

D0194.0.1, Wer-crocodile.

Link: |H0062.0.2.1\$, Recognition of man transformed to crocodile.

Ref.: AUC: 18 no. 14; Ibrahim *Assaulting with Words* 54-55; *DOTTI* 145 353/{Sdn}.>

D0200-D299, Transformation: man to object.>

D0200, Transformation: man to object.>

D0210, Transformation: man to vegetable form.>

D0211, Transformation: man to fruit.>

D0211.1, Transformation: man (woman) to orange. Type: 408.

Ref.: *DOTTI* 195.>

D0211.2, Transformation: man (woman) to pomegranate. Type: 325.

Ref.: *DOTTI* 151; *TAWT* 439 no. 30.>

D0211.7\$, Transformation: man (woman) to watermelon. Type: 313.

Ref.: *DOTTI* 118 128 129 130 133 696/{Alg, Egy}>

D0213, Transformation: man to plant. Type: 313.

Link: |D0963\$, Field conjured up--with land, river, crop, etc.

Ref.: *DOTTI* 128.>

D0213.0.1\$, Transformation: woman (man) to planted field. Type: 313.

Link: |Z0186.2.0.1\$, Symbolism: water going through field (irrigation canal)--sexual intercourse.

Ref.: *DOTTI* 128.>

D0213.4, Transformation: man to vine. Type: 313.

Link: |D0963\$, Field conjured up--with land, river, crop, etc.

Ref.: *DOTTI* 128.>

D0213.4.1\$, Transformation: person to cucumber-vine. Type: 313.

Link: |D0963\$, Field conjured up--with land, river, crop, etc.

Ref.: *DOTTI* 128 129 203 330/{Syr}>

D0230, Transformation: man to mineral form.

Link: |A0977.5.5.1.1\$, Rock in shape of animal (man) is that animal (man) petrified.>

D0231, Transformation: man to stone. [Petrification]. Type: 301, 303, 303B\$, 471, 516, 707, cf. 449, 1511, 779E\$.

Link: |F0768.1, City of petrified people. |Q0551.3.4, Transformation into stone [(petrification)] as punishment.

Ref.: Chauvin VI no. 273, 58 no. 222, VII 83 no. 373bis n. 1, 98 no. 375; Qazwînî I 279; ^CAbd-al-Jabbâr S. al-Tikrîfî *Turâth* XII:12 197-200; Shamy (el-) *Egypt* 239 no. 1, Shamy (el-) "Sailor" 62 no. 5; *DOTTI* 100 101 107 110 244 274 385 624/{Irq, Tns}; *MITON*.>

D0232\$, Limbs (physical organs) turned to stone.

Link: |B0101, Animals [(birds)] with members of precious metal (jewels). |D0682.5\$, Partial transformation--physical constitution (attributes) changed. |F0521.3, Men of metal.

Ref.: *DOTTI* 818/{lit.}>

D0234\$, Transformation: man to glass-substance.

Ref.: Shahi-Moore 63 no. 2; *DOTTI* 214/{Sdn}>

D0250, Transformation: man to manufactured object. Type: 310.

Ref.: *DOTTI* 115.>

D0251, Transformation: man to dish.>

D0253, Transformation: man to needle.>

D0253.1\$, Transformation: man (male) to pin. Type: 310.

Ref.: Shamy (el-) *Egypt* 60 no. 8; *DOTTI* 115.>

D0263, Transformation: man to ornament.>

D0270, Transformation: man to object--miscellaneous.>

D0291, Transformation: man to mountain.>

D0293, Transformation: man to star.

Link: |A0761, Ascent to stars [i.e., into becoming a star]. |R0321.3\$, Woman turned into star (planet) as an act of divine mercy.>

D0300-D399, Transformation: animal to person.>

D0310-D349, Transformation: mammal to person.>

D0310, Transformation: wild beast (mammal) to person.>

D0312, Transformation: feline to person.>

D0313, Transformation: canine animal to person.>

D0314, Transformation: ungulate animal (wild) to person.>

D0314.1.3, Transformation: deer [(gazelle)] to woman.

Ref.: *DOTTI* 281 533 678/{Egy}>

D0314.1.4, Transformation: gazelle to person.>

D0330, Transformation: domestic beast (mammal) to person.>

D0332, Transformation: equine animal (domestic) to person.>

D0332.1, Transformation: ass (donkey) to person. Type: 449, 1511.

Ref.: *DOTTI* 218 817.>

D0332.2\$, Transformation: horse to person.>

D0332.2.1\$, Transformation: mare to woman. Type: 449, 1511.

Link: |D0131.2\$, Transformation: woman to mare.

Ref.: *DOTTI* 162 270 272 285 293 637 817/{Mrc}; Ibn-)sim no. 280.>

D0341, Transformation: dog to person.>

D0341.1, Transformation: bitch to woman.>

D0341.2\$, Transformation: dog to handsome youth (prince). Type: 327J1\$, 409C\$.

Ref.: *DOTTI* 170 190 197 202 206 210 215 486/{Tns}.>

D0342, Transformation: cat to person. Type: 871A.

Ref.: K. Sa^Cd-al-Dîn Clrâqiyyah 148-49 no. 14; *DOTTI* 210 485 486 803/{Irq}.>

D0350, Transformation: bird to person.>

D0352.1, Transformation: hawk to person.

Link: |D0152.1, Transformation: man to hawk.>

D0353.2\$, Transformation: crow (raven) to person.

Ref.: *DOTTI* 272 298 325/{Mrc}.>

D0361, Transformation: swan to person.>

D0361.1, Swan Maiden. Type: 313, 400, 400*, 465A.

Link: |B0652.1, Marriage to swan-maiden.

Ref.: Burton V 345ff., VIII 31 n.; *DOTTI* 128 183 186 188 238 272 285/{Mrc}; *MITON*; *TAWT* 445 no. 48.>

D0361.1.1, Swan Maiden finds her wings and resumes her form. Type: 400.

Ref.: *DOTTI* 183; *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 41.>

D0361.1.2\$, Swan maiden recovers her feather dress (coat) and resumes her form. Type: 400.

Link: |F0821.1.6, Dress of feathers.

Ref.: *DOTTI* 183; *MITON*; *Alf* III 55.>

D0370, Transformation: fish to man. Type: cf. 449, 1511.

Link: |D0692, City's Inhabitants transformed to fish. Different classes [(religious denominations)] to different colored fish.

Ref.: *DOTTI* 218 817.>

D0370.1, Fish cleaned by girl becomes man.>

D0380, Transformation: insect to person.>

D0390, Transformation: reptiles and miscellaneous animals to persons.>

D0400-D499, Other forms of transformation.>

D0410, Transformation: one animal to another.>

D0411, Transformation: mammal (wild) to another animal.>

D0411.6, Transformation: mouse to another animal.>

D0411.6.1, Transformation: mouse to horse. Type: 510.

Ref.: *DOTTI* 257.>

D0420, Transformation: animal to object.>

D0422, Transformation: mammal (domestic) to object.>

D0422.2.1, Transformation: dead dog to money [(jewels)]. Type: 545F\$, 545H\$.

Ref.: *DOTTI* 299 300; *TAWT* 420 no. 7-2.>

D0423, Transformation: bird (fowl) to object.>

D0430, Transformation: object to person.

Link: |D0449.9\$, Transformation: objects combining animate and inanimate components.>

D0434, Transformation: manufactured object to person.>

D0434.6\$, Transformation: manufactured object to original form--(e.g., wooden chair to tree, ivory tool to elephant, etc.). (Reverse creation).

Ref.: Tha^Clabî 244.>

D0435, Transformation: image to person.

Link: |D2163.2.4\$, Helpers (aids, workers, etc.) conjured up by magic formula.>

D0435.1, Transformation: statue to person.

Link: |E0078\$, Vivification: life (soul) given to inanimate object (statue).>

D0435.1.1, Transformation: statue [of person] comes to life. Type: 653C\$, 945:II, 681, cf. 1645D\$.

Link: |A0141.1, God makes automata and vivifies them. |D1627.1, Instrument's ornamental figures climb down and run about as

harper plays. |D1629\$, Entertainment automata: musicians, dancers, and singers come out of magic object (box) and perform. |E0078\$, Vivification: life (soul) given to inanimate object (statue). |V0067.7\$, Statues of persons (*ushabtis*, *shawabtis*) buried with the dead: they come to life and perform manual work for the deceased in the afterlife (hereafter).

Ref.: Shamy (el-) *Egypt* 248 no. 6; *DOTTI* 358 370 647 894.>

D0435.2.1, Picture [of person] comes to life.

Link: |C0051.5.1.1\$, Tabu: photography.

Ref.: Chauvin VII 101 no. 376.>

D0440, Transformation: object to animal.>

D0441, Transformation: vegetable form to animal. Type: 325.

Ref.: *DOTTI* 151.>

D0441.7.1, Transformation: rod to serpent. Type: cf. 325A\$.

Link: |D1693.3\$, Moses's staff becomes serpent [(viper)] and swallows magicians' rods (snakes).

Ref.: *DOTTI* 154; Tha^Clabî 106.>

D0445, Transformation: image of animal vivified.

Link: |D0435, Transformation: image to person. |D0445.5\$, ransformation: statue of animal (bird) comes to life.>

D0445.5\$, Transformation: statue of animal (bird) comes to life. Type: 325A\$, 1645D\$.

Link: |D0435, Transformation: image to person. |D0445, Transformation: image of animal vivified. |D0449.9\$, Transformation: objects combining animate and inanimate components.

Ref.: *DOTTI* 154 894.>

D0445.5.1\$, Transformation: statue of crocodile comes to life. Type: cf. 325A\$.

Ref.: Budge *Romances* 37 no. A-01, Maspero 25 no. 2-1; *DOTTI* 154.>

D0445.5.1.1\$, Statue of crocodile comes to life and kills person.

Link: |D0651.1.1, Transformation of magic object to animal which kills enemy. |D1402.19.1, Magic statue of animal kills.

Ref.: Budge *Romances* 37 no. A-01, Maspero 26 no. 2-1-1.>

D0447, Transformation: parts of animal or human body to animal.>

D0447.3, Transformation: blood to animal.>

D0447.8, Transformation: bone to dog.>

D0447.8.1\$, Transformation: bone to cat.

Ref.: *DOTTI* 251 267/{Egy}; *TAWT* 441 no. 32 445 no. 36.>

D0449, Transformation: miscellaneous objects to animals.>

D0449.9\$, Transformation: objects combining animate and inanimate components.

Link: |D0430, Transformation: objects combining animate and inanimate components. |D0445.5\$, Transformation: statue of animal (bird) comes to life. |D1635, Golem. Automatic statue animated by insertion of written magic formula into an opening.

|D2031.21\$, Illusion: animation--still object seems to be moving. |F0990, **Inanimate objects act as if living**>

D0449.9.1\$, Transformation: statue of vehicle (with operators, riders, etc.) comes to life (or animated).

Ref.: Budge *Romances* 155 no. A-11.>

D0449.9.1.1\$, Statue of ship (and its sailors, passengers) comes to life.

Link: |F0585.2, Magic phantom army.

Ref.: Budge *Romances* 155 no. A-11, Maspero 126-27 no. 7/cf.>

D0450-D499, Transformation: object to object.>

D0450, Transformation: object to another object.>

D0452, Transformation of mineral form.>

D0452.1, Transformation: rock or (stone) to other object.>

D0452.1.2, Transformation: stone to mountain.>

D0452.1.2.1\$, Transformation: island to mountain. Type: 449/1511.

Ref.: *MITON*.>

D0452.1.8, Transformation: stone to island.>

D0452.1.10, Transformation: rock to water.>

D0452.1.13\$, Transformation: worthless rock to precious stone.>

D0454, Transformation of manufactured object.>

D0454.1.3\$, Transformation: box (chest) to island (land, etc.).

Ref.: *DOTTI* 132 378 382 692/{Sdn}; *TAWT* 453 no. 46-3.>

D0454.7.1, Transformation: comb to mountain. Type: 310.

Ref.: *DOTTI* 115.>

D0457.1.1, Transformation: blood to rubies. Turns to rubies as it drops.

Link: |D1766.2.3, Magic power from shedding blood. |D2101.0.1\$, Blood opens treasure. |N0533.7\$, Treasure opens by shedding (sprinkling) of blood. |S0062.8\$, Husband offers his wife as sacrifice.

Ref.: *DOTTI* 238 272/{Alg}.>

D0454.7.2\$, Transformation: comb to a wilderness (field of reeds, thicket, thorny hedge, marsh, or the like).
Type: 310A\$.

Link: |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

|Z0196.4.1\$, Symbolism: comb (ornamental: usually squarish, cursive shaped)--vagina.>

D0451.6, Transformation: stick (log) to other object.>

D0451.6.3, Transformation: stick to weapon. Type: 563.

Link: |D1601.5, Automatic cudgel. |D1400.1.7.2\$, Magic palm-tree branch defeats enemies.

Ref.: Tha^Clabî 105/cf.>

D0469.5, Transformation: furnace of fire to garden.

Link: |V0222.8.1\$, Fire miraculously harmless to prophet (Abraham).

Ref.: Tha^Clabî 46; al3-Nabhânî II 144; Hanauer 26.>

D0470, Transformation: material of object changed.>

D0473, Transformation: object to wood.>

D0473.1, Transformation: sword to wood. Type: 927D\$, 1736A, cf. 779J4.

Ref.: Chauvin V 173 no. 96 n. 1; *DOTTI* 439 619 926.>

D0475, Transformation: object to treasure (or vice versa). Type: 156A*, 476*, 620A\$, 834A, 1358C.

Link: |K1966.2.1\$, Alchemist secures payment from investor for his "equipment". |N0182, Snakes turn to gold in answer to dream.

Ref.: *DOTTI* 247 351 454 757; Ibshîhî 384.>

D0475.1, Transformation: objects to gold.

Link: |A1432.2, Acquisition of gold. |F0880.4\$, Gold manufactured.>

D0475.1.0.1\$, Transformation: gold to objects.>

D0475.1.0.1.1\$, Transformation: gold to ashes (smoke, straw, etc.).

Link: |F0348.0.1, Fairy gift disappears or turned to something worthless when tabu is broken.

Ref.: *DOTTI* 173/{Alg}.>

D0475.1.1.1, Transformation: ashes to gold.

Link: |N0182, Snakes turn to gold in answer to dream.

Ref.: *DOTTI* 248 351 455/{Sdn}.>

D0475.1.1.2\$, Transformation: pebble (rock) to gold.

Ref.: Ibshîhî 389.>

D0475.1.3, Transformation: dead leaves to gold.

Link: |N0182.2\$, Seemingly worthless objects (onion skin, garlic skin, etc.) turn into gold.>

D0475.1.9, Transformation: copper to gold.

Link: |K1966, Alchemist.

Ref.: *MITON*.>

D0475.1.9.1\$, Transformation: silver to gold.

Link: |P0159.0.1.1\$, Source of the newly rich's wealth questioned (suspected).

Ref.: *MITON*.>

D0476, Food transformation.>

D0477, Transformation: object becomes wine (or vice versa).

Link: |F1074.1.1.3\$, Liquor (wine) becomes sweet punch, water, or the like.

Ref.: Basset *Mille* III 258 no. 153, 429 no. 256.>

D0477.0.1.1, Wine becomes blood.>

D0477.0.1.2, Wine becomes honey.

Ref.: *RAFE* 148 n. 538.>

D0477.1, Transformation: water becomes wine.

Link: |F1074.1.1\$, Illicit (sinful) food becomes licit (legitimate).>

D0478, Water changed to other substances (or vice versa).>

D0479, Transformation: miscellaneous objects change material.>

D0480, Size of object transformed.>

D0481\$, Supernatural stretching and contraction of an object (tree, cliff, etc.). Type: 313E*.

Link: |D1648.1, Tree bends to certain person.

Ref.: *DOTTI* 130; *TAWT* 414 no. 1-2/{Sdn} 447 no. 39/{Ymn} 452 no. 46-1/{Egy}.>

D0481.1\$, Mountain (hill, tree, etc.) stretches to put fugitive beyond pursuer's reach. Type: 313E*.

Link: |D1393.1, Tree opens and conceals fugitive. |F0942.1.1, Ground opens and hides fugitives. |Z0166.3.2.4.1\$, Finger (pinky): small penis.

Ref.: Gh. al-Hasan "Al-'Urdunî@ 22-25 no. 5; Shamy (el-) "Mental Health" 16, CFMC: Sawâm)ah 71-1 8-2-no. 3; al-Zayn *al-Musabba*)ât 85-88; *DOTTI* 51 121 125 130 165 197 263 377 395 873/{Egy, Jrd, Sdn}; *TAWT* 414 no. 1 452 no. 46/{Sdn}.>

D0482, Stretching objects.>

D0482.1, Transformation: stretching tree. A tree magically shoots upward. Type: 313E*.

Link: |D0481.1\$, Mountain (hill, tree, etc.) stretches to put fugitive beyond pursuer's reach.

Ref.: *TAWT* 414 no. 1-2.>

D0482.3, Magic stretching lance.>

D0486.1, Demon becomes larger.>

D0491, Compressible objects.>

D0491.2, Compressible magic objects.>

D0491.2.1.1, Compressible magic box containing many people and objects. Type: 572\$.

Ref.: Shamy (el-) *Egypt* 48 no. 7; Frobenius *Kordofan: Atlantis* IV 134ff. no. 13; *DOTTI* 333.>

D0492, Color of object changed.

Link: |Z0140.1\$, Color shifting symbolism.>

D0492.2, Blood turns black.>

D0492.4\$, White stone turns black.

Link: |V0001.6.4.1.1\$, 'The Black Stone': enshrined within Kaaba in Mecca.

Ref.: Damîrî II 62.>

D0495\$, Constitution of object changed.>

D0495.1\$, Hard metal (e.g., iron, copper, etc.) becomes soft (malleable).

Link: |A2732.1\$, Fruit pit becomes soft for teeth of holy infant (Jesus): hence indentions. |V0223.10.4\$, Prophet (saint) as blacksmith.

Ref.: Tha^Clabî 156; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 2.>

D0500-D599, Means of transformation.>

D0510, Transformation by breaking tabu. Type: 325, 707, 705B\$.

Ref.: *DOTTI* 151 378 385.>

D0513, Transformation by violation of looking tabu.

Link: |C0300, **Looking tabu**.>

D0513.1, Man looks at copulating snakes: transformed to woman. Type: cf. 705B\$.

Link: |D0012, Transformation: man to woman.

Ref.: *DOTTI* 378.>

D0517, Transformation because of disobedience. Type: cf. 480, 705B\$.

Ref.: *DOTTI* 248 378.>

D0520, Transformation through power of the word.>

D0522, Transformation through magic word (charm). Type: 449, 1511.

Link: |D2075\$, Bewitching by means of magic formula and sprinkling enchanting substance (e.g., water, dust, or the like).

Ref.: Shamy (el-) "Sailor" 45 no. 4B; *DOTTI* 218 817.>

D0525, Transformation through curse. Type: 310A\$, cf. 1515.

Ref.: *DOTTI* 115 118 122 170 819/{Lib}.>

D0530, Transformation by putting on skin, clothing, etc. Type: 400.

Ref.: *DOTTI* 183.>

D0531, Transformation by putting on skin [(feathers)]. Type: 400.

Link: |K1941, Disguised flayer. An imposter dresses in the skin of his victim.

Ref.: *DOTTI* 119 129 183 891/{Alg}.>

D0536.1, Transformation to swans by taking chains off neck.

Link: |D0161.1, Transformation: man to swan.

Ref.: Chauvin VIII 206 no. 248.>

D0550, Transformation by eating or drinking. Type: 567, 567A.

Ref.: *DOTTI* 327 328.>

D0551, Transformation by eating.>

D0551.1, Transformation by eating fruit.>

D0551.1.1, Transformation by eating apple.

Ref.: *DOTTI* 193 225 227/{Qtr}.>

D0555, Transformation by drinking. Type: 450, 705B\$.

Ref.: *DOTTI* 221 379 658; *MITON*; Ibn-)̣sim no. 280/cf.: Shamy (el-) "Arab Mythology" no. 1; *TAWT* 446 no. 38/{Lib}.>

D0555.3\$, Transformation by drinking from well (spring). Type: 450, 705B\$, cf. 953A\$.

Link: |D0591, Transformation by immersing in magic well.

Ref.: *DOTTI* 132 221 224 263 273 379 395 658/{lit., Mrc}; *TAWT* 446 no. 38 453 no. 46.>

D0555.4\$, Transformation by drinking magic potion (brew). Type: 449.

Link: |D1242.2, Magic potion.

Ref.: *DOTTI* 220 379 659 819 946/{lit.}; Ibn-)̣sim no. 280: Shamy (el-) "Arab Mythology" no. 1.>

D0560, Transformation by various means.>

D0562, Transformation by bathing. Type: 681.

Ref.: Chauvin V 4 no. 2, VIII 43f. no. 11; *DOTTI* 370.>

D0562.1, Transformation by application of water. Type: 449, 1511.

Link: |D0766.1.1, Disenchantment by water and command.>

D0575, Transformation by fumigations. Burning of magic perfume [(incense)] transforms. Type: cf. 681.

Link: |D1295.1\$, Supernatural results from burning incense (ritual fumigation). |D1787, Magic results from burning. |D2176.6, Exorcising invisible man by flailing air with peach branch.

Ref.: Chauvin V 87 no. 27; *DOTTI* 370.>

D0581, Petrification by glance.>

D0582, Transformation by sticking magic pin into head. Type: 310, 403.

Ref.: Noy *Jefet* 81-83 no. 24; Shamy (el-) *Egypt* 251 no. 8; *DOTTI* 115 188 189 192 259 261/{Mrc, Ymn}; *TAWT* 421 no. 8 442 no. 34-1.>

D0583, Transformation by lousing.

Link: |K0874, Deception by pretended lousing.>

D0591, Transformation by immersing in magic well. Type: 451, 451A, 930B1\$, cf. 480.

Link: |D0555.3\$, Transformation by drinking from well (spring). |D0766.1, Disenchantment by bathing (immersing) in water. |D0926, Magic well. |D1337.0.1\$, Magic well makes beautiful or hideous.

Ref.: *DOTTI* 224 227 248 625; *TAWT* 454 no. 47.>

D0591.1\$, Transformation by bathing in magic well (spring). Type: cf. 451, 930B1\$, 681.

Link: |D0562, Transformation by bathing.

Ref.: *DOTTI* 224 255 370 371 379 625/{Egy}; *MITON*.>

D0600-D699, Miscellaneous transformation incidents.>

D0610, Repeated transformation. Type: 325, cf. 894.

Ref.: Chauvin II 183, V 199; Frobenius *Kabylen: Atlantis* II 38ff, III 116ff; *DOTTI* 151 544.>

D0610.3\$, Self-transformation by saint (magician, holy man, etc.). Type: 318, 325.

Ref.: Maspero 15-016 no. 1; *DOTTI* 146 151; Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57, "el-Badawî and Three Axes" no. 58 16.>

D0610.3.1\$, Saint assumes disguises: series of self-transformations.>

D0612, Protean sale: man sells youth in successive transformations. Type: 325:III.

Link: |K0139.1, Animals made by magic exchanged for real ones.

Ref.: Campbell *Town and Tribe* 81-89, cf. Wehr 143 no. 6; Shamy (el-) *Egypt* 247 no. 6; ^CA.)A. Ibrâhîm "Rubâtâb" [no. 20]; Basset *RTP* XXIV 115; *DOTTI* 151 152 153 154 163 226/{Irq, Sdn}.>

D0612.1, Illusory transformation of animals in order to sell and cheat. Type: 325.

Link: |D2031, Magic illusion. |K1870, **Illusions**.

Ref.: Shamy (el-) *Egypt* 43-44 no. 6.>

D0612.2\$, Animal sold (given) proves to be enchanted (transformed). Type: cf. 325, 462A1\$.

Link: |N0703\$, Animal encountered proves to be an enchanted (bewitched, transformed) person.

Ref.: Maspero 15-016 no. 1.>

D0613\$, Illusory object magically conjured. Type: 325, cf. 681.>

D0613.1\$, Illusory gold (coin) turns into worthless substance (e.g., glass, dirt, etc.). Type: 318, 325, 449.

Ref.: *DOTTI* 146 151 218.>

D0615, Transformation combat. Fight between contestants who strive to outdo each other in successive transformations. Type: 325.

Link: |D0630.4, Deity has power of self-transformation.

Ref.: W.M. Müller 126 (Horus and Set); Chauvin V 2 no. 2, 5 no. 443, 199 no. 116, VI 86 no. 252, 110 no. 274; Shamy (el-) *Egypt* 39 44-46 248 no. 6; *DOTTI* 129 151 448 450 693 803/{lit.}; *MITON*.>

D0615.1, Transformation contest between magicians. Type: 325A\$.

Ref.: *DOTTI* 154.>

D0615.2, Transformation contest between master and pupil. Type: 325.

Ref.: *DOTTI* 151.>

D0615.5, Transformation combat between saints. Type: 776\$.

Link: |D0631.1.5\$, Saint as shape-shifter (changes shape at will).

Ref.: *DOTTI* 434.>

D0615.6\$, Transformation combat (contest) between deities.

Link: |A0120.1, God as shape-shifter. [(With ability to shift one's form)]. |D0698, Gods have power to transform themselves.

Ref.: Simpson 117-18.>

D0615.7\$, Transformation combat between person (magician, saint, sorceress, etc.) and demon.

Ref.: *MITON*.>

D0620, Periodic transformation. Person or thing is transformed at definite intervals.>

D0621, Daily transformation.>

D0621.1, Animal by day, man by night. Type: 425, 552A.

Ref.: *DOTTI* 199 204 205 310/{Irq}.>

D0625\$, Monthly transformation.

Ref.: *MITON*.>

D0625.1\$, Ordinary person becomes winged demon monthly.

Link: |F0402.3.1\$, City where men grow wings and fly periodically. |V0230.6.3\$, Mortal granted angels' flying capabilities (plumage, wings).

Ref.: *MITON*.>

D0630, Transformation and disenchantment at will. [Self-transformation].

Ref.: Burton I 134ff., 220f., III 126f., 236, VII 76 300, IX 331, X 30, S II 86, 105, S V 88, S VII 239; Chauvin VII 83 no. 373bis n. 1.>

D0630.0.1\$, Person transformed at own request (or with own consent). Type: 310.

Ref.: Ritter I.3 362-37 no. 100; Kronenberg *Nubische* 99-105 no. 22; *DOTTI* 115 118 129/{Sdn}.>

D0630.4, Deity has power of self-transformation.

Link: |D0615, Transformation combat. Fight between contestants who strive to outdo each other in successive transformations.

|E0783.6.1\$, Headless body (of deity) transforms self to headless statue.

Ref.: Simpson 117.>

D0631, Size changed at will. Type: 313E*.

Ref.: *DOTTI* 130.>

D0631.1.1, Person changes appearance at will.

Link: |D0052, Magic change to different appearance [(facial features)].>

D0631.1.3\$, Saint changes size at will.

Ref.: Nabhânî (al-) II 202 216.>

D0631.1.5\$, Saint as shape-shifter (changes shape at will).

Link: |A0120.1, God as shape-shifter. [(With ability to shift one's form)]. |A0120.5\$, Deity with ability to disintegrate into infinite number of secondary forms. |D0615.5, Transformation combat between saints.

Ref.: Nabhânî (al-) II 10 23 46 383; *RAFE* 149 n. 546; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 5 16/cf.>

D0631.3.2, Compressible tent. Large or small at will.

Link: |F0845, Extraordinary tent. [(In vol. 6-only: "Magic tent")].

Ref.: Chauvin VI 135 no. 286 n. 1.>

D0631.3.3, Sword large or small at will.

Ref.: Sayce *Folk-Lore* 31:3 203; *RAFE* 107 n. 358; Shamy (el-) *Egypt* 153-54: Shamy (el-) "Arab Mythology" no. 109-6.>

D0631.3.3.1\$, Sword's strikes controlled by eyesight (thoughts) of striker.

Ref.: *RAFE* 107 n. 358.>

D0631.4, Supernatural creatures change size at will.

Link: |D0682.6\$, Partial transformation--size changed. |F0234.0.2, Fairy as shape-shifter. |G0307.2.1, Jinn can take any human form he chooses.

Ref.: Amîn 353 ("*mârid*").>

D0631.4.2, Angels change size at will.

Link: |A0053.0.1\$, Angel as shape-shifter.>

D0631.4.3, Demons change size at will.

Link: |D0682.6\$, Partial transformation--size changed.

Ref.: Tha^Clabî 205-7/cf.: Shamy (el-) "Arab Mythology" no. 108.>

D0631.4.5\$, Bird indicates state of national virtue: inflates self at prevalence of vice (sin), deflates self at persistence of virtue.

Link: |B0131, Bird of truth. |F0531.6.17.2, Giant inflates self and floats through air. |Z0116.7\$, Public opinion personified.

Ref.: Tha^Clabî 205-7: Shamy (el-) "Arab Mythology" no. 108.>

D0640, Reasons for voluntary transformation.>

D0641, Transformation to reach difficult places. Type: 310, 432.>

D0641.1, Lover as bird visits mistress. Type: 310, 432.

Ref.: Muhawi-Kanaana no. 12; Shamy (el-) *Egypt* 62 no. 8; *DOTTI* 115 204 205 211/{Irk}>

D0641.1.0.1\$, Lover as snake visits mistress. Type: 432.

Ref.: *DOTTI* 202 206 212 213/{Egy, Mrc}; *TAWT* 442 no. 33/{Egy}>

D0641.1.1, Girl as bird visits lover. Type: 405.

Ref.: *DOTTI* 193.>

D0641.1.2, Transformation to be able to woo maiden. Type: 310, 681.

Ref.: *DOTTI* 115 370.>

D0641.2, Transformation to gain access to enemy's camp (fortress).

Link: |D0651.5, Transformation to spy enemy's camp.

Ref.: Simpson 115; Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57 10.>

D0651, Transformation to defeat enemies.

Link: |D0615, Transformation combat. Fight between contestants who strive to outdo each other in successive transformations.>

D0651.1, Transformation to kill enemy.

Link: |F0401.3.8, Spirit in form of snake.

Ref.: Ions 61/(Set)>

D0651.1.1, Transformation of magic object to animal which kills enemy.

Link: |D0445.5.1.1\$, Statue of crocodile comes to life and kills person.

Ref.: Budge *Romances* 37 no. A-01, Maspero 25 no. 2-1.>

D0651.5, Transformation to spy enemy's camp.

Link: |D0641.2, Transformation to gain access to enemy's camp (fortress).

Ref.: Simpson 115.>

D0651.5.1\$, Man transforms self to bird (dove) to fly to enemy's country and gather information. Type: cf. 516E\$.

Link: |K1817.4.1.2\$, Disguise as peddler so as to gather news (usually of escaped or missing person).

Ref.: *DOTTI* 280 281/{Egy}>

D0651.6, Transformation to protect hero from enemy. Type: 310, 313.

Link: |D0253.1\$, Transformation: man (male) to pin. |D0263, Transformation: man to ornament.

Ref.: Shamy (el-) *Egypt* 60 no. 8; *DOTTI* 115 128.>

D0658, Transformation to seduce.

Link: |D0661.1, Transformation as revenge for repulsing amorous advances.>

D0658.3, Transformation of sex to seduce.>

D0658.3.2, Transformation of animal to woman to seduce man.>

D0658.3.4\$, Woman (queen) transforms self to bird (animal) in order to copulate with men she had bewitched into birds (animals).

Link: |T0033.1\$, Faithless woman transforms lovers (husbands) to animals (birds) and keeps them as pets.

Ref.: *MITON*.>

D0659, Miscellaneous reasons for voluntary transformation.>

D0659.8, Transformation to test fidelity. Type: cf. 750D1\$, cf. 1469\$.

Link: |D0012, Transformation: man to woman. |H0492, Test of faithfulness of husband and wife. |H1556, Test of fidelity.

Ref.: Maspero 141 no. 7 n. 1; *DOTTI* 409 814.>

D0659.15\$, Transformation to bird to escape lover (suitor).

Link: |T0321, Escape from undesired lover by miracle.

Ref.: *DOTTI* 105.>

D0659.15.1\$, Maiden (woman) transforms self to bird and flies away from suitor. Type: 301E\$, cf. 400.

Ref.: *DOTTI* 105 183; *MITON*.>

D0660, Motive for transformation of others.>

D0661, Transformation as punishment. Type: 449, 1511.

Link: |D0691, Daily beating of men transformed to dogs [as preventive measure]. Necessary unless hero himself is to be transformed.

Ref.: *DOTTI* 218 308 817 820 834/{lit.}; *MITON*.>

D0661.1, Transformation as revenge for repulsing amorous advances.

Link: |D0661.5\$, Transformation as sort of imprisonment (abduction): the enchanted is unrecognized by relatives. |R0016.3, Woman abducted by (transformed) fairy.>

D0661.2, Transformation as punishment for denouncing saint.

Link: |Q0227.0.1\$, Disbelief in saint punished.>

D0661.5\$, Transformation as sort of imprisonment (abduction): the enchanted is unrecognized by relatives.

Link: |D0661.1, Transformation as revenge for repulsing amorous advances. |F0657.5.1\$, Ascetic imprisonment (spiritual incarceration: in 'prison without walls or window bars'). |F1035.6.2.1\$, Girl would conceal her sweetheart in her 'own eye (under eyelid)' and cover him with kohl (formulaic). |K1800, **Deception by disguise or illusion**. |K1872, Camouflage.

Ref.: *MITON*.>

D0661.6\$, Transformation as punishment for infidelity (faithlessness).>

D0661.6.1\$, Woman transforms lover (husband) to animal for desiring another (slave-girl).

Link: |P0187.1\$, Wife humiliated by husband's sexual liaison with slave-woman. |Q0241.1, Desire to commit adultery punished.

Ref.: *MITON*.>

D0662, Transformation to cure inconstant husband.

Ref.: Chauvin II 183 no. 23.>

D0665, Transformation of enemy to be rid of him. Type: 449, 1511.

Ref.: *DOTTI* 218 817.>

D0665.1, Transformation of rival in love (marriage) to be rid of him. Type: 449, 1511, cf. 450.

Ref.: *DOTTI* 218 222 817.>

D0665.2, Transformation of stepchild to be rid of him. Type: 462A1\$, cf. 450.

Ref.: *DOTTI* 220 222 235 659/{lit.}; *MITON*.>

D0665.3, Jealous co-wife transforms the other. Type: 405, cf. 705A\$.

Link: |K2222, Treacherous co-wife (concubine).

Ref.: *DOTTI* 190 193 194 224 235 265 375 378 708/{Alg, Lit., Tns}; *MITON*.>

D0666, Transformation to save a person. Type: 310, 313.

Ref.: *DOTTI* 115 128.>

D0670, Magic flight.>

D0671, Transformation flight. Fugitives transform themselves in order to escape detection by pursuer. Type: 313, 325.

Ref.: Burton V 353; Shamy (el-) *Egypt* 247 no. 6; *DOTTI* 128 151; *MITON*.>

D0671.0.3\$, Fugitive transforms self to different animals. Type: 325.

Ref.: *DOTTI* 151; *MITON*.>

D0672, Obstacle flight. Fugitives throw objects behind them which magically become obstacles in pursuer's path. Type: 310.

Link: |R0231, Obstacle flight--Atalanta type. Objects are thrown back which the pursuer stops to pick up while fugitive escapes.

|V0059.3.2\$, Natural barrier (e.g., lake, mountain, etc.) appears in answer to prayer: it blocks pursuer's way.

Ref.: AUC: 14 no. 7; Shamy (el-) *Egypt* xi n. 251, Farag 243-45; Frobenius *Kordofan: Atlantis* IV 220, Hurreiz 79 (135) no. 6, ^C al-Tayyib *Al-Ahâî* 75-88 no. 10 (S. Jahn 61 no. 10); *DOTTI* 115 118 122 124 125 129 154 169 201 529 548 661 821 873/{Egy, Kwt, Sdn, Tns}.>

D0672.1, Magic objects as decoy for pursuer. Date palms are dropped which are transformed into animals which the pursuer stops to pick up.>

D0673, Reversed obstacle flight. Magic obstacles raised in front of fugitive. Type: 450.

Link: |V0059.3.2\$, Natural barrier (e.g., lake, mountain, etc.) appears in answer to prayer: it blocks pursuer's way.

Ref.: A. Jahn *Mehri*: *SAE* III 125 no. 28; Légey 112-17 no. 25; *DOTTI* 119 161 170 222 892/{Jrd, Mrc}.>

D0673.1\$, Retarding obstacle: object that handicaps fugitive; can be removed (treated) only with pursuer's (ogre's, ogress's) help. Type: 313H*, 327B.

Ref.: *DOTTI* 132 160 161/{Jrd}.>

D0674, Magic flight with the help of a he-goat. Speaking he-goat saves the girl promised to the devil. Type: cf. 314B*, 328B*.

Link: |B0184.5.1\$, Magic (marvelous) goat with whistle in its anus as hero's riding-animal.>

D0680, Miscellaneous circumstances of transformation.>

D0682.4, Partial transformation--color changed.>

D0682.5\$, Partial transformation--physical constitution (attributes) changed.

Link: |D0232\$, Limbs (physical organs) turned to stone. |F0521.3, Men of metal.>

D0682.5.1\$, Partial transformation to stone (petrification). Type: 449, 1511.

Link: |D0232\$, Limbs (physical organs) turned to stone.

Ref.: *DOTTI* 218 817 818/{lit.}.>

D0682.5.1.1\$, Transformation: lower half of body turned into stone. Type: 449, 1511.

Link: |D1610.18.1\$, Speaking statue. |K1535.1, Adulteress transforms man to stone up to the waist.

Ref.: *DOTTI* 218 817 818/{lit.}; *MITON*.>

D0682.6\$, Partial transformation--size changed.

Link: |D0631.4.3, Demons change size at will.

Ref.: Tha^Clabî 205-7: Shamy (el-) "Arab Mythology" no. 108.>

D0683.1, Transformers. Demigods who transform things at will so that they assume present form.>

D0683.4, Transformation by saint.>

D0691, Daily beating of men transformed to dogs [as preventive measure]. Necessary unless hero himself is to be transformed. Type: 449, 992, 992A.

Link: |Q0458.1, Daily beatings as punishment. |T0232.3.1\$, Adulteress transforms her husband into an ass (dog) to avenge slaying of loathly paramour.

Ref.: Chauvin V 3 no. 2, 5 no. 443; Sâⁱ 221-29 no. 52[+1]; *DOTTI* 218 308 309 692 895/{lit.}; *MITON*.>

D0692, City's Inhabitants transformed to fish. Different classes [(religious denominations)] to different colored fish. Type: 449, 1426.

Link: |D0170.1\$, Transformation: man to colored fish. |F0401.3.15.1\$, Jinni (afrit) in form of fish. |V0131.3\$, Color of robe or head-wear (turban) marks members of religious group (denomination, sect, brotherhood).

Ref.: Chauvin VI 57 no. 222 n. 3; *DOTTI* 218 802 818/{lit.}; *MITON*.>

D0695, Man transformed to woman has children. Type: 705B\$, 953A\$.

Ref.: *DOTTI* 379 658.>

D0698, Gods have power to transform themselves.

Link: |A0120.1, God as shape-shifter. [(With ability to shift one's form)]. |D0615.6\$, Transformation combat (contest) between deities.>

D0700-D799, Disenchantment.>

D0700, Person disenchanting. Type: 314, 402, 405A*, 425B, 428, 433A, 449, 1511.

Ref.: *DOTTI* 134 186 194 202 209 215 219 817; *TAWT* 455 no. 48/{Sdn}.>

D0700.1\$, Petrified person (community) disenchanting. Type: 302, 707.

Link: |R0159\$, Sister disenchanting bewitched (transformed) brother(s).

Ref.: Shamy (el-) *Egypt* 9-10 no. 1, 69 no. 9; *DOTTI* 302 385 388/{Egy}.>

D0701, Gradual disenchantment.>

D0702, Partial disenchantment.>

D0702.1.1, Cat's paw cut off: woman's hand missing.

Link: |E0721.0.1, Mark inflicted on wandering soul seen on body after soul's return.>

D0710, Disenchantment by rough treatment.>

D0712, Disenchantment by violence.

Link: |F0405.14, Evil spirit laid after it is tormented by exorciser.>

D0712.5, Disenchantment by beating.

Ref.: *DOTTI* 169 197 295 393 556/{Plst}; *TAWT* 426 no. 14.>

D0720, Disenchantment by removing (destroying) covering of enchanted person.>

D0721.2, Disenchantment by hiding skin (covering). Type: 400.

Link: |D1532.6.1\$, Magic feather-dress bears person aloft.

Ref.: *MITON*.>

D0721.3, Disenchantment by destroying skin (covering). Type: 400*, 401, 402, 425, 432, 440, 441.

Ref.: Chauvin VII no. 212B; ^CAbd-Allâh A. Aghâ *Turâth* XII:12 193-96, Qasîr *Falsafah* 156-9; Frobenius *Kordofan: Atlantis* IV 69, 287; *DOTTI* 186 187 197 199 212 341/{Irq}.>

D0721.3.1\$, Disenchantment by burning (hiding) feather coat (covering). Type: 400, 400*.

Ref.: *DOTTI* 183 186 188 809/{Sdn}.>

D0721.5, Disenchantment from fruit (flower) by opening it. Type: 408.

Ref.: *DOTTI* 195.>

D0722, Disenchantment by taking off bridle. Man transformed to horse (ass) thus releases. Type: 325.

Ref.: Chauvin V 150 no. 73; *DOTTI* 151.>

D0730, Disenchantment by submission.

Link: |F0385.2\$, Jinni (fairy) placated.>

D0731, Disenchantment by obedience and kindness. Type: 431.

Ref.: *DOTTI* 211; *MITON*.>

D0732, Loathly lady. Man disenchants loathsome woman by embracing her.

Ref.: AUC: 40 no. 3; *DOTTI* 187/{Sdi}.>

D0733, Loathly bridegroom. [Disenchanted by woman's embrace].>

D0733.1, Hairy anchorite. [Disenchanted by woman's love].>

D0733.2.0.1\$, Animal bridegroom. Type: 425A, -433, 433A.

Ref.: *DOTTI* 201 214 215.>

D0733.2.0.1.1\$, Dog bridegroom. Type: 425A.

Link: |B0601.16.1\$, Marriage to wild dog (male). |D0341.2\$, Transformation: dog to handsome youth (prince).

Ref.: *DOTTI* 201.>

D0733.2.0.1.3\$, Snake (serpent) bridegroom. Type: 432, 433A.

Ref.: *DOTTI* 212 215.>

D0735, Disenchantment by kiss. Type: 410.

Ref.: Frobenius *Kabylen: Atlantis* I 108; *DOTTI* 198.>

D0735.1, Beauty and the beast. Disenchantment of animal by being kissed by woman (man).>

D0743, Disenchantment by sexual intercourse.

Link: |J2214.13.1\$, Wife feigning death to avoid coition moves when her *hashshâsh* husband sleeps with her (as corpse) anyway. Meanwhile, messenger at door informs husband of his father's death. Husband suggests same treatment to revive father. |T0466.0.1\$, "Farewell Intercourse": one more sexual intercourse with deceased wife.>

D0746\$, Countermagic by submission.>

D0746.1\$, Phantom (ghost) defeated by submission.

Link: |C0047\$, Tabu: failing to submit to supernatural being (phantom). |C0742, Tabu: striking monster twice. |E0011.1, Second blow resuscitates. First kills.

Ref.: *DOTTI* 317 321/{lit.}; *MITON*.>

D0750, Disenchantment by faithfulness of others.>

D0753, Disenchantment by accomplishment of task.>

D0753.2, Disenchantment of another by weeping jug of tears.

Ref.: *DOTTI* 206 218/{Tns}.>

D0755, Disenchantment of long absent spouse by faithfulness of partner.>

D0759.3, Disenchantment by naked virgin undergoing frightful journey at midnight.>

D0759.3.1\$, *halb en-nugûm* (milking the stars): magic ritual performed by naked virgin at dawn.

Link: |D1710.1\$, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. |G0303.22.5.2\$, *shabshabah*: sorceress beats own vulva with slipper so as to please devil.

Ref.: Amîn 175, Walker-Isma^Cîl 96-98, A.R. Sâlih 124-26; *RAFE* 75 n. 246.>

D0760, Disenchantment by miscellaneous means.>

D0763, Disenchantment by destroying enchanter.

Ref.: Chauvin VI 88 no. 252; cf. Artin *Nil* 157-62 no. 13; *DOTTI* 100 194 282/{Egy, Irq}.>

D0765, Disenchantment by reversing (undoing) enchantment.

Link: |D1344, Magic object gives invulnerability. |P0774.2.6.1\$, Double fee for a service: first for performing it, second for reversing (undoing) it.>

D0765.1, Disenchantment by removing cause of enchantment.

Link: |D1380.0.2.1\$, Removal of magic protecting agent renders vulnerable. |E0021, Resuscitation by withdrawal of wounding instrument. |K0979\$, Cause of invulnerability treacherously nullified. |N0131.6\$, Change of luck by removal of luck changing agent.

Ref.: *MITON*.>

D0765.1.2, Disenchantment by removal of enchanting pin (thorn). Type: 310, 405.

Ref.: Gh. al-Hasan "Al-'Urdunî@ 227-28 no. 41; Shamy (el-) *Egypt* 251 no. 8; *DOTTI* 115 150 193 194 228 378 392 397 490/{Jrd, Lib, Mrc}; *TAWT* 417 no. 5 421 no. 8 446 no. 37 454 no. 47-1.>

D0765.1.3\$, Disenchantment by removal of enchanting medicine. Type: 681.

Link: |D0765, Disenchantment by reversing (undoing) enchantment. |F0657.5.2\$, Person deprived of his [mystic]-'drink' (*kâs*)-- (i.e., becomes 'captive spiritually'). |P0774.2.6.1\$, Double fee for a service: first for performing it, second for reversing (undoing) it.

Ref.: Shamy (el-) *Egypt* 34-35 no. 5.>

D0766, Disenchantment by liquid.>

D0766.1, Disenchantment by bathing (immersing) in water. Type: 433B, 451, 451A.

Link: |D0591, Transformation by immersing in magic well.

Ref.: *DOTTI* 224 227; *TAWT* 454 no. 47.>

D0766.1.1, Disenchantment by water and command. Type: 449, 1511.

Link: |D0562.1, Transformation by application of water.

Ref.: Shamy (el-) "Sailor" 46 no. 4B; *DOTTI* 219 817; *MITON*.>

D0766.1.1.1\$, Disenchantment by sprinkling water (on the bewitched) and command. Type: 449, 1511.

Link: |D2075\$, Bewitching by means of magic formula and sprinkling enchanting substance (e.g., water, dust, or the like).

Ref.: *MITON*.>

D0771, Disenchantment by use of magic object.>

D0771.3, Disenchantment by using [(magic)] powder.

Ref.: Chauvin VI 8 no. 273.>

D0771.6, Disenchantment by medicine.

Ref.: *DOTTI* 458 866/{Qtr}.>

D0778, Disenchantment by blowing on victim.

Ref.: Chauvin V 236 no. 134; Qazwîni II 187-88/cf./(healing).>

D0781, Disenchantment by prayer (mass) of Pope.

Link: |V0050, **Prayer**.>

D0781.1, Disenchantment by blessing.

Link: |D1705\$, *barakah* (blessedness): supernatural [positive] power residing in object, act, or person.>

D0782, Disenchantment by physical contact.>

D0782.1, Disenchantment by touch of holy man.

Link: |D1706\$, A person's *barakah* (*mabrûk*-person, blessed person).>

D0788, Disenchantment by sign of cross.>

D0788.0.1\$, Disenchantment by religious means (prayer, holy book, etc.).

Link: |D0781, Disenchantment by prayer (mass) of Pope.

Ref.: CFMC: Oases 71-3 1-1-no. [4]; *DOTTI* 118/{Egy}.>

D0789.6, Disenchantment by repeating magic formula.>

D0790, Attendant circumstances of disenchantment.>

D0791, Disenchantment possible under unique conditions. Only one combination of time place and person will serve.>

D0791.1, Disenchantment after end of specified time.

Ref.: *MITON*.>

D0791.1.1, Disenchantment at end of seven years. Type: 432, 938B.

Link: |F1012.1.0.1\$, Years (seven, forty, etc.) of searching or wandering.

Ref.: Shamy (el-) *Egypt* 264 no. 15; *DOTTI* 212 644; *TAWT* 442 no. 33.>

D0791.1.2\$, Disenchantment at end of ten years.

Ref.: *MITON*.>

D0791.2, Disenchantment by only one person.

Ref.: Shamy (el-) *Egypt* 178-79 no. 42.>

D0791.2.0.1\$, Disenchantment by only the enchanter.

Link: |D2161.5, Magic cure by certain person. |H1398.1\$, Quest for the enchanter (bewitcher, deliverer of magic spell).

Ref.: *MITON*.>

D0791.2.2.1, Disenchantment promised if girl may marry transformed man.>

D0791.2.2.1.1\$, Maiden will disenchant man only if she may marry him and transform his enchanter.

Link: |Q0584, Transformation as fitting punishment.

Ref.: *MITON*.>

D0791.2.3\$, Voluntary disenchantment by the enchanter.

Link: |D0673, Reversed obstacle flight. Magic obstacles raised in front of fugitive. |K0618\$, Enchanter beguiled into disenchanting victim: victim escapes.

Ref.: *DOTTI* 308 895/{lit.}>

D0794, Enchanted person attracts attention of rescuer.

Link: |H0062, Recognition of transformed person (animal). |N0324.2\$, Transformed person unknowingly slaughtered (killed).>

D0794.2\$, Enchanted person attracts attention by crying (weeping). Type: 449, 1511.>

D0800-D1699, MAGIC OBJECTS.>

D0800-D899, Ownership of magic objects.>

D0800, Magic object.

Link: |D1710.1\$, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities.>

D0802, Growing rocks.>

D0802.5\$, Rock multiplies--by self-dividing (miraculous).

Link: |Z0103.1.1\$, Rock (stone, bad earth): barrenness (sterility).

Ref.: *DOTTI* 435.>

D0810-D859, Acquisition of magic object.>

D0810, Magic object a gift.

Ref.: Hurreiz 108 (156) no. 25.>

D0811, Magic object received from God (a god).>

D0811.2, Magic object falls down from heaven.

Link: |F0962.12, Holy object falls from heaven.>

D0812, Magic object received from supernatural being.>

D0812.4, Magic object received from ghost. Type: cf. 561B\$.

Ref.: Chauvin V 78 no. 22 n. 1; *DOTTI* 319.>

D0812.5, Magic object received from genie. Type: 561.

Ref.: *DOTTI* 316 321 323.>

D0812.5.1\$, Magic object demanded by hero from jinni-king upon the advice of another jinni (usually king's daughter). Type: 560, 563, 564.

Link: |F0337.3\$, Fairy (in viper form) saved from pursuer (unwanted suitor): grateful. |F0369.9.1\$, Jinni (afrit) offers help to wailing person so as to get him to be quiet.

Ref.: *DOTTI* 314 316 321 322 323 329/{Egy}>

D0812.11, Magic object received from giant.>

D0813, Magic object received from fairy.

Link: |D0812.5, Magic object received from genie.>

D0813.1, Magic object received from river-nymph.

Ref.: *DOTTI* 194 330/{Tns}>

D0813.1.2, Magic cauldron received from lake spirit. Type: 563.

Link: |D1171.2, Magic cauldron.>

D0813.1.2.1\$, Magic food-providing vessel received from afrit (jinni) living in well. Type: 563, 564.

Link: |D1170, **Magic utensils and implements**. |N0813, Helpful genie (spirit).

Ref.: *DOTTI* 321 323.>

D0813.2, Magic object received from grateful fairy. Hero has cured sick fairy.

Ref.: *DOTTI* 194 330/{Tns}>

D0817, Magic object received from grateful person. Type: 560.

Ref.: *DOTTI* 314.>

D0817.1, Magic object received from man in return for rescue of child. Type: 560, 611.

Ref.: *DOTTI* 194 314 330/{Tns}.>

D0818.1, Magic object received from magician. Type: 561.

Ref.: *DOTTI* 316; *MITON*.>

D0821, Magic object received from old woman.

Ref.: Muhawi-Kanaana 175-77 no. 19; *DOTTI* 121 181/{Plst}.>

D0822, Magic object received from old man.>

D0826, Magic object received from monster.>

D0826.2\$, Magic object received from ogress (ogre). Type: 310, 480.

Ref.: *DOTTI* 115 248.>

D0827, Magic object received through particular intermediaries. Only one person can help secure it. Type: cf. 776A\$.

Link: |N0207\$, Person (animal, bird) with certain qualities fated to perform task. |N0543, Certain person to find treasure.

|Z0358.1\$, Only one person can produce miraculous occurrence.

Ref.: Chauvin V 59 no. 19 n. 1; *DOTTI* 435.>

D0830, Magic object acquired by trickery.

Ref.: Chauvin VII 38 no. 212B.>

D0830.1, Attempt to learn about magic object by spying. Type: 511, 560, 563, 564.

Ref.: *DOTTI* 265 314 321 323; *TAWT* 445 no. 36.>

D0832, Magic object acquired by acting as umpire for fighting heirs. Type: 518.

Ref.: Shamy (el-) *Egypt* 5 no. 1; Frobenius *Kabylon: Atlantis* II 113 175, III 336 IV 110; *DOTTI* 288; *MITON*.>

D0833, Magic object acquired by tricking giants. Type: 518.

Ref.: *DOTTI* 288.>

D0838, Magic object acquired by stealing. Type: 518.>

D0840, Magic object found.>

D00841, Magic object accidentally found. Type: 561.>

D0842, Magic object found on grave. Type: 561.>

D0842.1, Magic object found on mother's grave.

Ref.: Basset *Mille* III 330 no. 199.>

D0845, Magic object found in underground room. Type: 561.

Ref.: *DOTTI* 316 317 480/{lit}.>

D0849, Magic object found--miscellaneous.>

D0849.5, Magic object found in fish. Type: 560.

Link: |D0849.10\$, Magic object found inside animal (bird).

Ref.: *DOTTI* 314 315 318 333 488 500/{Alg, Egy, Mrc, Omn}; Burton I 42 n. 1.>

D0849.10\$, Magic object found inside animal (bird). Type: 560.

Link: |D0849.5, Magic object found in fish.

Ref.: *DOTTI* 314.>

D0849.10.1\$, Magic object found in cock (rooster). Type: 560.

Ref.: *DOTTI* 314 315/{Egy}.>

D0850, Magic object otherwise obtained.>

D0851, Magic object acquired by exchange.>

D0851.1, Magic object purchased.>

D0856, Magic object acquired by gaining love of owner.>

D0860, Loss of magic object.

Ref.: Meissner 101 no. 54.>

D0861, Magic object stolen.

Ref.: Wehr 478 no. 18.>

D0861.2, Magic object stolen by neighbor. Type: 563.

Ref.: *DOTTI* 321 323/{Alg}.>

D0861.4, Magic object stolen by rival for wife. Type: 560, 561.

Ref.: *DOTTI* 314 316.>

D0861.5, Magic object stolen by hero's wife. Type: 560.

Ref.: *DOTTI* 99 310 314 318/{Eg.}>

D0862, Magic object taken away by force.

Ref.: *MITON*>

D0865, Magic jewel carried off by bird.

Ref.: Chauvin V 211 no. 120; *MITON*>

D0866, Magic object destroyed. Type: 561, 563.

Link: |F0889.3.1\$, Flying mechanical horse. (Controlled by *lawlab*/mechanical device). |J0328.1\$, New invention (machine, medicine, etc.) destroyed (suppressed) for fear of its consequences.

Ref.: *DOTTI* 281 316 317 321/{lit.}; *MITON*>

D0866.0.1\$, Magic automatic object destroyed (rendered ineffective). Type: 1645D\$.

Ref.: *MITON*>

D0866.3\$, Magic object destroyed because of its evil social consequences. Type: 575.

Link: |J0328.1\$, New invention (machine, medicine, etc.) destroyed (suppressed) for fear of its consequences. |N0131, Acts performed for changing luck. |N0135, Object effects change of luck. |N0139.1\$, Magic objects brings bad luck.

Ref.: Budge *Romances* 160 no. A-11/(book drowned); *MITON*>

D0871, Magic object traded away.

Ref.: *DOTTI* 153 311 316 803/{Sdn}>

D0871.1, Magic object exchanged for worthless. Type: 561.

Link: |K0266, New bags for old! [Recovery of valuable old bag given away by stupid wife].

Ref.: *DOTTI* 316>

D0871.2\$, Magic object given away to kind helper.

Ref.: *MITON*>

D0876, Magic treasure animal killed. (Goose that laid the golden egg). Type: 287\$, 567.

Link: |N0515, Treasure found in goose's stomach [gizzard].

Ref.: cf. HE-S: Minya 70-77 no. 3; *DOTTI* 95 148 221 240 247 322 327 457/{Egy, Syr}>

D0877, Magic object loses power by overuse.

Ref.: Chauvin V 11 no. 7>

D0880, Recovery of magic object.>

D0881, Magic object recovered by use of another magic object. Type: 561.

Ref.: *DOTTI* 316>

D0881.1, Recovery of magic object by use of magic apples [(palm-dates, etc.)]. These apples cause horns to grow. Type: 566.

Link: |D0992.1, Magic horns (grow on person's forehead).

Ref.: *DOTTI* 326>

D0881.2, Recovery of magic object by use of magic cudgel. Type: 563.

Ref.: *DOTTI* 321 324/{Mrc}>

D0881.3\$, Magic object recovered by use of magic ring. Type: 561.

Ref.: *DOTTI* 316; *MITON*>

D0882, Magic object stolen back.>

D0882.1, Stolen magic object stolen back by helpful animals. Type: 560.

Ref.: *DOTTI* 314>

D0882.1.1, Stolen magic object stolen back by helpful cat and dog. They steal the ring from the thief's mouth. Type: 560.

Link: |K0331.4, Mouse's tail in mouth of sleeping owner causes him to cough up magic object. |K0431, Mouse's tail in mouth of sleeping thief causes him to cough up swallowed magic ring.

Ref.: *DOTTI* 314 315/{Egy, Lit.}>

D0882.5\$, Stolen magic object stolen back by hero's wife. Type: 859F\$.

Ref.: *DOTTI* 317 479 480/{lit.}; *MITON*>

D0895, Magic object returned in payment for removal of magic horns. Type: 566.

Ref.: *DOTTI* 326>

D0896\$, Magic object lost and voluntarily returned to owner by finder.

Link: |D0849.5, Magic object found in fish.

Ref.: *MITON*>

D0900-D1299, Kinds of magic objects.>**D0900, Magic weather phenomena.** Type: 425G, 425G1\$.Ref.: *DOTTI* 205 206.>

D0900.0.1, Prognostications from weather phenomena.>

D0901, Magic cloud.

Link: |F0969.8.1\$, Hiding in cloud(s).

Ref.: Chauvin V 230, Tha^Clabî 38, Ibn-)sim no. 145.>

D0902, Magic rain. Type: 707.

Ref.: Basset *RTP* XXXIII 167f., cf. Nabhânî (al-) II 47; Shamy (el-) *Egypt* 254 no. 9; *DOTTI* 385.>

D0905, Magic storm. Type: 707, 425G1\$.

Ref.: *DOTTI* 206 385; *MITON*.>

D0906, Magic wind.>

D0908, Magic darkness. Type: 325.

Link: |D1109.1\$, Magic darkness as weapon. |K1889.5.1\$, Mock darkness: nighttime extended by extraordinary or deceptive means.

Ref.: Shamy (el-) *Egypt* 248 no. 6; *DOTTI* 151; Tha^Clabî 202-3.>

D0909\$, Magic thunder, lightning, and rain accompany arrival of supernatural (meteorological) husband (lover). Type: 425G, 425G1\$.

Link: |F1013\$, Sudden temporary changes in physical surroundings (atmosphere, ground, buildings, etc.) as indicators of change in a situation.

Ref.: *DOTTI* 205 206.>**D0910, Magic body of water.>**

D0915.4, Intermittent river. River flows at stated intervals.

Ref.: Chauvin VII 44 no. 153.>

D0915.4.1, Sabbatical river. Dry on Sabbath.

Ref.: Chauvin VII 44 no. 153; *MITON*.>

D0921, Magic lake (pond).>

D0921.3.3\$, Magic lake under which treasure is buried.

Link: |N0510, **Where treasure is found.** |N0513, Treasure hidden under the water.Ref.: *DOTTI* 316 317/{lit.}>

D0921.3.3.1\$, Lake Qârûn (Korah): treasure lake.

Link: |F0713, Extraordinary pond (lake). |Q0552.2.1.1\$, Punishment of Qârûn: sinking of Palace, appearance of Lake Qârûn.

Ref.: *DOTTI* 316 317/{lit.}; *MITON*.>

D0925, Magic fountain.

Link: |F0716, Extraordinary fountain.>

D0926, Magic well. Type: 480, cf. 613.

Link: |D0555.3\$, Transformation by drinking from well (spring). |D0591, Transformation by immersing in magic well.

|E0755.0.4.4.2\$, Souls reside in well. |F0718, Extraordinary well. |V0134, Sacred wells.

Ref.: AUC: 2 no. 15, 9 no. 2, 9 no. 9; Delheure 362-63, 364-65, 366-67, 374-75, 380-81, 382-83; *DOTTI* 60 154 175 176 224 227 248 318 324 333 344 347 347 450 488 500 625 751/{Alg}; *TAWT* 440 no. 32.>

D0927, Magic spring.

Link: |V0134, Sacred wells.

Ref.: *DOTTI* 273 379/{lit.}; *MITON*; Qazîwnî I 261/(on mountain).>

D0927.5, Spring runs dry (as result of fratricide).

Link: |F0960.0.1.1\$, Extraordinary sympathetic nature phenomena at occurrence of injustice (crime). |Q0211.9, Fratricide punished.

Ref.: Tha^Clabî 27-28/cf.: Shamy (el-) "Arab Mythology" no. 65.>

D0927.6\$, Spring runs dry (as result of brother's cruelty to sister). Type: 872\$.

Link: |F0932.6.2, River dries up its waters out of sympathy. |Q0551.4.4.1\$, Punishment, animals will not give milk.

|Q0552.3.0.5\$, Failure of crops and milk as punishment for cruelty to relatives (sister).

Ref.: *DOTTI* 488.>**D0930, Magic land features.>**

D0931, Magic rock (stone).

Link: |D1610.18, Speaking rock (stone). |D1726.2, Magic power from stone idol.

Ref.: Hanauer 53-54; Amîn 155, Walker-Ismâ^Cîl 22; Hurreiz 75 no. 2.>

D0932, Magic mountain.

Ref.: Wehr 434 no. 17.>

D0935.4, Magic brick.

Link: |D1500.1.6.3\$, Objects from grave (dust, dirt, brick, etc.) as remedy.>

D0936, Magic island.

Link: |D2188.4\$, Island vanishes (supernaturally). |F0730, **Extraordinary islands**. |K1886.1.3\$, Aiming toward illusory island in the sea (marshes).

Ref.: Maspero lxxii no. 5/cf.>

D0940, Magic forests.>

D0941.1, Forest produced by magic.

Ref.: Hurreiz 79 (135) no. 6.>

D0950, Magic tree. Type: 561A\$, 720.

Ref.: Chauvin VII 95 no. 375; *DOTTI* 319 396; *TAWT* 446 no. 37/{Egy}>

D0950.2, Magic oak tree. Type: 577.

Ref.: *DOTTI* 335.>

D0950.5, Magic pear tree. Type: 1423.

Ref.: *DOTTI* 799.>

D0950.18, Magic cedar tree. Type: cf. 1387*/1442\$.

Link: |D0950.21\$, Magic tamarisk tree (shrub).

Ref.: *DOTTI* 807.>

D0950.19, Magic palm tree.>

D0950.20\$, Magic sycamore tree. Type: 470C\$.

Link: |A0151.7.1, Deity resides in tree. |A0652.3.2\$, Tree of life-spans in upper world. (Has as many leaves as there are living persons, when a leaf falls the corresponding person dies). |A0878, Earth-tree [of life-spans]. Tree of life or fate. |D1393.1.2\$, Tree grows around object (person) and encloses it (him). |V0001.7.1.6\$, Sacred sycamore-tree.

Ref.: Ions 82; *DOTTI* 239.>

D0950.21\$, Magic tamarisk tree (shrub). Type: cf. 1387*/1442\$.

Link: |D0964, Magic bush. |D0950.18, Magic cedar tree. |Z0169.0.1.1.2.1\$, Tamarisk as symbol of tenderness.

Ref.: Budge *Gods* II 189, Ions 58-60, 126/130; *DOTTI* 807; *TAWT* 366 n. 93.>

D0954, Magic bough.

Ref.: Chauvin V 229 no. 130.>

D0960, Magic gardens and plants.>

D0961, Magic garden. Type: 550, 707.

Link: |V0222.12.1\$, Blessedness (of a person) restores a garden to bloom.

Ref.: *DOTTI* 302 385.>

D0961.1, Garden produced by magic.

Link: |D2178, Objects produced by magic.

Ref.: *MITON*.>

D0963\$, Field conjured up--with land, river, crop, etc. Type: 313, 449, 1511.

Link: |D1605.1.1\$, Magic thieving pot steals penis: pot broken. |D2157.6, Field cultivated and sowed by magic. |G0269.29\$, Witch accomplishes hard (time consuming) tasks in short time (e.g., planting, harvesting, etc.).

Ref.: *DOTTI* 128 219 817; *MITON*; Ibn-ʿIsim no. 280/cf.: Shamy (el-) "Arab Mythology" no. 1.>

D0964, Magic bush.>

D0965, Magic plant.

Ref.: Chauvin II 193 no. 12, V 14 no. 9, VI 73f. no. 239.>

D0965.2, Magic calabash (gourd). Type: 311A*, 591A\$, cf. 563.

Ref.: *DOTTI* 120 321 340.>

D0965.12, Magic grass.>

D0971, Magic seed.

Ref.: *DOTTI* 316/{Alg}>

D0975, Magic flower.

Ref.: Basset *Mille* I 143 no. 27.>

D0980, Magic fruits and vegetables.>

D0981, Magic fruit. Type: 566.

Ref.: Basset *Mille* I 143 no. 27, Chauvin VI 74 no. 329; *DOTTI* 326.>

D0981.1, Magic apple. Type: 315, 328B*, 590, 705A\$, 708, 709.

Ref.: Burton S IV 434ff., Chauvin VI 74 no. 239, 133 no. 286; *DOTTI* 139 174 336 375 390.>

D0981.3, Magic orange. Type: 408.

Ref.: *DOTTI* 195.>

D0981.3.1\$, Magic 'sweet lemon'. Type: 408.

Ref.: *DOTTI* 195.>

D0981.8, Magic grape. Type: 705A\$.

Ref.: *DOTTI* 375.>

D0983.5, Magic egg-plant [(eggplant)].

Link: |D1367.1.1\$, Insanity (idiocy, lunacy, etc.) from eating eggplant.

Ref.: Walker-Ismâ^Cîl 45-46.>

D0985, Magic nut.>

D0986\$, Magic shell (nut, fruit: orange, lemon, almond, etc.) contains people or objects. Type: 408.

Link: |D0491.2.1.1, Compressible magic box containing many people and objects.

Ref.: *DOTTI* 195.>

D0986.1\$, Person comes out of a nutshell. Type: 408.

Link: |D0211.1, Transformation: man (woman) to orange.

Ref.: *DOTTI* 195 201 481 754 771 885/{Alg}>

D0986.5\$, Object comes out of a nutshell. Type: 408.

Link: |D1450, **Magic object furnishes treasure.**

Ref.: *DOTTI* 195 201 481 754 771 885/{Alg}>

D0990-D1029, Magic bodily members.>

D0990, Magic bodily members--human.

Link: |D1707.2\$, Blessed bodily organ (limb).>

D0992, Magic head.

Link: |D1610.5, Speaking head. |E0783, Vital head. Retains life after being cut off.>

D0991, Magic hair.

Ref.: Chauvin V 230 no. 130.>

D0992.1, Magic horns (grow on person's forehead). Type: 566.

Link: |A0131.6, Horned god. |D0881.1, Recovery of magic object by use of magic apples [(palm-dates, etc.)]. These apples cause horns to grow. |F0511.3, Person with horns.

Ref.: Juhaymân (al-) I 227-35 no. 14; *DOTTI* 326.>

D0993, Magic eye.

Link: |D2071, Evil Eye. Bewitching by means of a glance.>

D0996, Magic hand.>

D0996.2\$, Supernaturally blessed (compassionate) hand.

Link: |D1705\$, *barakah* (blessedness): supernatural [positive] power residing in object, act, or person.>

D1001, Magic spittle. Type: 550A, 750D.

Link: |D1611.5, Magic spittle impersonates fugitives.

Ref.: Shamy (el-) *Egypt* 269 no. 21; *DOTTI* 304 408; *TAWT* 454 no. 48.>

D1002, Magic excrements. Type: 510.

Ref.: *DOTTI* 257; *TAWT* 443 no. 34/{Omn}>

D1002.0.1\$, Excrements of 'holy man' works wonders ('holy shit').

Link: |D1846.5.3\$, Invulnerability through saint's excreta (urine). |V0141.3\$, Healing power of sacred relic (shirt, cloak, etc.).

Ref.: *MITON*.>

D1003, Magic blood--human.

Link: |D1500.1.7.3, Magic healing blood.>

D1003.1, Magic menstrual blood.>

D1003.1.1\$, Charm written in menstrual blood has magic power.

Link: |D1355.3.0.1\$, Carnal love charm: made from human menstrual blood, pubic hair, milk, semen, etc.

Ref.: Ibshîhî 280-81.>

D1008, Magic human flesh.

Link: |D1279\$, Charm (amulet) of flesh. Made of human or animal flesh.>

D1010, Magic bodily members--animal.

Link: |B0152, Animals with unusual limbs or members. |B0720, Fanciful bodily members of animals.>

D1015, Magic internal organs of animal.>

D1015.1, Magic heart of animal.>

D1015.1.1, Magic bird heart. Type: 567.

Link: |D1561.1.1, Magic bird-heart (when eaten) brings man to kingship.>

D1015.6\$, Magic animal placenta (afterbirth).

Ref.: *RAFE* 115 n. 391.>

D1015.6.1\$, Cat=s placenta has supernatural effects.

Link: |D1279\$, Charm (amulet) of flesh. Made of human or animal flesh. |T0588, Motifs associated with the placenta.

Ref.: *RAFE* 115 n. 391.>

D1016, Magic blood of animal.>

D1016.1\$, Magic ritual requires slaughtering of certain animal (bird).

Link: |D1710.1\$, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. |F0385.2.2\$, Possessing *zâr*-jinn (*asyâd*) placated by sacrifice.

Ref.: *RAFE* 93 n. 307; Qazwînî I 261/(goat).>

D1016.1.1\$, Magic ritual requires slaughtering of white cock.

Link: |D2101.1, Treasure found by sprinkling ground with blood of white cock.

Ref.: *MITON*.>

D1017, Magic flesh of animal.>

D1017.3\$, Magic flesh of snake (viper).

Link: |B0161.3, Wisdom from eating serpent. |F0950.0.4.4.1\$, Viper flesh improves health (cures). |T0188.1\$, Eating flesh of (male) snake or serpent ensures birth of sons.

Ref.: *MITON*.>

D1018, Magic milk of animal.

Link: |D1500.1.33.1.2, Magic healing milk of lioness.>

D1021, Magic feather.

Link: |D1380.22, Magic feather protects.>

D1023, Magic hair of animal. Type: 314.

Link: |D1427.3, Magic horsehairs (when rubbed) compel horse to follow.>

D1025.2, Magic fishskin. Type: 570A.

Ref.: Chauvin V 230 no. 130; cf. Shamy (el-) "Demographic Factor" 82, 109 n. 91; *DOTTI* 331.>

D1030, Magic food.>

D1030.1, Food supplied by magic. Type: 563, 564.

Link: |F0849.0.1.1\$, Food (drink) so delicious, as if from otherworld.

Ref.: Nabhânî (al-) II 5/cf.; Shamy (el-) *Egypt* 174 no. 40; *DOTTI* 321 323; *MITON*.>

D1030.1.1, Food supplied by means of prayer.

Ref.: Basset *Mille* III 295 no. 177/cf.>

D1030.2, Magic banquet.>

D1031, Magic pastry (bread, cake, etc.).>

D1031.0.1, Manna. Food from skies in basket each morning.

Link: |F0849\$, Remarkably delicious (liked) dishes--(ordinary foods).

Ref.: Basset *Mille* III 323 no. 195.>

D1032, Magic meat.>

D1032.2, Flesh of cat when chewed has magic results.

Ref.: Jâhîz V 341.>

D1032.5\$, Meat produced (generated) supernaturally (in dream) by jinn causes magic illness.

Link: |F1069.1\$, 'Insanity' from a vision (story).

Ref.: *RAFE* 299 n. 12 300 n. 15.>

D1037, Magic honey.>

D1040, Magic drink.

Ref.: Hurreiz 122 no. 67.>

D1040.1, Drink supplied by magic.>

D1041, Blood as magic drink.>

D1045, Magic beer.

Link: |E0761.6.4, Life token: beer foams.>

D1050, Magic clothes.>

D1052, Magic garment (robe, tunic).

Link: |D1388.0.4, Magic garment protects from drowning.>

D1052.1, Magic uniform.>

D1052.2\$, Garment of certain color cures (prevents) disease.

Link: |F0956.7\$, Preventive diagnoses (and practices) that reduce potential for illness (promoters of good health).>

D1052.2.1\$, Red garment cures (prevents) measles, (and warns of the malady's presence).

Link: |Z0141.3.1\$, Red as symbol of evil (danger, drought, etc.).>

D1053, Magic mantle (cloak). Type: 328, 400, 566.

Link: |D1329.1, Putting head under saint's cloak [(mantle)] reveals rewards of heaven. |F0962.12.2.1\$, Garment falls from heaven. |V0220.0.15.1\$, Saint's *dilq* (cloak or mantle). |V0229.8.4\$, Saint's (holy man's) cloak causes supernatural concealment (invisibility).

Ref.: Chauvin V 230; Shamy (el-) "Bint-Birry" 146; *DOTTI* 173 183 326; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 7-8 15-16.>

D1056, Magic shirt.

Link: |D1344.9.1, Magic shirt gives invulnerability.>

D1061, Magic veil.>

D1063, Magic garter.

Ref.: Chauvin V 230 no. 130.>

D1064, Magic pocket.

Ref.: Chauvin VI 104 no. 270 n. 2.>

D1065.2, Magic shoes.

Ref.: Chauvin V 229 no. 130.>

D1067, Magic head-wear.

Ref.: *DOTTI* 67 83 644 647/{Alg}.>

D1067.2, Magic cap. Type: 328, 518, 566.

Ref.: Chauvin V 229 no. 130; *DOTTI* 173 288 326.>

D1070, Magic ornaments.

Ref.: Duwayk (al-) I 213.>

D1071, Magic jewel (jewels).

Link: |D1380.11, Magic jewel protects.

Ref.: Chauvin V 293 no. 443; *MITON*.>

D1074, Magic bracelet.

Ref.: Chauvin VI 107 no. 272 n. 4.>

D1076, Magic ring. Type: 400, 554*, 560, 665.

Link: |D1402.12, Magic ring kills. |D1470.1.15, Magic wishing-ring. [Solomon's Ring].

Ref.: Bduge, *Mummy* 162/(bestows power on the dead); Burton VI 243, VII 283, X 28ff., S III 51 72 136ff., S V 245; Chauvin V 229 no. 130, VI 108 no. 272 273; CFMC: Sawâm)ah 71-1 16-2-no. 2; *DOTTI* 125 181 183 226 238 272 314 346 537/{Alg, Egy}.>

D1079, Magic ornaments--miscellaneous.>

D1079.1, Magic crown.>

D1080, Magic weapons.

Link: |D1311.17, Divination by magic weapon. |P0553, Weapons. |V0140.0.1.2\$, Weapon (sword, dagger, etc.) as sacred relic.>

D1081, Magic sword. Type: 159C\$, 328, 611, 665.

Link: |V0152.1\$, Sacred sword.

Ref.: Burton IV 176, VI 221f. 230, VII 41 44, S VI 221f. 426, S VII 257, Chauvin VI 66 no. 233; Meissner 101 no. 54; *DOTTI* 67 105 173/{lit.}.>

D1082, Magic saber.

Ref.: Chauvin V 230 no. 130, 259 no. 154 n. 1.>

D1083.1, Magic poignard (dagger).

Ref.: Basset *Mille* I 143 no. 27.>

D1084, Magic spear.

Link: |D1601.4.3.1\$, Automatic harpoon (barb, hook) obeys commands of owner.>

D1092, Magic arrow.

Link: |D1311.17.2, Divination by magic arrow.

Ref.: Chauvin V 230 no. 130.>

D1101, Magic armor.

Link: |V0140.0.1.3\$, Armor (shield, cuirass, etc.) as sacred relic.>

D1101.0.1\$, Armor endowed with animal's magic (totemistic) characteristics (e.g., bull's, lion's, eagle's, etc.).

Link: |Z0194\$, Animal symbolism--male's character and personality attributes (habits).

Ref.: Maspero 249 no. 17 n. 1.>

D1101.1, Magic shield.>

D1101.2, Magic cuirass.

Link: |S0111.6.1\$, Murder with poisoned cuirass. Flesh (skin) of wearer falls off.

Ref.: Maspero 219 no. 16/cf./(talisman).>

D1101.4, Magic helmet.

Ref.: Maspero 249 no. 17 n. 1/cf.>

D1109\$, Magic weapons--miscellaneous.>

D1109.1\$, Magic darkness as weapon.

Link: |D0908, Magic darkness. |P0553.1.2\$, Gas as weapon.

Ref.: Tha^Clabî 202-3.>

D1109.1.1\$, Enemy frightened (overawed) with magic darkness.

Link: |K1889.5, Illusory night (darkness).

Ref.: Tha^Clabî 202-3.>

D1110, Magic conveyances.>

D1111, Magic carriage.

Ref.: Chauvin V 229 no. 130.>

D1114, Magic chariot.

Ref.: Chauvin V 229.>

D1118, Magic airship. Type: 325.

Ref.: Shamy (el-) *Egypt* 248 no. 6; *DOTTI* 151.>

D1121, Magic boat.

Ref.: Burton I 242f.>

D1123, Magic ship.

Link: |D1533, Magic amphibian vehicle.

Ref.: Chauvin V 201 no. 117 n. 1.>

D1130, Magic buildings and parts.>

D1131, Magic castle.>

D1131.1, Castle produced by magic. Type: 462, 560, 561, 707.

Ref.: *DOTTI* 233 316 385.>

D1132, Magic palace.>

D1132.1, Palace produced by magic. Type: 462, 560, 561, 707.

Ref.: Chauvin V 63 no. 19; *DOTTI* 177 233 314 316 317 385/{lit.}; *MITON*.>

D1138, Magic tent.

Link: |F0845, Extraordinary tent. [(In vol. 6-only: "Magic tent")].

Ref.: Chauvin VI 135 no. 286 n. 1.>

D1142\$, Magic bathroom (bath furnishings).>

D1142.1\$, Magic bathtub (artificial pool). Type: 681.

Link: |F0779\$, Extraordinary bathhouse (or steam bath: `sauna/' *nûrah*'). |K1886.8\$, Illusory bathtub (pool).

Ref.: Shamy (el-) *Egypt* 37 no. 5.>

D1150, Magic furniture.

Link: |F0778\$, Extraordinary live accessories (humans, animals, birds, etc.) for palace.>

D1151.2, Magic chair.

Link: |D1156, Magic throne.

Ref.: Chauvin V 229 no. 130; Damîrî I 221-22.>

D1153, Magic table. Type: 563, 564.

Ref.: Chauvin V 272 no. 154; *DOTTI* 321 323.>

D1154.2, Magic sofa.

Ref.: Chauvin V 230 no. 130.>

D1155, Magic carpet. Type: 653A.

Link: |D1520.19, Magic transportation by carpet.

Ref.: Chauvin V 230 no. 130; *DOTTI* 357.>

D1156, Magic throne.

Link: |D1151.2, Magic chair.

Ref.: Chauvin V 230 no. 130; Damîrî I 221-22.>

D1157, Magic platform.

Ref.: Chauvin V 230 no. 130.>

D1162.1, Magic lamp. Type: 561.

Ref.: *DOTTI* 316 317/{lit.}>

D1163, Magic mirror. Type: 653A, 709.

Ref.: Chauvin VIII 191 no. 228; Shamy (el-) *Egypt* 249 no. 7; *DOTTI* 357 390.>

D1170, Magic utensils and implements.>

D1170.1\$, Magical practice require utensil (implement) that is virgin (*ghashûm*, lit.: inexperienced, heretofore unused).

Link: |P0553.9.1\$, 'Virgin' weapon--unused.>

D1171.2, Magic cauldron. Type: 563.

Ref.: *DOTTI* 321.>

D1171.4, Magic pitcher. Type: 898.

Ref.: Chauvin V 230 no. 130; *DOTTI* 554; *TAWT* 426 no. 14/{Egy}>

D1171.6, Magic cup.

Link: |D1470.1.18, Magic wishing-cup.>

D1171.7, Magic vase.

Ref.: Chauvin V 259 no. 154.>

D1171.8, Magic bottle.

Link: |D1601.35, Magic water bottle brings water.>

D1172.2, Magic bowl.>

D1172.4\$, Magic dough-bowl (kneading-tub). Type: 310.

Link: |Z0139.9.3\$C(formerly, Z0139.7.3\$), Pot (jar, water-bottle) as symbol of female--(general).

Ref.: *DOTTI* 115.>

D1174, Magic box. Type: 537, 561.

Ref.: Chauvin V 230 no. 130; *DOTTI* 297 316 318/{Egy}>

D1174.2\$, Magic box containing cloud which turns into a woman. Type: 537.

Ref.: Juhaymân (al-) II 11-34; *DOTTI* 297 334 357 359/{Sdi}>

D1174.7, Magic vase.

Ref.: Chauvin V 230 no. 154.>

D1182, Magic pin. Type: 310, 400, 403.

Ref.: Basset *Mille* I 143 no. 27; *DOTTI* 116 183 188.>

D1183, Magic scissors (shears). Type: 325, 705A\$.

Link: |D2021.2\$, Dumbness caused by magic scissors cutting off tongue.

Ref.: Shamy (el-) *Around the World* (ed. Dorson) 159-63; *DOTTI* 151 375; *TAWT* 417 no. 5/{Sdn}>

D1183.1\$, Magic scissors (shears) kill monster. Type: 313K\$, 510D\$.

Ref.: *DOTTI* 133 264; *TAWT* 423 no. 11/{Bhm}>

D1183.2\$, Magic scissors (shears), when closed cause maiden suspended in air to be released. Type: 325.

Ref.: Shamy (el-) *Egypt* 39 41-42 no. 6; *DOTTI* 151.>

D1192, Magic purse. Type: 564, 566, 580*.

Ref.: Burton I 215; *DOTTI* 323 326 336.>

D1193, Magic bag (sack). Type: 330, 563, 564.

Ref.: Chauvin V 272 no. 154; *DOTTI* 321 323 975 976/{lit.}>

D1209.1, Magic bridle. Type: 325.

Ref.: *DOTTI* 151.>

D1209.5, Magic fish-hook.

Link: |D1601.4.3.1\$, Automatic harpoon (barb, hook) obeys commands of owner.>

D1209.8, Magic broom.

Link: |D1601.9.1, Automatic broom.>

D1210, Magic musical instruments.>

D1211, Magic drum.

Ref.: Hurreiz 130 no. 95.>

D1211.1\$, Magic drum supplies riding-animals (transportation).

Ref.: *MITON*.>

D1211.2\$, Magic drum calls for help. Type: 310A\$.

Ref.: *DOTTI* 116.>

D1221, Magic trumpet.

Link: |A1093, End of world announced by trumpet.

Ref.: *RAFE* 46 n. 138.>

D1223.1, Magic flute.

Link: |A1093, End of world announced by trumpet. |D1441.1.1, Magic flute calls animals together. |E0055.2, Resuscitation by playing flute. |K0815.15.1\$, Musician (philosopher) lures mice out of city with music.>

D1224, Magic pipe (musical). Type: 515*.

Link: |G0303.10.12, Devil owns reeds.

Ref.: *DOTTI* 273.>

D1233, Magic violin (fiddle). Type: 559, 577, 592, 851, 853.

Ref.: Basset *RTP* XXVI 266; *DOTTI* 313 335 342 470 474.>

D1240, Magic waters and medicines.

Ref.: Burton I 124, III 259, V 394, IX 204, S VI 328.>

D1241, Magic medicine (= charm).

Link: |D1524.1.1, Medicine on feet permits man to walk on water. |D1985.3\$, Invisibility by magic medicine.>

D1242, Magic fluid.>

D1242.0.1\$, Magic elixir (nectar).

Link: |A0105.1\$, Deity's energy derives from mystical fluid (elixir, nectar)--("sa").

Ref.: *MITON*.>

D1242.0.1.1\$, Magic elixir transforms one metal to another.

Link: |D0475.1.9, Transformation: copper to gold.

Ref.: *MITON*.>

D1242.1, Magic water. Type: 315, 551, 590.

Ref.: Burton S VI 213, Chauvin VI 202; *DOTTI* 139 336.>

D1242.2, Magic potion.

Link: |D0555.4\$, Transformation by drinking magic potion (brew).

Ref.: Ibn-ʿIsim no. 280: Shamy (el-) "Arab Mythology" no. 1.>

D1243, Magic pill.

Ref.: Chauvin VIII 133 no. 126.>

D1244, Magic salve (ointment). Type: 611, cf. 726*, 836F*.

Ref.: Burton S VI 213; Chauvin V 41 no. 388, 146 no. 72; *DOTTI* 456.>

D1245, Magic perfume.

Ref.: Chauvin V 10 no. 7, 60 no. 19 n. 1.>

D1246, Magic powder. Type: 726*.

Ref.: Chauvin VI 8 no. 273.>

D1248, Human liver as medicine. Type: 50, 837A\$, 980H\$.

Link: |D1500.1.6, Ghoulish magic object cures disease.

Ref.: Shamy (el-) *Egypt* 256 no. 10; *DOTTI* 17 458 681; *TAWT* 415 no. 3/{Egy}>

D1250, Miscellaneous magic objects.>

D1254, Magic staff.

Link: |D1472.2.12\$, Magic staff (cane, rod) supplies food. |D1673, Magic staff blossoms. |V0220.0.15\$, Saint's possessions: pitcher, pot, stick (rod, cane, staff), etc.

Ref.: *MITON*; Kisâʾî 73/(Thackston 78 no. 33/cf.): Shamy (el-) "Arab Mythology" no. 66.>

D1254.2, Magic rod.

Link: |D1470.1.25, Magic wishing-rod.

Ref.: *MITON*.>

D1254.3, Magic pestle.

Ref.: Shamy (el-) "Egypt" (1971) no. 53.>

D1254.3.1\$, Magic mortar and pestle: audible from great distance. Type: 432.

Link: |D1170, **Magic utensils and implements**.

Ref.: *DOTTI* 212/{Egy}; *TAWT* 442 no. 33/{Egy}.>

D1255, Magic tube.

Link: |D1610.13.4.1\$, Speaking kneading tub (tray).

Ref.: Chauvin VI 133 no. 286 n. 2.>

D1256, Magic ball.

Ref.: Chauvin V 87 no. 27 n. 2, VII 98 no. 375 n. 3.>

D1263, Magic mill. Type: 565.

Ref.: *DOTTI* 324.>

D1264, Magic sphere.

Link: |D1323.4, Magic clairvoyant sphere [(part of ball)]. Shows all that passes on earth by looking at that part of globe.

Ref.: Chauvin V 259 no. 154; *DOTTI* 201 481 754 771 885/{Alg}.>

D1266, Magic book. Type: 611.

Link: |J2238, Book gives wisdom [only if understood]. A man believes himself wise [but he does not understand contents].

|M0405\$, Curse of total ruin for violator(s) of object or site ('curse of the Pharaohs'). |V0067.3.2\$, Precious book (scroll) buried with dead cleric (monk, scribe, author, etc.).

Ref.: Maspero 123 no. 7; Chauvin V 135 262 295; Gawhary (el-) 16 n. 1, 17ff; *DOTTI* 88 208 895/{lit., Mrc}; *MITON*; *TAWT* 433 no. 23.>

D1266.0.1\$, Multiple supernatural powers acquired from reciting formulas from sacred (magic) book.

Ref.: Budge *Romances* 156-158 no. A-11.>

D1266.1, Magic writings (gramerye [gramarye], runes).

Link: |A0602.2.1\$, 'Science of letters' (Cilm al-hurûf): harnessing supernatural beings through knowledge of the characteristics of the 'servants' of letters (and numbers) that constitute their names. |D1386.3\$, Magic writings keeps off demon lover. |D1421.1.3.1\$, Magic writings summon genie (when touched). |D1500.1.34, Magic writings heal. |D1720.0.1\$, Means of learning magic. |D1735.5\$, Magic powers from soaking supernatural charm (written) in water and drinking (swallowing) brew. |F0883.6\$, Mysterious writing (non-magical). |M0116.4\$, Oath by sacred writing (or talisman). |V0221, Miraculous healing by saints. |W0047.4\$, The power (authority) of the written word.

Ref.: Maspero 135 n. 2 no. 7; AUC: 18 no. 11, Gawhary (el-) 133ff., Lane 263-64, cf. Amîn 82; Hanauer 99-100; *MITON*; *RAFE* 70 n. 230, 299 n. 11.>

D1266.2, Magic picture.>

D1266.2.1\$, 'Solomon's Seal (Star)'.

Link: |D1291.2, Star as magic object. |D1470.1.15, Magic wishing-ring. [Solomon's Ring].

Ref.: *RAFE* 143.>

D1268, Magic statue (doll).

Link: |D1402.19.1, Magic statue of animal kills.

Ref.: Basset *RTP* XXVI 22.>

D1272, Magic circle. Type: 810, 815.

Link: |D1791, Magic power by circumambulation. [*tawâf*].

Ref.: Chauvin VII 104 no. 378; *DOTTI* 448; *MITON*.>

D1272.3\$, Magic squares (*badûh*).

Link: |Z0105.2\$, Shape symbolism: square--strength.

Ref.: Amîn 82, Lane 270.>

D1273, Magic formula (charm). Type: 676, 677.

Link: |E0052, Resuscitation by magic charm.

Ref.: Maspero 266 no. 18; Chauvin V 10 no. 7, 60 no. 19 n. 1; *DOTTI* 367; Jâhiz IV 184-86.>

D1273.0.1, Charm written in blood has magic power.

Link: |D1278, Ghoulish charm. Charm made from parts of corpse or things associated with corpse. |M0201.1, Blood covenant. Contract written (or signed) with blood.

Ref.: Ibshîhî 280-81.>

D1273.0.2, Magic spell mixed with Christian [(sacred, holy)] prayers.

Link: |D1273.3, Bible [(holy)] text as magic spell. |D1711.1, Biblical worthy as magician. |D1766, Magic results produced by religious ceremony. [*sîhr nûrânî*, ^culwî (upper magic, theurgy)]. |F0382.3.1\$, Use of prophet's name (or insignia, emblem) nullifies fairies' powers.

Ref.: Hanauer 99-100 (Jewish)/cf.>

D1273.0.5, Charm containing name of God.>

D1273.0.6\$, `raqwah/ruqwah: charm containing sacred words renders invulnerable (protects).

Link: |F0382.3.1\$, Use of prophet's name (or insignia, emblem) nullifies fairies' powers.

Ref.: Maspero 266 no. 18; Amîn 212; *MITON*; *RAFE* 93 n. 306, 306 n. 45.>

D1273.1, Magic numbers.>

D1273.3, Bible [(holy)] text as magic spell.

Link: |D1273.0.2, Magic spell mixed with Christian [(sacred, holy)] prayers. |D1500.1.8, Magic amulet cures disease. |D1711.1, Biblical worthy as magician. |D1766, Magic results produced by religious ceremony. [*siḥr nûrânî*, ^ᶜulwî (upper magic, theurgy)]. |V0090\$, Miraculous effects of invoking God's attributes (*basmalah*, *hasbanah*, *hawqalah*, etc.). |V0090.0.2.1\$, God's word (holy text) cures disease. (Koran, Bible, etc., as medicine).

Ref.: Wehr 305 no. 11; Shamy (el-) *Egypt* 34, 169; *MITON*.>

D1273.3.1\$, Reading holy text (scripture) at someone as punitive spell.

Link: |M0400.1\$, Supplication (prayer that begs) for God's punishment (*daᶜwah ᶜ*ala). |M0430, **Curses on persons**. |M0400.1.2\$, *Yâ-Sîn* Surah powerful when `recited at' tyrant (offender, thief, unjust, etc.). Then, labeled: "Ciddiyat Yâ-Sîn".

Ref.: Basset *Mille* III 355 no. 210/cf.; AGSFC: BHR 86-4 15-x-x; Amîn 284, Shamy (el-) *Egypt* 163 no. 36/(Kursî surah), HE-S: Kafr El-Zaytûn 69-64 no. 5.>

D1273.5, Magic oath. Type: 136A.

Link: |H0252, Act of truth. [Consequence to an oath].

Ref.: *DOTTI* 56.>

D1273.6, Magic alphabet.

Link: |A0602.1\$, The letter '*alif*' ("A") as the first created letter. |A0602.2.1\$, `Science of letters' (Cilm al-hurûf): harnessing supernatural beings through knowledge of the characteristics of the `servants' of letters (and numbers) that constitute their names. |V0235.0.3\$, Angel invoked by properties of letters of the alphabet and numbers--('magic').>

D1273.6.1\$, `Supernatural power (right) of a letter (of the alphabet).

Ref.: *MITON*.>

D1273.6.1.1\$, The power of the letter "Kâf" (k) and the letter "Nûn" (n); i.e., "Kon" ("Be").

Link: |A0602.2.1\$, `Science of letters' (Cilm al-hurûf): harnessing supernatural beings through knowledge of the characteristics of the `servants' of letters (and numbers) that constitute their names. |A0611.0.1.1\$, Creator's command: "Be!"--it becomes ("*kûn!*" *fa-yakûn*). |D2077\$, Bewitching by means of concealed incantation ('fix'). Magic formula hidden in (on) animal (fish, bird). |W0047.1\$, The power of the spoken word. |Z0119.1\$, Letters of the alphabet personified.

Ref.: *RAFE* 305 n. 41.>

D1273.8\$, Magic formula (incantation) summons demon (afrit, jinni, etc.)--usually by coercion.

Link: |D1421, Magic object summons helper. |G0583, Demons coerced by tabus of druid. |N0813, Helpful genie (spirit).

Ref.: *MITON*.>

D1279\$, Charm (amulet) of flesh. Made of human or animal flesh.

Link: |D1008, Magic human flesh. |D1015, Magic internal organs of animal.

Ref.: *RAFE* 115 n. 391/(placenta).>

D1274, Magic fetish. [Amulet].

Link: |F0827.9.1\$, Extraordinary glazed-earthenware ornament (amulet). |T0461.0.1\$, Erotic fetishism.

Ref.: Amîn 25.>

D1275, Magic song. Type: 425E.

Link: |D1422.1\$, Possessing-spirit responds to musical `call' (*nidâ*).

Ref.: *DOTTI* 204.>

D1275.1, Magic music.

Ref.: Boqarî 42.>

D1275.2, Magic melody.>

D1275.2.1\$, Magic melody learned from jinn.

Link: |F0262, Fairies make music. |P0760.5.3.4.0.1.1\$, Ownership of a melody.

Ref.: *PEN*: Bashmî '*Arkhibîl* 15-16 no. 6.>

D1275.3, Magic hymn.

Link: |D1380.14.1, Magic hymn protects.>

D1275.4, Magic poems (satire).

Link: |D1380.14, Magic poems protect. |P0427.4, Poet (druid) as satirist.>

D1278, Ghoulish charm. Charm made from parts of corpse or things associated with corpse.

Link: |D1273.0.1, Charm written in blood has magic power.

Ref.: Amîn 286, Lane 257-58/(blood of decapitated man), CFMC: Oases 71-3 2-1-no. [1b], Walker-Isma^Cil 21 106.>

D1278.3\$, Sorcerer uses brick from grave.

Ref.: *RAFE* 303 n. 34.>

D1282.1, Magic knot.>

D1282.1.1, Druid's knot: magic defense.

Link: |D1784.1\$, Magic results from breathing into a knot.>

D1288, Magic coin.

Link: |D1602.11, Self-returning magic coin. Keeps coming back.>

D1288.1\$, Vanishing magic coin: disappears or turns to worthless object after it has been spent.

Link: |F0348.0.1, Fairy gift disappears or turned to something worthless when tabu is broken. |F0451.5.1.4, Dwarfs' gold.

Seemingly worthless gift given by dwarfs turns to gold.

Ref.: *MITON*.>

D1291, Heavenly body as magic object.

Link: |D1311.6, Divination by heavenly bodies.>

D1291.1, Sun as magic object.

Link: |D1311.6.3, Sun answers questions.>

D1291.2, Star as magic object.

Link: |D1266.2.1\$, 'Solomon's Seal (Star)'. |D1311.6.4, Divination by stars.

Ref.: Littmann 64-65 no. 49: Shamy (el-) "Arab Mythology" no. 96.>

D1291.2.0.1\$, Fallen star as magic object.

Link: |D1761.1.1, Wishing by shooting star.

Ref.: Littmann 64-65 no. 49: Shamy (el-) "Arab Mythology" no. 96.>

D1295, Magic incense.>

D1295.1\$, Supernatural results from burning incense (ritual fumigation). Type: 560, 561, cf. 681.

Link: |D0575, Transformation by fumigations. Burning of magic perfume [(incense)] transforms. |D1421.1.7, Magic incense (when burned) summons genie. |D1787, Magic results from burning. |F0950.0.5.0.1\$, Marvelous cure from fumigation (burning herb, incense). |P0553.1.2.1\$, Victim overcome by fumigation (odor, broken wind, smoke, gas). |V0012.10, Incense as sacrifice.>

D1296, Sacred relic as magic object.

Link: |V0140, **Sacred relics**.>

D1300-D1599, Function of magic objects.>

D1300-D1379, Magic objects effect changes in persons.>

D1300, Magic object gives supernatural wisdom. Type: 433A, 550A, 750D.

Ref.: Shamy (el-) *Egypt* 269 no. 21; *DOTTI* 215 304 408.>

D1300.2, Cap gives magic wisdom. Type: 328.

Ref.: *DOTTI* 173.>

D1300.6, Charm gives magic wisdom.

Link: |D1310.6, Magic charm gives knowledge.>

D1300.9\$, Spittle (from sacred person) gives supernatural wisdom. Type: 550A, 750D.

Link: |V0221.0.1.2.1\$, The water used by saint for ablution has miracle-like (healing) powers.

Ref.: Shamy (el-) *Egypt* 128, 129 no. 21; *DOTTI* 304 408.>

D1301, Magic object teaches animal languages. Type: 670, 671.

Ref.: *DOTTI* 365.>

D1310, Magic object gives supernatural information.>

D1310.6, Magic charm gives knowledge. Type: 451A.

Link: |D1300.6, Charm gives magic wisdom. |D1312.5\$, Magic bead gives advice (provides information).

Ref.: *DOTTI* 227.>

D1311, Magic object used for divination.>

D1311.2, Mirror answers questions. Type: 709.

Link: |T0011.5.1.1\$, Falling in love with one's own reflection in mirror.

Ref.: *DOTTI* 390; *TAWT* 420 no. 8/{Alg}.>

D1311.3, Oracular well.>

D1311.3.2\$, Oracular echo from well (deep pit).>

D1311.3.2.1\$, Echo from well answers questions.>

D1311.4, Oracular tree.

Link: |V0001.7, Worship [(veneration)] of trees and plants.>

D1311.6.1, Moon (stars) answer[s] questions. Type: 709.

Ref.: *DOTTI* 390; *TAWT* 420 no. 8/{Alg}.>

D1311.6.3, Sun answers questions. Type: 461, 461A, 709.

Ref.: *DOTTI* 231 232 390/{Alg}.>

D1311.6.4, Divination by stars.

Link: |F0897.1.1\$, Finding direction by star(s). |M0302.4, Horoscope taken by means of stars. [Astrology].

Ref.: Littmann 64-65 no. 49: Shamy (el-) "Arab Mythology" no. 96.>

D1311.6.5\$, Magic incantation ('fix') linked to star(s).

Ref.: Shamy (el-) *Egypt* 178 no. 42; *MITON*.>

D1311.6.6\$, Medical recipe linked to stars. (Treatment that is mixture of the scientific and the magical).

Ref.: *MITON*.>

D1311.10, Divination by part of animal's body.>

D1311.10.3\$, Divination from goat's heart.

Ref.: *DOTTI* 624/{Tns}.>

D1311.10.4\$, Divination from animal's stomach (entrails, intestines).

Ref.: *DOTTI* 238 272/{Alg}.>

D1311.13, Plant used for divination.>

D1311.13.4\$, Twig (reed) used for divining where vipers hide (by scent).

Link: |P0483.3.1\$, Snake charmer as a cheat.

Ref.: Jâhiz IV 191.>

D1311.15, Magic rod used for divination.

Ref.: *MITON*.>

D1311.15.3\$, Magic oracular vessel (jar, bottle or the like used for divination).

Link: |A0182.1.1\$, Deity reveals criminal (thief). |D1810.0.4.1.1\$, *mandal* ('magic liquid-mirror'): knowledge from jinn shown on surface of ink (or oil) in cup.

Ref.: *RAFE* 301 n. 20.>

D1311.17, Divination by magic weapon.

Link: |D1080, **Magic weapons**.>

D1311.17.2, Divination by magic arrow.

Link: |D1092, Magic arrow.

Ref.: Ibn al-Kalbî 23 24 30 37/(sacred arrows).>

D1312, Magic object gives advice. Type: 451, 451A.

Ref.: *DOTTI* 224 227 no. 47-1/{Alg}.>

D1312.1.1, Excrements as adviser.

Link: |D1002, Magic excrements.>

D1312.5\$, Magic bead gives advice (provides information). Type: 451A, 774R\$.

Link: |D1310.6, Magic charm gives knowledge.

Ref.: *DOTTI* 227 432; Tha^Clabî 205-7: Shamy (el-) "Arab Mythology" no. 108; *TAWT* 453 no. 47/{Lib}.>

D1312.5.1\$C(formerly, D1312.5\$), Magic bead gives advice from mother. Type: 451A.

Link: |D1310.6, Magic charm gives knowledge.

Ref.: *DOTTI* 227.>

D1313, Magic object points out road. Type: 310, cf. 774R\$.

Ref.: *DOTTI* 116 125 181 226 432 537/{Alg}.>

D1313.1, Magic ball indicates road. Rolls ahead. Type: 310.

Link: |N0122.0.2\$, The choice of roads: Road of Safety, Road of Sorrow, or Road of No-return.

Ref.: Chauvin V 87 no. 27 n. 2, VII 98 no. 375 n. 3; Shamy (el-) *Egypt* 58 no. 5; *DOTTI* 116.>

D1313.1.3\$, Magic ball when struck with magic racket indicates road. Rolls ahead. Type: 310.

Ref.: Shamy (el-) *Egypt* 58 no. 8 79 no. 9; *DOTTI* 117 380/{Egy}.>

D1313.3, Copper horseman indicates road. Type: 1645D\$.

Ref.: Chauvin V 33 no. 16; *DOTTI* 894; *MITON*.>

D1313.12, Magic cake indicates road. Type: 310.

- Ref.: Shamy (el-) *Egypt* 251 no. 8; *DOTTI* 116.>
- D1314, Magic object indicates desired place.>
- D1314.1, Magic arrow indicates desired place.
- Ref.: Hanauer 80-81.>
- D1314.1.3, Magic arrow shot to determine where to seek bride. Type: 402.
- Ref.: *DOTTI* 186.>
- D1314.2, Magic wand (twig) locates hidden treasure.>
- D1314.2.2, Divining rod (twig) locates underground water supply.>
- D1314.2.3, Divining rod points to house of thief.
- Link: |A0182.1.1\$, Deity reveals criminal (thief). |D1817.5\$, Detection of crime through 'magic liquid-mirror' (*mandal*).
Ref.: *MITON*.>
- D1315, Magic object locates lost person.
- Link: |V0220.0.10.1\$, Saint with supernatural ability to locate (guide) the lost.>
- D1316, Magic object reveals truth. Type: 159C\$.
- Ref.: Ritter I.3 378-91 no. 102; *DOTTI* 67 499 569 784/{lit., Syr}.>
- D1316.4, Magic ring permits owner to learn person's secret thoughts.
- Ref.: Chauvin VI 108 no. 272.>
- D1316.5, Magic speaking reed (tree) betrays secret. [Secret whispered into hole in ground]. Type: 782.
- Ref.: Basset *Mille* II 258 no. 34; *DOTTI* 442.>
- D1316.5.0.1\$, Flute: "Alexander has horns!". Type: 782.
- Link: |D1610.34.1, Speaking flute.
Ref.: Basset *Mille* II 258 no. 34; *DOTTI* 442.>
- D1316.11, Sword turns upon owner when untruth is uttered. [Sword of truth]. Type: 159C\$.
- Ref.: *DOTTI* 67 68 544 591/{Egy}.>
- D1316.11.1\$, Sword turns upon owner when innocent is to be executed.
- Link: |D1660\$, Sympathetic objects: jewels, implements, utensils, etc., express feelings of sorrow or joy in sympathy with person.
Ref.: *DOTTI* 238 272/{Alg}.>
- D1317, Magic object warns of danger.
- Ref.: Chauvin VIII 188 no. 228; *Zîr* 19.>
- D1317.4, Magic bracelet warns of poison.
- Ref.: Chauvin VI 107 no. 272 n. 4.>
- D1317.9, Statue gives warning.>
- D1317.9.1, Brass (copper) statue at city gates blows on trumpet at stranger's approach.
- Link: |F0891\$, Marvelous detection of covert activities (intentions) by machine.
Ref.: Chauvin V 30 no. 13 n. 1, 265 no. 154; Ibshîhî 493.>
- D1317.9.2\$, Magic chain detects evil intentions--('tubba'^C Hassân's chain').
- Ref.: *Zîr* 19.>
- D1317.9.2.1\$, Magic horn detects evil intentions and sounds alarm.>
- D1318, Magic object reveals guilt.>
- D1318.0.1, Magic object picks out guilty man.
- Ref.: Basset *RTP* VII 621.>
- D1318.1.1, Stone bursts as sign of unjust judgment. Type: 894.
- Link: |F0994.3\$, Stone bursts out of pity for persecuted heroine.
Ref.: *DOTTI* 544; *TAWT* 425 no. 13/{Egy}.>
- D1318.2.1, Laughing fish reveals unjust judgment. Type: 875D.
- Ref.: *DOTTI* 286 509/{lit.}>
- D1318.2.2\$, Laughing fish reveals wife's (daughter's) adultery. Type: 517A\$, 875D.
- Link: |D1639.4, Statue laughs and reveals crime. |N0456, Enigmatical smile (laugh) reveals secret knowledge.
Ref.: Basset *Mille* I 310-12 no. 44; *DOTTI* 286 287 509/{Qtr}.>
- D1318.5, Blood indicates guilt or innocence.
- Link: |H0175.7\$, Blood-relative mystically recognized: 'Blood's yearning,' 'Blood's howling'.>
- D1318.5.6, Blood bubbles at place of murder.>
- D1318.5.6.1\$, Drop of murdered person's blood boils until revenge has been accomplished.
- Link: |E0451.9, Ghost laid when revenge is accomplished.

- Ref.: Tha^Clabî 212.>
- D1318.7, Flesh reveals guilt.>
- D1318.7.0.1, Speaking flesh reveals murder.
Ref.: *DOTTI* 396/{lit.}>
- D1318.7.1, Flesh of animal reveals guilt.>
- D1318.7.1.1, Flesh of stolen animal cannot be cooked (turns putrid). Type: 511A.
Ref.: *DOTTI* 266.>
- D1318.7.1.3\$, Flesh of stolen animal petrified (turned to stone).
Link: |A0977.5.5.1.1\$, Rock in shape of animal (man) is that animal (man) petrified.
Ref.: Littmann 85-87 no. 69; Shamy (el-) "Arab Mythology" no. 114.>
- D1318.7.3\$, Animal's flesh obeys only owner's commands. Type: 511A.
Link: |D1649.6, Objects rebel against their owners. |D1651, Magic object obeys master alone. [Serves owner only]. |F1009.5\$, Inanimate object disobeys command.
Ref.: Shamy (el-) "Folkloric Behavior" 192; *DOTTI* 266; *TAWT* 445 no. 36.>
- D1318.7.4\$, Flesh of poisoned animal (dead) speaks: warns eater. Type: 511A.
Link: |D1619.2, Eaten object speaks from inside person's body.
Ref.: *DOTTI* 266; Shamy (el-) "Eg. Balladry": "Lizard and Stone" no. 45.>
- D1318.10.1, Ship refuses to move with guilty man aboard. Type: 432, 973.
Link: |S0264.1, Man thrown overboard to placate the storm.
Ref.: Basset *Mille* III 399 no. 239; Wehr 296 no. 11; *DOTTI* 212 677/{lit.}; *TAWT* 442 no. 33/{Egy}>
- D1323, Magic object gives clairvoyance.>
- D1323.1, Magic clairvoyant mirror. Type: 425, 653, 653A.
Ref.: Chauvin VIII 191 no. 228; Wehr 478 no. 18; Shamy (el-) *Egypt* 50 no. 6; *DOTTI* 199 357; *MITON*; Ibshîhî 493.>
- D1323.2, Magic clairvoyant vase.
Ref.: Chauvin V 259 no. 154.>
- D1323.4, Magic clairvoyant sphere [(part of ball)]. Shows all that passes on earth by looking at that part of globe.
Link: |D1264, Magic sphere.
Ref.: Chauvin V 259 no. 154; *MITON*>
- D1323.5, Magic salve gives clairvoyance.
Link: |D1331.3.1, Salve causes magic sight and blindness.
Ref.: Chauvin V 146 no. 72, Nabhânî (al-) II 145; *DOTTI* 177 317/{lit.}>
- D1323.5.1\$, Kohl (powder) when worn gives clairvoyance for buried treasures. Type: 472\$, cf. 726*.
Link: |D1331.3.2, Powder [(kohl)] causes supernatural sight and blindness. |D1388.0.7.2\$, Kohl when applied to eyes protects from drowning. |F0889.4\$, Marvelous machine allows looking into opaque objects. (X-ray). |F0897.1\$, Finding direction by celestial means (nature phenomena). |J0166.4.1\$, Book gives accounts of all hidden treasures.
Ref.: *MITON*>
- D1323.9, Clairvoyant tube.
Ref.: Chauvin VI 133 no. 286.>
- D1323.18, Clairvoyance from prayer.
Link: |D1820.0.1\$, Clairvoyance (*raf^c/kashf al-hijâb*): supernatural power (ability) to see that which is out of sight (hidden, unknown, unseen, etc.). |V0223.3, Saint can perceive thoughts of another man and reveal hidden sins.>
- D1329.1, Putting head under saint's cloak [(mantle)] reveals rewards of heaven.
Link: |D1053, Magic mantle (cloak)>
- D1330, Magic object works physical change.**
Ref.: Shamy (el-) "Mythological Constituents of *Alf laylah*" 41.>
- D1331.3, Magic object causes both supernatural sight and blindness. Type: 472\$, 726*.
Ref.: *DOTTI* 245.>
- D1331.3.1, Salve causes magic sight and blindness.
Link: |D1323.5, Magic salve gives clairvoyance.
Ref.: Burton II 103 n. 2/cf./kohl, Chauvin V 146 no. 72.>
- D1331.3.2, Powder [(kohl)] causes supernatural sight and blindness. Type: 472\$, 726*.
Ref.: Nabhânî (al-) II 145/cf.; Wehr 176 no. 7; Hanauer 210-12/cf.; *DOTTI* 245 63 248 455/{Emrt, Plst}; *MITON*>

D1331.4, Magic object causes sight-shifting.

Link: |Z0140.1\$, Color shifting symbolism.>

D1335.5, Magic ring gives strength.

Ref.: Josef Tômâ al-Fârisî *Turâth* X:10 177-79; *DOTTI* 102 106 199/{Irq}.>

D1335.5.2.0.1\$, Magic ring gives power to rule ('ring of kingship').

Link: |A0517\$, Culture-hero as ruler of the entire world (cosmocrator)--(Alexander, Solomon, etc.). |D1470.1.15, Magic wishing-ring. [Solomon's Ring].

Ref.: *MITON*.>

D1337, Magic object makes beautiful or hideous. Type: 480.

Ref.: *DOTTI* 248.>

D1337.0.1\$, Magic well makes beautiful or hideous. Type: 480.

Link: |D0591, Transformation by immersing in magic well.

Ref.: *DOTTI* 248.>

D1337.1, Magic object beautifies. Type: 480.

Link: |F0959.9\$, Marvelous beauty-aids (cosmetics, 'paint,' etc.).

Ref.: *DOTTI* 248.>

D1337.1.8, Magic liquid gives beauty.>

D1337.2, Magic object makes hideous. Type: 480.

Ref.: *DOTTI* 248.>

D1338, Magic object rejuvenates.

Link: |D1880, **Magic rejuvenation**. |U0260.3\$, Effects of aging are irreversible.>

D1338.1.1, Fountain [(spring)] of youth. Type: 774R\$.

Link: |D1346.2, Fountain of immortality. |F0162.6.3\$, Reservoir of nectar of energy (vitality) in otherworld. |H1321.3, Quest for the water of youth. |H1376.7, Quest for immortality.

Ref.: Amîn 193, Shamy (el-) *Egypt* 137-38 no. 23, HE-S: ^CIzbat-Bilâl 70-1 no. 13, Lane 231 n. 1; Tha^Clabî 205-7: Shamy (el-) "Arab Mythology" no. 108.>

D1338.1.2, Water of youth. Type: 551, 774R\$.

Ref.: Tha^Clabî 205-7: Shamy (el-) "Arab Mythology" no. 108/cf./immortality; Chauvin VI 73f. Nos. 239, 202; Shamy (el-) *Egypt* 271 no. 23; *DOTTI* 305.>

D1338.2, Rejuvenation by plant. Type: cf. 774R\$.

Link: |D0965, Magic plant. |D1346.5.1\$, Herb of immortality. |D2079.3.1\$, Bewitching by means of tinting with henna. |H1376.7.1\$, Failure on quest to gain immortality--(e.g., Gilgamesh, Alexander, etc.).

Ref.: Chauvin VI 74 no. 239; *DOTTI* 73 432 582 657/{Irq}.>

D1338.3.1, Rejuvenation by apple. Type: cf. 653A.

Ref.: Chauvin VI 74 no. 239; Bashîr ^Cmir *Turâth* V:4 185-92; *DOTTI* 73 357 582 657/{Irq}.>

D1338.3.3, Rejuvenation by fruit.

Ref.: Chauvin VI 74 no. 239.>

D1338.7\$, Rejuvenation by eating bird's (animal's) flesh.

Link: |B0110, **Treasure-producing parts of animals**. |B0594.1, Bird rejuvenates person.>

D1338.7.1\$, Rejuvenation by eating roc's flesh.

Link: |B0032.1, Phoenix renews [her own] youth. |J2112.5\$, Grayness of beard (whiskers) cured. |N0649.3\$, Accidental rejuvenation.

Ref.: Damîrî I 368.>

D1344, Magic object gives invulnerability.

Link: |D0765, Disenchantment by reversing (undoing) enchantment. |D1380.0.2.1\$, Removal of magic protecting agent renders vulnerable.

Ref.: Walker-Ismâ^Cîl 37-40 43; *MITON*.>

D1344.3, Amulet renders invulnerable.

Link: |D1274, Magic fetish. [Amulet]. |F0827.9.1\$, Extraordinary glazed-earthenware ornament (amulet).

Ref.: Maspero lix; Nabhânî (al-) I 481; al-Duwayk I 213; *RAFE* 70 n. 231.>

D1344.4, Charm (written) renders invulnerable.>

D1344.9.1, Magic shirt gives invulnerability.

Link: |D1056, Magic shirt.

Ref.: *DOTTI* 275/{Syr}.>

D1345, Magic object gives longevity.

Link: |A0652.5\$, Perpetuity-tree in Paradise: fruit gives eternal life (immortality). |V0220.0.10.2\$, Saint with supernatural ability to bestow longevity.>

D1346, Magic object gives immortality. Type: 774R\$.

Link: |A0652.5\$, Perpetuity-tree in Paradise: fruit gives eternal life (immortality). |N0486\$, Secret (agent, object) of immortality accidentally learned (acquired).

Ref.: *DOTTI* 432.>

D1346.2, Fountain of immortality. Type: 774R\$.

Link: |A0694.3.3\$, Springs (fountains) in paradise. |D1338.1.1, Fountain [(spring)] of youth. |E0081\$, Fountain (spring) of water of life. Its water resuscitates the dead.

Ref.: R.L. Green 52-53/("Fountain of life"); Shamy (el-) *Egypt* 138 no. 23; *DOTTI* 432 433/{Egy, Lit.}; Tha^Clabî 205-7: Shamy (el-) "Arab Mythology" no. 108.>

D1346.5, Plant of immortality. Type: 774R\$.

Link: |D1524.1.1, Medicine on feet permits man to walk on water. |H1333.2.1, Quest for plant of immortality.

Ref.: Shamy (el-) *Egypt* 272 no. 23; Shamy (el-) "Mythological Constituents of *Alf laylah*" 41.>

D1346.5.1\$, Herb of immortality.

Link: |A1093, End of world announced by trumpet. |D1338.2, Rejuvenation by plant.

Ref.: Shamy (el-) *Egypt* 271-72 no. 23; *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 41.>

D1346.5.1.1\$, Herb extends life till End of World (blowing of trumpet).

Link: |A1093.1\$, Archangel Isrâfîl will blow the trumpet, announcing commencement of End of World.

Ref.: *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 41.>

D1346.6, Fruit of immortality.

Link: |A0153.2.2.1\$, Magic fruit gives immortality to gods.

Ref.: Ions 132-33.>

D1346.10, Magic water (sprinkled) gives immortality.

Link: |H1321.1, Quest for Water of Life (which will resuscitate).>

D1346.10.1\$, Water of immortality: makes one immortal when drunk. Type: 774R\$.

Ref.: *DOTTI* 432; *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 41.>

D1347, Magic object produces fecundity [(fertility)]. Type: 301, 303, 310, 325, 327B, 327B*, 403, 591, 705A\$, 709.

Link: |D1925, Fecundity [(fertility)] magically induced. |T0591.5\$, Pregnancy induced by abnormal means (magic, philtre, potion, etc.).

Ref.: *DOTTI* 101 107 116 151 160 163 188 340 375 390.>

D1347.1, Magic apple produces fecundity.

Link: |D0981.1, Magic apple.>

D1347.2, Blood as remedy for barrenness in woman.

Link: |D1003, Magic blood--human.>

D1347.3, Magic medicine makes sterile fertile.

Link: |D1241, Magic medicine (= charm).

Ref.: *MITON*.>

D1347.3.1, Magic pills insure birth of twin sons.

Link: |D1243, Magic pill. |T0188\$, Practices believed to ensure birth of sons (male offspring).>

D1347.4, Magic statue gives fecundity.

Link: |D1268, Magic statue (doll).>

D1347.5, Magic fish (eaten) causes fecundity. Type: 303, cf. 705A\$.

Ref.: *DOTTI* 107 375.>

D1347.7\$, Magic serpent (eaten) causes fecundity.

Link: |T0188.1\$, Eating flesh of (male) snake or serpent ensures birth of sons.

Ref.: *MITON*.>

D1349.1, Magic object produces immunity from hunger and thirst.>

D1349.1.6, Tiny amount of food magically satisfies.

Link: |D1652.1.0.1, Miraculous increasing of small quantity of victuals or drinks to feed a great number of people.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 3.>

D1350, Magic object changes person's disposition.

Link: |H0065\$, Indicators (signs) of change in mood (disposition).>

D1351, Magic object makes person peaceful.>

D1353, Magic object makes person foolish.

Link: |D1367.7.1\$, Insanity from milk and fish mixture. |G0082.3\$, Cannibal's fodder (fattening). Fodder causes gluttony and insanity: victim fattened.>

D1355, Love-producing [(aphrodisiac)] magic object.

Link: |D2064.0.1, Magic love-sickness. |F0951\$, Cures for impotence and frigidity.

Ref.: Hurreiz 122 no. 67.>

D1355.2, Magic love-philtre. Type: 872A\$.

Ref.: *DOTTI* 490.>

D1355.2.2, Blood as love-philtre.>

D1355.2.3, Semen in love-philtre. Type: 872A\$.

Link: |K2178\$, Virgin made to look pregnant. Magic potion (snake's eggs, etc.) used. |T0531.2\$, Conception from 'wearing' semen-stained clothing item. |T0591.5.1.1\$, 'ṣūfah': inseminating agent placed on ball of wool (cotton or the like) and 'worn' by woman (i.e., placed in vagina as love-philtre). Typically, it contains human semen.

Ref.: *DOTTI* 490.>

D1355.3, Love charm.

Link: |D1909\$, Familial amity induced by magic.

Ref.: Duwayk (al-) I 212, 214.>

D1355.3.0.1\$, Carnal love charm: made from human menstrual blood, pubic hair, milk, semen, etc.

Link: |D1003.1.1\$, Charm written in menstrual blood has magic power. |D1789\$, Contagious magic. Magic results obtained by contact or touch.

Ref.: Schmidt-Kahle 74-77 no. 31; Amîn 153; *RAFE* 76 n. 248.>

D1356, Magic object represses lust.

Link: |T0317, Repression of lust.>

D1358, Magic object makes person courageous.

Link: |D1793.1, Characteristics of animal acquired by eating it. |Z0194.2.1.1\$, 'Lion-hearted' male (courageous).>

D1359, Magic object changes person's disposition--miscellaneous.>

D1359.3, Magic object causes joy.>

D1359.3.1, Magic music causes joy.

Link: |D1275.1, Magic music. |F0689\$, Marvelous music (melody, song). |F0959.7\$, Music as therapy: marvelous cure (healing) by music. |U0286.1.1\$, Listening to music gives maximum pleasure at minimum effort.>

D1359.4, Magic food causes intoxication and sobriety.>

D1359.4.1\$, Bewitched food causes gluttony. Type: 327.

Link: |F1041.15, Inordinate longing. |G0082.3\$, Cannibal's fodder (fattening). Fodder causes gluttony and insanity: victim fattened.

Ref.: *DOTTI* 156; *TAWT* 369 n. 150/(store-bought bread).>

D1360, Magic object effects temporary change in person.>

D1361, Magic object renders invisible. Type: 681.

Link: |V0238.5\$, Angels shield saintly mortal from other's view.

Ref.: *DOTTI* 370.>

D1361.1, Magic mist of invisibility.

Link: |V0229.8, Saints create magic concealing mist.>

D1361.12, Magic cloak of invisibility.

Link: |D1980, **Magic invisibility**. |V0229.8.4\$, Saint's (holy man's) cloak causes supernatural concealment (invisibility).

Ref.: Damîrî II 14/(saint's).>

D1361.15, Magic cap renders invisible: tarnkappe [(cap of invisibility)]. Type: 518.

Ref.: Shamy (el-) *Egypt* 5 no. 1; *DOTTI* 106 153 288 929/{Plst}; *MITON*.>

D1361.18, Magic sword renders invisible.

Link: |D1561.2.4, Charm gives invisibility and power of moving everywhere.

Ref.: Chauvin VI 66 no. 223; *MITON*.>

D1361.23, Magic charm renders invisible.

Link: |D1561.2.4, Charm gives invisibility and power of moving everywhere.>

D1361.26, Magic formula renders invisible.

Link: |D1985.3.1\$, Invisibility by applying magic kohl to eye(s).

Ref.: Shamy (el-) *Egypt* 34-35 no. 5.>

D1361.26.1\$, Magic writing renders invisible. Type: 681.

Link: |D1266.1, Magic writings (gramerye [gramarye], runes). |D2189\$, Person made to supernaturally disappear.

Ref.: *DOTTI* 370.>

D1364, Object cause magic sleep.>

D1364.3, Flowers cause magic sleep.

Ref.: Basset *Mille* I 143 no. 27.>

D1364.4, Fruit causes magic sleep.

Ref.: Basset *Mille* I 143e no. 27.>

D1364.7, Sleeping potion: drink causes magic sleep. Type: 306, 449, 1426A\$, 1511.

Link: |K1514.17.1, Wife drugs husband and visits paramour.

Ref.: Shamy (el-) "Sailor" 44 no. 4B; *DOTTI* 115 219 804 817.>

D1364.10, Dagger causes magic sleep.

Ref.: Basset *Mille* I 143 no. 27.>

D1364.15, Pin causes magic sleep.

Ref.: Basset *Mille* I 143 no. 27.>

D1365.5, Ring causes forgetfulness. Type: 313C, 425.

Ref.: Mouliéras-Lacoste 185-227 206 no. 23; *DOTTI* 130 199/{Alg}>

D1367, Magic object causes insanity.

Link: |C0949.1.1\$, Insanity (death) from consuming tabu substance.>

D1367.1, Magic plant causes insanity.

Ref.: Chauvin VII 19 no. 373D n. 1; *DOTTI* 733/{Tns}; *MITON*.>

D1367.1.1\$, Insanity (idiocy, lunacy, etc.) from eating eggplant.

Link: |D0983.5, Magic egg-plant [(eggplant)]. |D1793, Magic results from eating or drinking. |G0082.3.1\$, 'Ogress's mash'.

Fodder made of ground bones and ogress's milk, used to fatten victims. |Z0166.3.2.3\$, Eggplant--testicles.

(*'bedingân'/bâdhingân* = *baid el-gân*: literally, "eggs of the jinn" [i.e., jinn=s testicles]).

Ref.: Burton V 4 n.; *RAFE* 203 n. 715.>

D1367.2, Magic drink causes insanity.

Link: |D1040, **Magic drink**.>

D1367.6, Magic food causes insanity. Type: 327, 936A\$.

Link: |D1030, **Magic food**. |F0851.9.2\$, Ordinary foods that cause feeble-mindedness (senility, insanity). |G0082.3\$, Cannibal's fodder (fattening). Fodder causes gluttony and insanity: victim fattened.

Ref.: *DOTTI* 156 638.>

D1367.7\$, Insanity from combination of foods.

Link: |F0851.9.1.2.1\$, Combination of foods causes paralysis.>

D1367.7.1\$, Insanity from milk and fish mixture.

Link: |C0271.1\$, Tabu: starting (or breaking) fast with milk. |D1353, Magic object makes person foolish.

Ref.: Râsî (al-) *khabâyâ* 137-38.>

D1368, Magic object causes illusions.

Link: |F0950.0.1\$, Hallucinatory drugs (hashish, opium, etc.) used as cures.>

D1375, Magic object causes (or removes) temporary growths.>

D1375.1, Magic object (fruit, vegetable, charm, flower, drink) causes horns to grow on person. Type: 566, 567.

Ref.: *DOTTI* 326 327.>

D1375.3.1, Magic ointment causes wings to grow on person.

Ref.: Chauvin V 41 no. 388.>

D1375.7\$, Magic object causes living creature to grow on person.>

D1375.7.1\$, Devil's touch (kiss) causes viper(s) to grow on person. Type: 816A\$.

Link: |G0303.9, Deeds of the devil. |G0303.9.8.13.1\$, Growth (viper-head) induced by devil to grow on a person's body eats into his flesh and causes excruciating pain.

Ref.: *DOTTI* 449.>

D1376, Magic object causes members to grow long or short.>

D1376.1, Magic object makes nose long (restores it). Type: 566.

Ref.: *DOTTI* 326.>

D1376.2\$, Magic object makes penis long (restores it). Type: 555.

Link: |F0547.3.1.2\$, Enormous penis.>

D1379, Magic object produces miscellaneous temporary changes in persons, animals, or objects.>

D1379.5, "Milk-medicine" causes milk to appear in woman's breast.

Link: |T0592.3\$, Nursing mother regains milk flow (supply) after it has gone dry.

Ref.: Kîlânî *Bilâd al-Shâm*/(non-magical) 96.>

D1380, Magic object protects.>

D1380.0.1, Magic object protects a city.

Ref.: Chauvin VIII 191 no. 228; *MITON*.>

D1380.0.2\$, Protection as long as magic protecting agent remains.

Ref.: *MITON*.>

D1380.0.2.1\$, Removal of magic protecting agent renders vulnerable. Type: 565A\$.

Link: |D0765.1, Disenchantment by removing cause of enchantment. |E0021, Resuscitation by withdrawal of wounding instrument.

Ref.: *MITON*.>

D1380.0.2.1.1\$, Destruction of magic protecting agent allows evil spirit to gain access to previously protected person (or site).

Ref.: *MITON*.>

D1380.0.2.2\$, Site (mountain, city) impenetrable as long as magic statue of horseman remains mounted on horse.

Ref.: *MITON*.>

D1380.11, Magic jewel protects.

Link: |D1071, Magic jewel (jewels).

Ref.: *MITON*.>

D1380.14, Magic poems protect.

Link: |D1275.4, Magic poems (satire).>

D1380.14.1, Magic hymn protects.

Link: |D1275.3, Magic hymn. |D1382.7.1, Magic hymn protects from fire. |D1383.4.1, Magic hymn protects against poison.

|D1385.16, Magic hymn protects against demons and vices.>

D1380.20, Runes protect.

Link: |D1266.1, Magic writings (gramerye [gramarye], runes). |D1380.28\$, Sacred (magic) book protects.>

D1380.20.1\$, Magic runes protect against evil spirit (jinni, afrit, etc.).

Ref.: *MITON*.>

D1380.22, Magic feather protects.

Link: |D1021, Magic feather.>

D1380.22.1\$, Feather of ibis protects against predator (crocodile).

Ref.: Maspero xlvihi.>

D1380.27\$, Talisman protects.>

D1380.27.1\$, Talisman expels (protects from) scorpions and snakes.

Link: |B0785.1\$, Certain animals found around household (mongoose, weasel, snake, cat) ward off evil jinn. |D1383.2, Charm protects from poison. |D1711.13, Reptile-men cure snake bites, and can summon together snakes (or mice) and lead them away anywhere. [(el-Rifâ^Ciyah)].

Ref.: Jâhîz V 396-97.>

D1380.27.2\$, Rabbit's foot talisman protects from spirits.

Ref.: Jâhîz VI 357 358.>

D1380.28\$, Sacred (magic) book protects.

Link: |D1380.20, Runes protect. |D1745.4\$, Use of sacred 'objects' (God's name, holy verse) nullifies magic power.

|V0067.3.2\$, Precious book (scroll) buried with dead cleric (monk, scribe, author, etc.).

Ref.: Maspero 132 n. 2 no. 7.>

D1381, Magic object protects from attack.>

D1381.2, Saint's spittle protects fugitive from attack.

Link: |D1001, Magic spittle.>

D1381.2.1\$, Cleric's (holy man's) excrements (urine) protect from attack.

Ref.: *MITON*.>

D1381.11, Magic circle protects from devil. Type: 810, 815.

Link: |D1272, Magic circle.

Ref.: *DOTTI* 448; Qazwînî II 186-87/(evil efrit).>

D1381.16, Magic letters (amulets) guard against attack.>

D1381.20, Sacred relics protect against attack.

Link: |D1296, Sacred relic as magic object.

Ref.: *MITON*; Tha^Clabî 67/cf.>

D1382, Magic object protects against cold or burning.>

D1382.6.1, Magic garment protects from fire.

Link: |S0122.6, Murder by roasting alive in oven (furnace).>

D1382.7, Song protects from fire.>

D1382.7.1, Magic hymn protects from fire.

Ref.: Maspero lix/(incantation/amulet/passim)/cf.>

D1383.2, Charm protects from poison.

Link: |D1380.27.1\$, Talisman expels (protects from) scorpions and snakes.>

D1385, Magic object protects from evil spirits.

Link: |D1745.4\$, Use of sacred 'objects' (God's name, holy verse) nullifies magic power.>

D1385.5, Metal as defense against spirits.>

D1385.7, Magic circle averts sorcery.

Ref.: Chauvin VII 104 no. 378.>

D1386, Magic object protects from unwelcome lover.>

D1386.3\$, Magic writings keeps off demon lover.

Link: |D1266.1, Magic writings (gramerye [gramarye], runes).>

D1387.1, Amulet preserves chastity.>

D1388, Magic object protects from drowning.

Link: |F0889.5\$, Marvelous machine allows living under water (submarine). |F1022.1, Descent into ocean in glass box.>

D1388.0.4, Magic garment protects from drowning.

Link: |D1052, Magic garment (robe, tunic).>

D1388.0.7\$, Salve protects from drowning.>

D1388.0.7.1\$, Oil from liver of certain fish gives (magic) ability to live underwater--("Dandân-fish salve").

Type: 470F\$.

Ref.: *DOTTI* 243.>

D1388.0.7.2\$, Kohl when applied to eyes protects from drowning.

Link: |D1323.5.1\$, Kohl (powder) when worn gives clairvoyance for buried treasures.

Ref.: *MITON*.>

D1390, Magic object rescues person.>

D1393, Magic object helps fugitive.>

D1391.1, Miraculous rain extinguishes fire used at stake.

Ref.: Basset *RTP* XXIII 167.>

D1393.1, Tree opens and conceals fugitive.

Link: |D0481.1\$, Mountain (hill, tree, etc.) stretches to put fugitive beyond pursuer's reach.

Ref.: Ions 82; Tha^Clabî 213.>

D1393.1.2\$, Tree grows around object (person) and encloses it (him).

Link: |D0950.20\$, Magic sycamore tree. |D2157.4, Miraculous speedy growth of a tree.

Ref.: Budge *Gods* II 189, Ions 58 82; *TAWT* 366 n. 93.>

D1393.4, Tree points way to fugitive but misdirects enemy.>

D1400-D1439, Magic object gives power over other persons.>

D1400, Magic object overcomes person.>

D1400.1, Magic object conquers enemies.>

D1400.1.4.2, Magic saber conquers enemy. Type: 576.

Ref.: Chauvin 5 259 no. 154 n. 1; *MITON*.>

D1400.1.5, Magic jewel conquers enemy.>

D1400.1.7, Magic staff defeats enemies.

Link: |D0451.6.3, Transformation: stick to weapon.

Ref.: Tha^Clabî 105.>

D1400.1.7.1, Magic club (stick) defeats enemies.

Ref.: Tha^Clabî 105.>

D1400.1.7.2\$, Magic palm-tree branch defeats enemies.

Link: |D0451.6.3, Transformation: stick to weapon. |V0220.0.15.0.1\$, Es-Sayyid el-Badawî's special possessions: rosary, pitcher, and palm-tree reed (branch).

Ref.: Shamy (el-) "Bint-Birry" 159, "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56.>

D1401, Magic object cudgels [(whips)] person.>

D1401.1, Magic club (stick) beats person. Type: 563, 564.

Ref.: Qasîr 'Insân 94-98 no. 7; *DOTTI* 160 321 323/{Irq}.>

D1402.5, Nessus-shirt. Magic shirt burns wearer up.>

D1402.12, Magic ring kills.

Link: |D1076, Magic ring.>

D1402.12.1\$, Magic ring emits killer laser-like beam.

Link: |D1408.1, Magic sphere burns up country. By turning that part of the globe to the sun, one can make any place on earth burn up.

Ref.: *MITON*.>

D1402.19, Magic statue.

Link: |D1268, Magic statue (doll). |D1610.18.1\$, Speaking statue. |D1620.2, Automatic statue of animal.>

D1402.19.1, Magic statue of animal kills. Type: cf. 325A\$.

Link: |D0445.5.1.1\$, Statue of crocodile comes to life and kills person.

Ref.: Budge *Romances* 37 no. A-01, Maspero 25-026 no. 2-1; *DOTTI* 154.>

D1407.1, Magic ring helps gambler win.>

D1408.1, Magic sphere burns up country. By turning that part of the globe to the sun, one can make any place on earth burn up.

Link: |D1402.12.1\$, Magic ring emits killer laser-like beam.

Ref.: Chauvin V 259 no. 154; *MITON*.>

D1410, Magic object renders person helpless.>

D1412, Magic object pulls person into it.

Link: |F0754, Magnetic mountain. Pulls nails out of ships that approach it.>

D1412.2, Magic pot draws person into it. Type: 591.

Ref.: Hurreiz 75 132 no. 2; *DOTTI* 195 340 341 514; *TAWT* 418 no. 6/{Plst}.>

D1413, Magic object holds person fast. Type: 571.

Ref.: *DOTTI* 333.>

D1415, Magic object compels person to dance. Type: 360.

Ref.: Stevens 287-92 no. 48; *DOTTI* 180.>

D1415.2.3, Magic flute causes dancing. Type: 360.

Ref.: Stevens 287-92 no. 48; Sâî "Lâdhiqiyyah" 1970 58 no. A-12; *DOTTI* 180 342 695 898/{Alg, Irq, Syr}.>

D1415.2.5, Magic fiddle causes dancing. Type: 559, 592, 594**, 853.

Ref.: Basset *RTP* XXVI 266; *DOTTI* 313 342 474.>

D1419, Magic object renders person helpless--miscellaneous.>

D1419.1, Magic object compels person to laugh (shriek).

Ref.: *MITON*.>

D1419.3, Magic object prevents ship from moving. Type: 936A\$.

Ref.: *DOTTI* 638.>

D1420, Magic object draws person (thing) to it.>

D1420.0.1\$, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--('servant' controlled by object's owner). Type: 560, 561, 565A\$, 569A\$, cf. 563, 564, 566, 567, 569, 570A, 653A.

Link: |D2074.2.4, Genie called by writing his name on papers then burning them. |D2198, Magic control over spirits (angels).

|F0403.2.2.2, Angels as familiar spirits. [Angel as *khâdim*-^Culwî (upper servant)]. |F0403.2.2.5, Demon as familiar spirit.

[*khâdim-sufli* (nether servant)]. |H0602.2, Symbolic interpretation of letters. |V0235.0.3\$, Angel invoked by properties of letters of the alphabet and numbers--('magic').

Ref.: *DOTTI* 314 316 321 323 324 326 327 329 330 331 357; *MITON*.>

D1420.4, Helper summoned by calling his name.

Link: |D2074.2.1, Person summoned by thinking of him.>

D1420.4.1\$, Supernatural being summoned by mere mentioning of his name. Type: 432.

Link: |C0434\$, Names of dangerous things (animal, disease, murder, etc.) are not to be uttered at a person without use of

precautionary measures (e.g., "Distant one," "Away from you"). |V0090.0.1\$, Miraculous power of uttering (mentioning) God's name. |Z0013.9.1\$, Speaker wards off evil effects of own speech (words).

Ref.: *DOTTI* 212; *RAFE* 301 n. 22/cf.>

D1421, Magic object summons helper.

Link: |D1273.8\$, Magic formula (incantation) summons demon (afrit, jinni, etc.)--usually by coercion.>

D1421.0.3, Magic hair when thrown in fire summons supernatural helper.

Link: |D1421.1.9, Magic hair summons demon. |D0991, Magic hair.

Ref.: Sârîs (al-) 343-45; *DOTTI* 282 290 318 947 954/{Egy}; *MITON*.>

D1421.1.3, Magic book summons genie.

Ref.: Chauvin V 262 no. 154; *Alf* III 182/cf.>

D1421.1.3.1\$, Magic writings summon genie (when touched).

Link: |D1266.1, Magic writings (gramerye [gramarye], runes).

Ref.: *MITON*.>

D1421.1.6, Magic ring summons genie. Type: 331, 560, 705A\$, 706, 859F\$.

Link: |D1470.1.15, Magic wishing-ring. [Solomon's Ring].

Ref.: *DOTTI* 175 314 315 375 379 479/{Egy}; *MITON*.>

D1421.1.7, Magic incense (when burned) summons genie. Type: 561.

Link: |D1295.1\$, Supernatural results from burning incense (ritual fumigation).

Ref.: *MITON*; *RAFE* 301 n. 19/cf.>

D1421.1.9, Magic hair summons demon.

Link: |D1421.0.3, Magic hair when thrown in fire summons supernatural helper. |D0991, Magic hair.

Ref.: *MITON*.>

D1421.4.1, Magic hairs summons giant.

Link: |D0991, Magic hair. |D1421.0.3, Magic hair when thrown in fire summons supernatural helper. |D1421.1.9, Magic hair summons demon. |N0804\$, Supernatural being (jinni, demon, flying horse, etc.) gives hero (heroine) a hair which will summon him.

Ref.: Shamy (el-) *Egypt* 32 no. 4; *DOTTI* 99 310 318/{Egy}.>

D1422\$, Magic melody ('beat') summons jinni (fairy).

Link: |F0262.0.1\$, Humans (Adamites) attracted by magic music.

Ref.: Shamy (el-) *Egypt* 177 no. 41.>

D1422.1\$, Possessing-spirit responds to musical 'call' (*nidâ*).

Link: |B0767, Animals attracted by music. |D1275, Magic song. |D1275.2.1\$, Magic melody learned from jinn. |F0269.3.1\$, Man joins a religious ritual (dance, hymn) and then discovers that participants are jinn. |F0262, Fairies make music. |F0385.2.1\$, Possessing jinn placated by supplications (song, dance). |F0959.7\$, Music as therapy: marvelous cure (healing) by music. |V0001.2.1.1\$, *zâr* rituals as veneration (worship) of jinn. |V0093.1\$, Ecstasy (trance) through religious dancing (*dhikr*, 'zikr').

Ref.: Shamy (el-) *Egypt* 177-78 no. 41; Littmann 310-11 no. 114: Shamy (el-) "Arab Mythology" no. 119.>

D1425, Magic object draws lover (husband) to woman.>

D1425.1.5, Magic lamp summons genie. Type: 331, 560, 561.

Ref.: *DOTTI* 175 314 316.>

D1425.2, Magic hair summons [(draws)] husband.>

D1426, Magic object draws woman to man. Type: 562.

Ref.: *DOTTI* 321.>

D1427, Magic object compels one to follow.>

D1427.1, Magic pipe compels one to follow. Pied Piper of Hamelin.

Link: |D1224, Magic pipe (musical). |P0419.1\$, Fisher employs music to attract fish to net (trap).

Ref.: Chauvin VIII 155 no. 157.>

D1427.3, Magic horsehairs (when rubbed) compel horse to follow. Type: 314.

Link: |D1023, Magic hair of animal.

Ref.: Shamy (el-) *Egypt* 30 no. 3; *SUDAN*, Frobenius *Kordofan: Atlantis* IV 134ff. no. 13; *DOTTI* 134.>

D1427.6\$, Magic rod compels people to follow orders.

Link: |D1601.4.3.1\$, Automatic harpoon (barb, hook) obeys commands of owner. |D1651, Magic object obeys master alone. [Serves owner only].

Ref.: *MITON*.>

D1430, Magic object pursues or captures.>

D1438, Magic weapon pursues victim.>

D1440, Magic object gives power over animals.>

D1441, Magic object calls animals together.>

D1441.1.1, Magic flute calls animals together. Type: 570.

Link: |D1223.1, Magic flute. |K0815.15.1\$, Musician (philosopher) lures mice out of city with music.

Ref.: *DOTTI* 331.>

D1441.1.2, Magic pipe calls animals together. Type: 570.>

D1447.1, Charm protects against wild animals.

Ref.: Maspero lix.>

D1450, Magic object furnishes treasure.>

D1451, Inexhaustible purse furnishes money. Type: 563, 570A, 580*.

Link: |A0473.0.3\$, 'Bursar of [God's] Omnipotence'--dispenses money that seems to be acquired mysteriously. |D2179\$, Money supernaturally produced (by saint).

Ref.: Chauvin VI 136 no. 286; *DOTTI* 321 332 336; Littmann 64-65 no. 49: Shamy (el-) "Arab Mythology" no. 96.>

D1451.1, Inexhaustible pocket furnishes money.

Ref.: Chauvin VI 104 no. 270 n. 2.>

D1453\$, Part of animal furnishes (contains) treasure. Type: cf. 287\$.

Link: |B0103.2, Treasure-laying animals.>

D1453.1\$, Gem inside animal's body. Type: 278\$.

Ref.: *DOTTI* 331 468/{Plst}.>

D1454, Parts of human body furnish treasure. Type: 834.

Ref.: *DOTTI* 454.>

D1454.2, Treasure falls from mouth. Type: 403, 403A, 403D\$.

Link: |W0197.1\$, Being maladroit with words.

Ref.: *DOTTI* 188 190 191 194 366 389 630/{Sdn}; *TAWT* 444 no. 35/{Irq}.>

D1454.2.1, Flowers fall from lips [(mouth)]. Type: 403D\$.

Link: |F0544.1.6.1\$, Beautiful colorful lips: (rose-red, ruby-red, green, etc.

Ref.: *DOTTI* 191; *TAWT* 444 no. 35/{Irq}.>

D1454.4, Treasure from tears.>

D1454.4.3, Flowers from tears.

Link: |F0971.1.3\$, Roses (flowers) grow overnight from drops of a person's sweat (tears).>

D1454.5, Treasure from excrements [(anus)]. Type: 510, 834.

Link: |D1002, Magic excrements. |F0559.3.2\$, Jewels as extraordinary excrements.

Ref.: *DOTTI* 257 454; *TAWT* 442 no. 34/{Omn}.>

D1461, Magic tree furnishes treasure. Type: 511, 561A\$, 561B\$.

Ref.: *DOTTI* 189 193 213 265 319 485/{Irq, Plst}.>

D1470, Magic object as provider. Type: 433A.

Ref.: Shamy (el-) *Egypt* 269 no. 21; *DOTTI* 215.>

D1470.1, Magic wishing-object. Object causes wishes to be fulfilled. Type: 560, 561, 562, 563, 564, 565, 566, 567, 569.

Ref.: Chauvin VI 136 no. 286; *DOTTI* 314 316 321 323 324 326 327 329.>

D1470.1.5, Magic wishing-apple.

Ref.: *DOTTI* 176/{Qtr}.>

D1470.1.15, Magic wishing-ring. [Solomon's Ring]. Type: 560, 705A\$, 706, 707.

Link: |D1076, Magic ring. |D1266.2.1\$, 'Solomon's Seal (Star)'. |D1335.5.2.0.1\$, Magic ring gives power to rule ('ring of kingship'). |D1662.1, Magic ring works by being stroked [(rubbed)]. |P0013.9.3.3\$, King's seal (ring).

Ref.: *Around the World* (ed. Dorson) 161;; *DOTTI* 177 308 314 315 317 320 321 333 375 379 385 501 645/{Alg, Egy, Lit., Mrc, Omn, Syr}; *MITON*; *TAWT* 424 no. 12/{Syr}.>

D1470.1.16, Magic wishing-lamp. [Aladdin's lamp]. Type: 561.

Ref.: *DOTTI* 316.>

D1470.1.18, Magic wishing-cup.

Link: |D1171.6, Magic cup.

Ref.: *DOTTI* 318 333 488 500/{Alg}.>

D1470.1.25, Magic wishing-rod.

Link: |D1254.2, Magic rod.

Ref.: *MITON*.>

D1470.1.35, Magic wishing-well. Type: 480.

Ref.: Shamy (el-) "Folkloric Behavior" 188-94; *DOTTI* 248; *TAWT* 440 no. 32/{Egy}.>

D1470.1.42, Magic wishing-jewel.

Ref.: *MITON*.>

D1470.2.6, Supplies from bull's belly. Type: 511A.

Ref.: *DOTTI* 266.>

D1470.2.6.1\$, Supplies from cow's belly or horns.>

D1470.2.6.2\$, Supplies from cow's udder (teats). Type: 511, 511A.

Ref.: *DOTTI* 190 224 265 266 708/{Alg}.>

D1470.2.10\$, Magic saddlebags supply food and treasure. Type: 563, 564.

Link: |D1472.1.22, Magic bag (sack) supplies food.

Ref.: *DOTTI* 316 317 321 323/{lit.}; *MITON*.>

D1472.1.3, Magic tree supplies food. Type: 511A.

Ref.: *DOTTI* 266; *TAWT* 445 no. 36.>

D1472.1.7, Magic table supplies food and drink. Type: 563, 564, 569.

Ref.: Chauvin V 259 272 no. 154; *DOTTI* 321 323 329.>

D1472.1.11, Magic cauldron supplies food. Type: 563.

Ref.: *DOTTI* 321.>

D1472.1.16, Magic glass supplies drink.

Link: |D1652.2, Inexhaustible drink.>

D1472.1.22, Magic bag (sack) supplies food. Type: 563, 564.

Link: |D1470.2.10\$, Magic saddlebags supply food and treasure.

Ref.: Chauvin V 259 272 no. 154; *DOTTI* 316 317 321 323/{lit.}; *MITON*.>

D1472.2, Magic object causes food and drink to be furnished.

Link: |D1652.2, Inexhaustible drink.>

D1472.2.4, Charm prepares feast.>

D1472.2.12\$, Magic staff (cane, rod) supplies food.

Link: |D1254.2, Magic rod. |V0220.0.15.3.1\$, Holy man's staff blossoms and yields any desired food when driven into ground. (Moses' cane). |V0222.12.2\$, Holy man's staff, when planted, blossoms overnight.

Ref.: *MITON*.>

D1472.2.12.1\$, Various types food furnished by magic staff (cane, rod).

Ref.: *Alf* III 67.>

D1475, Magic object furnishes soldiers. Type: cf. 561.

Link: |F0252.3, Fairy army.

Ref.: *DOTTI* 316; *MITON*.>

D1475.8\$, Magic engraving (drawing) of horse and man furnishes horseman (warrior).

Link: |D1620.1.2, Automatic statue of a horseman.

Ref.: *MITON*.>

D1476, Magic object furnishes slaves (subjects). Type: cf. 545B, 561.

Link: |P0173.6\$, Slaves acquired by abduction (kidnapping, raiding).

Ref.: *DOTTI* 298 316.>

D1476.5\$, Demon-servant (genie, afrit, etc.) of magic object furnishes slaves. Type: cf. 561.

Link: |A0602.2.1\$, 'Science of letters' (Cilm al-hurûf): harnessing supernatural beings through knowledge of the characteristics of the 'servants' of letters (and numbers) that constitute their names. |N0813, Helpful genie (spirit).

Ref.: *DOTTI* 316; *MITON*.>

D1476.5.1\$, Demon-servant of magic object abducts persons to become slaves. Type: cf. 561.

Link: |F0320, **Fairies carry people away to fairyland**. |P0475.0.4\$, Slave-raider (abductor of persons in order to sell them-- "bringer: *gallâb*"). |R0011.1.3\$, Abduction by monster (afrit, jinni, etc.) serving human master (possessing magic object).

Ref.: *DOTTI* 316.>

D1500, Magic object controls disease.

Link: |V0009\$, Religious faith conquers adversity (sickness, despair, poverty, etc.).>

D1500.1, Magic object heals diseases.>

D1500.1.1, Magic healing fountain [(well)].

Ref.: Tha^Clabî 94.>

D1500.1.2, Sacred healing stone.>

D1500.1.2.1\$, Magic healing precious stone (gem).

Ref.: *MITON*.>

D1500.1.4, Magic healing plant. Type: 612.

Ref.: *DOTTI* 343.>

D1500.1.4.3, Magic healing herb. Type: 315, 551, 590, 750J\$.

Link: |D0965, Magic plant. |D1393.1.2\$, Tree grows around object (person) and encloses it (him). |D2161.4.14.4\$, Magic cure by bathing in herb-water. |F0950.0.5\$, Marvelous herbs (grass, plants, flower, etc.) improve health (Cishbah).

Ref.: Lane 489; *DOTTI* 139 305 336 411; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b/cf.>

D1500.1.4.3.1\$, Magic healing fleabane (Ra^Cra^C-""Ayyûb"/"Job's tears"). Type: 750J\$.

Link: |D1610.3.5\$, Speaking fleabane (Ra^Cra^C-""Ayyûb"/"Job's tears").

Ref.: Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>

D1500.1.5.1, Magic healing apple.

Ref.: Chauvin VI 133 no. 286; Sâî 89-91 no. 11[+1]; *DOTTI* 102 306/{Syr}.>

D1500.1.6, Ghoulish magic object cures disease.

Link: |D1248, Human liver as medicine.

Ref.: Jâhîz IV 227; Sâî 89-91 no. 11[+1]; Amîn 182/(fever)/cf.>

D1500.1.6.1, Corpse's hand as remedy.

Link: |E0323.2.4\$, Only the hand of dead mothers is to be used to punish her children.>

D1500.1.6.3\$, Objects from grave (dust, dirt, brick, etc.) as remedy.

Link: |D0935.4, Magic brick.>

D1500.1.7, Parts or products of human body cure disease.

Ref.: *DOTTI* 279/{Lbn}; Amîn 182/(bone of dead disbeliever fever).>

D1500.1.7.0.1\$, Human flesh (organs) as remedy. Type: 837A\$, cf. 52, 91, 1741.

Link: |K1720\$, Bluff: pretended cannibalism--unwanted person frightened away.

Ref.: *DOTTI* 19 35 458 849 927/{Egy}.>

D1500.1.7.1, Powdered skull as remedy.

Link: |T0532.1.4.2\$, Conception from tasting (licking) bonedust (powdered skull).>

D1500.1.7.2, Magic healing spittle.

Link: |D1505.2, Spittle restores sight.

Ref.: Kîlânî *Bilâd al-Shâm* 97.>

D1500.1.7.2.1, Healing power of saint's spittle. Type: 550A, 750D.

Link: |V0221.0.1.2.1\$, The water used by saint for ablution has miracle-like (healing) powers. |V0256.1, Healing spittle of Virgin Mary.

Ref.: Shamy (el-) "Bint-Birry" 145, 160; *DOTTI* 304 408; Tha^Clabî 103 245/(Girigîs).>

D1500.1.7.3, Magic healing blood.

Link: |D1003, Magic blood--human.>

D1500.1.7.3.1, Blood of executed man as remedy.>

D1500.1.7.3.1.1\$, Blood of murdered man as remedy.>

D1500.1.7.3.2, Blood of saint as cure.>

D1500.1.7.3.2.1\$, Blood of royalty (nobility) as remedy.

Link: |D1500.1.7.3.4, Bath in blood of king as remedy.

Ref.: Jâhîz II 310.>

D1500.1.7.3.4, Bath in blood of king as remedy.

Link: |D1500.1.7.3.2.1\$, Blood of royalty (nobility) as remedy.>

D1500.1.8, Magic amulet cures disease.

Link: |D1273.3, Bible [(holy)] text as magic spell. |V0090.0.2.1\$, God's word (holy text) cures disease. (Koran, Bible, etc., as medicine).

Ref.: Amîn 181-82/(fever) 239, Boqarî 202/cf.>

D1500.1.13, Saint's possessions cure disease.

Link: |D1707\$, Blessed objects. |V0221, Miraculous healing by saints.>

D1500.1.18, Magic healing water. Type: 315, 590.

Link: |D1242.1, Magic water. |V0221.0.1.2.1\$, The water used by saint for ablution has miracle-like (healing) powers.

Ref.: Burton S VI 213; *DOTTI* 139 336.>

D1500.1.18.4.1\$, Magic healing well (spring). Type: cf. 613, 750J\$.

Ref.: Qazwînî I 305/("Bdâ)h"-Well).>

D1500.1.18.6, Magic healing river. Type: 750J\$.

Ref.: Qazwînî I 287/(Euphrates).>

D1500.1.29, Magic healing honey.

Link: |D1037, Magic honey. |F0950.0.4.1.1\$, Honey as medicine (cures all).

Ref.: Jâhîz V 426-28.>

D1500.1.33, Parts or products of animal cure disease.

Link: |F0950, Marvelous cures.>

D1500.1.33.1, Magic healing milk.

Link: |D1018, Magic milk of animal. |F0950.0.4.1.2\$, Milk as medicine--(non-magical).>

D1500.1.33.1.2, Magic healing milk of lioness. Type: 551.

Ref.: *DOTTI* 289 303 305 307/{Egy}; *Zîr* 38-40.>

D1500.1.33.1.3\$, Magic healing milk of gazelle. Type: 551, cf. 403, 403D\$, 613.

Ref.: Ions 75, Simpson 119; *DOTTI* 188 191 305 344.>

D1500.1.33.3, Magic animal dung.>

D1500.1.33.3.1, Magic bird dung cures.>

D1500.1.34, Magic writings heal.

Link: |D1266.1, Magic writings (gramerye [gramarye], runes).

Ref.: *MITON*.>

D1500.1.37, Urine used in medicine.

Link: |F0950.0.4.2\$, Excrements (dung, urine) as medicine.>

D1500.3, Magic object transfers disease to another person or thing.>

D1500.3.1, Charm shifts diseases to another person. Type: cf. 817*.

Link: |D1273, Magic formula (charm). |D2177.5\$, Charm shifts diseases to another person.

Ref.: *DOTTI* 449 450/{Kwt}; *RAFE* 202 n. 711.>

D1501, Magic object assists woman in child bearing.

Link: |T0591, Barrenness or impotence induced by magic.>

D1501.1, Charms prevent barrenness or miscarriage.

Link: |T0572.5\$, Miscarriage (or stillbirth).

Ref.: Shamy (el-) "Belief Characters" 25.>

D1501.2, Charms make childbirth easy.

Link: |D1273, Magic formula (charm).

Ref.: Ions 111-(Bes).>

D1502, Magic object cures particular disease.>

D1502.4.2, Blood as cure for leprosy.

Ref.: Chauvin VIII 195 no. 235 n. 1.>

D1505, Magic object cures blindness.

Link: |F0952, Blindness miraculously cured.>

D1505.1, Herbs restore sight. Type: 551, 613.

Link: |F0952.7.1\$, Eyes restored by plant growing in well (spring).

Ref.: Chauvin II 193 no. 12, V 14 no. 9; Ritter I.2 408-43 no. 70; Hurreiz 118 no. 49; *DOTTI* 112 271 305 307 344/{Syr}.>

D1505.2, Spittle restores sight.

Link: |D1500.1.7.2, Magic healing spittle. |D1349.1.6, Tiny amount of food magically satisfies. |D1505.20\$, Sweat of holy man cures blindness (restores sight).

Ref.: Kîlânî *Bilâd al-Shâm* 97/(not-magical).>

D1505.13, Animal excreta cures blindness.

Link: |F0950, **Marvelous cures**. |F0952.5, Blindness cured by application of chicken dung. |U0085.1\$, 'Cat told, "Your feces is medicine": she dug a hole and concealed it'.>

D1505.14, Animal liver cures blindness.

Ref.: Khemir 107-20; *DOTTI* 285 628/{Alg}; *TAWT* 439 no. 30.>

D1505.18, Tree restores sight.>

D1505.20\$, Sweat of holy man cures blindness (restores sight).

Link: |D1505.2, Spittle restores sight. |V0141.3\$, Healing power of sacred relic (shirt, cloak, etc.).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 12.>

D1514, Magic object relieves pain. Type: 816A\$.>

D1515, Magic antidote for poison. Type: cf. 1568\$.

Link: |F0959.6.2, Immunity to poison by eating poisons.

Ref.: *DOTTI* 863.>

D1515.5, Remedy for mad dog bite.

Link: |F1041.9.4\$, Extraordinary physical symptoms of illness.

Ref.: Qazwînî II 246-47/cf./(gen.).>

D1519, Magic object controls disease--miscellaneous.>

D1519.2\$, Magic bowl treats effects of fright (shock). (*tâsit el-khaddah*).

Ref.: Walker-Ismâ'îl 69\$.>

D1520, Magic object affords miraculous transportation.

Link: |N0722\$, Runaway machine carries youth to maiden (or vice versa) when it stops.

Ref.: Chauvin V 230 no. 130; Shamy (el-) "Mythological Constituents of *Alf laylah*" 41.>

D1520.1, Magic transportation by bough.

Link: |G0242.1.2.1\$, Witch rides tree-trunk and causes it to fly.

Ref.: Chauvin V 229 no. 130.>

D1520.2, Magic transportation by cloud.

Ref.: Chauvin V 230 no. 130; Noy *Jefet* 98-99 no. 30; *DOTTI* 318/{Ymn}.>

D1520.10, Magic transportation by shoes.

Ref.: Chauvin V 229 no. 130.>

D1520.11, Magic transportation by cap (hat).

Ref.: Chauvin V 230 no. 130.>

D1520.12, Magic transportation by ring.

Ref.: Chauvin V 230 no. 130.>

D1520.13, Magic transportation by arrow.

Ref.: Chauvin V 230 no. 130.>

D1520.14, Transportation in magic carriage. Type: 510.

Link: |D1111, Magic carriage.

Ref.: Chauvin V 229 no. 130; *DOTTI* 257.>

D1520.14.3\$, Magic transportation in furnished compartment.

Link: |K1334.1\$, Woman invited into flying device and then abducted.

Ref.: *DOTTI* 201 481 754 771 885/{Alg}.>

D1520.16, Magic transportation by chair.

Ref.: Chauvin V 230 no. 130.>

D1520.17, Magic transportation by sofa.

Ref.: Chauvin V 230 no. 130; *MITON*.>

D1520.19, Magic transportation by carpet. Type: 653A.

Link: |D1155, Magic carpet.

Ref.: Chauvin V 230 no. 130; Shamy (el-) *Egypt* 142 no. 26; *DOTTI* 281 357/{Egy}; Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57 15.>

D1520.20, Transportation by magic throne.

Ref.: Chauvin V 230 no. 130.>

D1520.21, Transportation by magic platform.

Ref.: Chauvin V 230 no. 130.>

D1520.22, Transportation by magic pitcher.

Ref.: Chauvin V 230 no. 130.>

D1520.24, Transportation by magic box.

Ref.: Chauvin V 230 no. 130.>

D1520.3, Magic transportation by hairs.

Ref.: Chauvin V 230 no. 130.>

D1520.5.1, Magic transportation by skin of fish.

Ref.: Chauvin V 230 no. 130.>

D1520.6, Magic transportation by cloak (cape).

Ref.: Chauvin V 230 no. 130.>

D1520.8, Magic transportation by saber.

Ref.: Chauvin V 230 no. 130.>

D1520.9, Magic transportation by garter.

Ref.: Chauvin V 230 no. 130.>

D1521, Miraculous speed from magic object.

Link: |V0220.0.15\$, Saint's possessions: pitcher, pot, stick (rod, cane, staff), etc.

Ref.: Nabhânî (al-) II 70 (palm-tree branch).>

D1521.1, Seven-league boots. Boots with miraculous speed. Type: 328.

Ref.: *DOTTI* 173.>

D1524, Magic object enables person to cross water.

Link: |D2125, Magic journey over water ["Magic power to walk on water"]. |V0228.5.1\$, Saint walks upon water.>

D1524.1, Magic object permits man to walk on water.

Ref.: *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 41.>

D1524.1.1, Medicine on feet permits man to walk on water.

Link: |D1241, Magic medicine (= charm).

Ref.: *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 41.>

D1532, Magic object bears person aloft.>

D1532.6, Magic robe bears person aloft.>

D1532.6.1\$, Magic feather-dress bears person aloft. Type: 400.

Link: |D0721.2, Disenchantment by hiding skin (covering). |F0271.1.2.2\$, Magic feather-dress that gives power of flying manufactured by magician of the jinn.

Ref.: *MITON*.>

D1532.15\$, Magic flying carpet (‘wind-carpet’). Type: 653A.

Link: |P0553.3\$, Flying device (airplane, air-ship) as weapons. Air force.

Ref.: Wehr 478 no. 18; Shamy (el-) *Egypt* 50 no. 7, 142 no. 26; *DOTTI* 357.>

D1533, Magic amphibian vehicle.

Link: |D1123, Magic ship.>

D1533.1.1, Magic land and water ship. Type: 513B.>

D1540, Magic object controls the elements.>

D1541, Magic object controls storms.>

D1542, Magic object controls rain.>

D1542.2, Magic object causes drought.>

D1542.3, Magic object causes stream to dry up.>

D1545, Magic object controls sea.

Link: |D1551, Waters magically divide and close. [Parting of the sea]. |D1816.7\$, Jewel (ornament) retrieved from bottom of lake (river) supernaturally (by magic).>

D1549, Magic object controls elements: miscellaneous.>

D1549.3.7, Written charm causes river to flow quietly.

Link: |F1009.1\$, Inanimate object obeys command.>

D1549.3.7.1\$, Holy man's letter (writings) causes dry river to flow.

Link: |Z0118.3, River personified.

Ref.: Shamy (el) *Egypt* 159 no. 34; Qazwînî I 291/(Nile); Nabhânî (al-) I 158.>

D1550, Magic object miraculously [(supernaturally)] opens and closes.>

D1551, Waters magically divide and close. [Parting of the sea]. Type: cf. 313, 561, 1645D\$.

Link: |F0946\$, Underwater abode (hiding place). |R0328\$, River (lake, sea) parts its waters so as to allow fugitives to cross.

|V0059.3.3\$, Passage through natural barrier (e.g., mountain, sea, etc.) appears in answer to prayer: it permit's fugitive's escape.

|V0210.0.2.1.1\$, Moses's miracles are mostly ‘magic-like’ (transformation of matter). |V0217\$, Miracles during sacred flight(s).

Ref.: Maspero 29 no. 2-2; *DOTTI* 128 316 894; Tha^Clabî 112-13; Damîrî I 235-36; Shamy (el-) "Arab Mythology" no. 57-5; *RAFE* 148 n. 537.>

D1551.0.2\$, Turbulent river dries up so that holy personage can cross (navigate) it.

Link: |A0106.4.9.1\$, Punishment of disobedient celestial being (planet, star, sky, etc.). |A0126.1\$, God's stare melts gem, mountain, etc. |J1869.1\$, The elements absurdly punished. |Q0286.1, Uncharitableness to holy person punished.

Ref.: Budge *Gods* II 191.>

D1551.2, Magic rod causes waters to divide and close.

Ref.: Frobenius *Kabylen: Atlantis* II 111-15 no. 12; *DOTTI* 107 289 298/{Alg}.>

D1551.6, Magic stick causes waters to divide.

Link: |D0956, Magic stick of wood.>

D1551.9, Magic formula causes sea to open up.>

D1551.9.1\$, Magic formula causes waters to divide (part). Type: cf. 313, 561, 1645D\$.

Ref.: Budge *Romances* 156 no. A-11, Maspero 29 no. 2-2 119 no. 7; *DOTTI* 128 316 894; *MITON*.>

D1552, Mountains or rocks open and close. Type: 953B\$, cf. 676.

Ref.: *DOTTI* 367 659.>

D1552.0.1, Door opens in mountain.>

D1552.2, Mountain opens to magic formula (Open Sesame). Type: 676.

Link: |D1555.5\$, Magic formula (charm) causes ground (earth) to open. |D1557, Magic charm causes door to open. |N0455.3, Secret formula for opening treasure mountain overheard from robbers (Open Sesame).

Ref.: CFMC: Siwa 71-10 13-2-no. 3; *DOTTI* 367 369/{Egy}.>

D1552.3, Mountain pass magically closes.

Link: |V0059.3.3\$, Passage through natural barrier (e.g., mountain, sea, etc.) appears in answer to prayer: it permit's fugitive's escape.>

D1552.8, Hill opens and closes to let fugitives pass.

Link: |R0328\$, River (lake, sea) parts its waters so as to allow fugitives to cross.>

D1552.8.1\$, Hill (mountain) opens to let fugitive(s) pass, then closes to block pursuer's way.>

D1552.8.1.1\$, Hill (mountain) opens to let fugitive(s) pass, then closes on pursuer(s).>

D1555, Underground passage magically opens.>

D1555.5\$, Magic formula (charm) causes ground (earth) to open. Type: 561, cf. 676.

Link: |D1552.2, Mountain opens to magic formula (Open Sesame).

Ref.: Maspero 119 no. 7; *DOTTI* 316 367.>

D1557, Magic charm causes door to open. Type: 676.

Link: |D1273, Magic formula (charm). |D1552.2, Mountain opens to magic formula (Open Sesame).

Ref.: Rochemonteix 112ff. no. 11; *DOTTI* 367.>

D1560, Magic object performs other services for owner.>

D1561, Magic object confers miraculous powers (luck).>

D1561.1, Magic object brings luck.

Link: |N0135, Object effects change of luck.>

D1561.1.1, Magic bird-heart (when eaten) brings man to kingship. Type: 567.

Link: |D1015.1.1, Magic bird heart. |B0113.1, Treasure-producing bird-heart. Brings riches when eaten.

Ref.: *DOTTI* 327.>

D1561.1.4\$, Rabbit's foot brings good luck.

Ref.: Jâhîz VI 357 358; Ibshîhî 234 455.>

D1561.2.4, Charm gives invisibility and power of moving everywhere. Type: 681.

Link: |D1361.18, Magic sword renders invisible. |D1361.23, Magic charm renders invisible.

Ref.: *DOTTI* 370; *MITON*.>

D1563, Magic object controls condition of soil.>

D1565, Magic object causes things to seek their proper place. ["As you were before"].>

D1565.3, Magic song causes plowed ground to become unplowed. Type: 591A\$.

Ref.: *DOTTI* 341; *TAWT* 418 no. 6-1/{Egy}.>

D1567, Magic object produces fountain.>

D1567.6, Stroke of staff brings water from rock.

Link: |V0220.0.15.3.1\$, Holy man's staff blossoms and yields any desired food when driven into ground. (Moses' cane).

Ref.: Tha^Clabî 101 162.>

D1576.1, Magic song causes tree to rise to sky. Type: 313E*.

Link: |D1393.1.2\$, Tree grows around object (person) and encloses it (him). |D2157.4, Miraculous speedy growth of a tree.

Ref.: *DOTTI* 130; *TAWT* 452 no. 46-1/{Egy}.>

D1577.2, Charm renders amulet efficacious.>

D1581, Tasks performed by use of magic object. Type: 576, 577.

Link: |N0207\$, Person (animal, bird) with certain qualities fated to perform task.>

D1584, Magic object induces dreams.>

D1584.1, Charm induces dreams.

Link: |D1812.3.3.3, Prophetic dream induced by incantation [(*'istikhârah*)]. |M0302.0.3\$, *'istikhârah*: prophesying by asking God to indicate right choice (through: dream, opening Holy Book, rosary).>

D1594, Magic object vitalizes.

Link: |D1707\$, Blessed objects.>

D1594.2, God's blood vitalizes image.>

D1600-D1699, Characteristics of magic objects.>

D1600-D1649, Automatic magic objects.>

D1600, Automatic object.

Ref.: Shâkir I 102-12; *DOTTI* 201/{Mrc}.>

D1601, Object labors automatically. Type: 425G.

Ref.: *DOTTI* 205.>

D1601.4, Automatic weapon.>

D1601.4.2, Automatic spear.>

D1601.4.3, Automatic harpoon.>

D1601.4.3.1\$, Automatic harpoon (barb, hook) obeys commands of owner.

Link: A0111.1.1.1\$, Isis harpoons her brother (Set) during his fight underwater with her son (Horus). |D1084, Magic spear.

|D1209.5, Magic fish-hook. |D1427.6\$, Magic rod compels people to follow orders.

Ref.: Simpson 118.>

D1601.5, Automatic cudgel. Type: 563.

Link: |D0451.6.3, Transformation: stick to weapon.

Ref.: *DOTTI* 321.>

D1601.9, Household articles act at command.>

D1601.9.1, Automatic broom.

Link: |D1209.8, Magic broom.>

D1601.10, Self-cooking vessel. Type: 402, 430B\$, 930G\$, 565, 898.

Link: |D1601.35, Magic water bottle brings water.

Ref.: *DOTTI* 186 209 324 554.>

D1601.21.1, Self-grinding salt mill. Type: 565.

Ref.: *DOTTI* 324.>

D1601.25, Self-cooking food. Type: 402, 430B\$, 930G\$, 565, 898, cf. 511A.

Link: |D1634\$, Animal processes self supernaturally (milks self, shears self, slaughters self, etc.).

Ref.: *DOTTI* 186 209 266 324 554; Tha^Clabi 32: Shamy (el-) "Arab Mythology" no. 90.>

D1601.25.1, Self-cooking fowls. Type: cf. 449.

Ref.: *DOTTI* 219.>

D1601.25.2, Self-cooking fish. Type: cf. 449.

Link: |E0168.2\$, Fishes in frying pan come to life (speak).

Ref.: *DOTTI* 219 957/{Egy}.>

D1601.25.3\$, Self-cooking animal. Type: cf. 511A.

Link: |B0299.9.2\$, Self-herding animals. |D1634.2\$, Self-slaughtering animal.

Ref.: *DOTTI* 266.>

D1601.25.3.1\$, Cow cooks self. Type: 511A.

Ref.: *DOTTI* 266; *TAWT* 445 no. 36.>

D1601.35, Magic water bottle brings water.

Link: |D1171.8, Magic bottle.>

D1602, Self-returning magic object.>

D1602.2, Felled tree raises itself again.

Link: |D1603.2\$, Tree trunk being cut (sawn, gnawed) regrows before tree falls.>

D1602.11, Self-returning magic coin. Keeps coming back. Type: 745.

Link: |D1288, Magic coin.

Ref.: Basset *Mille* I 228 no. 76; *DOTTI* 406.>

D1603\$, Self-healing magic object. Type: 774S\$.

Ref.: *DOTTI* 433 434/{Egy}.>

D1603.1\$, Eroded wall (stone) regrows.

Link: |A1074.9\$, Walled in monsters corrode iron wall with their tongues: wall regrows.

- Ref.: Shamy (el-) *Egypt* 272-73.>
- D1603.2\$, Tree trunk being cut (sawn, gnawed) regrows before tree falls.
Link: |D1602.2, Felled tree raises itself again.
Ref.: Shamy (el-) *Egypt* 273.>
- D1605, Magic thieving object.>
- D1605.1, Magic thieving pot. Type: 591.
Ref.: *DOTTI* 340; *TAWT* 417 no. 6.>
- D1605.1.1\$, Magic thieving pot steals penis: pot broken. Type: 591.
Ref.: AGSFC: Doha 85-84 10-x-no. xx, Duwayk (al-) I 80-81; *DOTTI* 340/{Qtr}; *TAWT* 418 no. 6/{Plst}>
- D1607\$, Self-performing chore: (cooking, cleaning, etc.) gets itself done. Type: 425G.
Link: |D1935.3.2.1\$, Phases of food production process accomplished by merely wishing: (sowing, harvesting, winnowing, milling, baking, cooking, serving, etc.).
Ref.: *DOTTI* 186 204 205 484 554 807/{Alg}; *MITON*; Tha^Clabî 32: Shamy (el-) "Arab Mythology" no. 90; *TAWT* 426 no. 14; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91.>
- D1610, Magic speaking objects.** Type: 430B\$, 898.
Ref.: *DOTTI* 209 554.>
- D1610.2, Speaking tree.
Ref.: Damîrî I 322.>
- D1610.2.3\$, Speaking carob tree.
Link: |Z0167.2.2.1\$, Symbolism: carob tree--decay.
Ref.: Tha^Clabî 181; Damîrî I 322: Shamy (el-) "Arab Mythology" no. 103.>
- D1610.3, Speaking plant.>
- D1610.3.0.1\$, Plant (herb) tells of its attributes.
Ref.: *MITON*>
- D1610.3.5\$, Speaking fleabane (Ra^Cra^C-"Ayyûb"/"Job's tears"). Type: 750J\$.
Link: |D1500.1.4.3.1\$, Magic healing fleabane (Ra^Cra^C-"Ayyûb"/"Job's tears").
Ref.: Burton IV 221 n. 2; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>
- D1610.4, Speaking flower. Type: 480.
Link: |Z0175.1, Language of flowers: [symbolic]>
- D1610.5, Speaking head.
Link: |D0992, Magic head. |E0261.1.2, Speaking skull tells about previous life, reveals future events, etc. |E0783.5.1\$, Severed head speaks.
Ref.: *MITON*>
- D1610.5.0.1\$, Speaking skull. Type: 318, 511A, cf. 670.
Ref.: Ibshîhî 669.>
- D1610.5.1, Magic speaking tongue. Type: 886A\$.
Ref.: *DOTTI* 536; *TAWT* 428 no. 16/{Syr}>
- D1610.6, Speaking privates.>
- D1610.6.1, Speaking vulva. Type: 1391, 1539**.
Link: |D1610.6.5\$, Speaking semen.
Ref.: *DOTTI* 784 850.>
- D1610.6.4, Speaking excrements.
Link: |D1611.5.1\$, Magic feces (excrements) impersonates fugitive(s).
Ref.: *DOTTI* 124 126 159 267 706/{Ymn}; Noy *Jefet* 60-63 no. 17; *TAWT* 445 no. 36.>
- D1610.6.5\$, Speaking semen.
Link: |D1610.6.1, Speaking vulva.
Ref.: S. Hassan *Mawasû)ah*; Simpson 121.>
- D1610.6.5.1\$, Truth-speaking semen. (When interrogated, tells of its source and how it entered body. Type: cf. 872A\$.
Link: |H0451, Talking private parts betray unchastity. |K1874.1\$, Truth-telling and lying agents give testimony (simultaneously).
Ref.: S. Hassan *Mawasû)ah*; Simpson 121.>
- D1610.6.5.1.1\$, Impregnating agent (semen, magic egg, etc.) ordered to exit from a certain part of body. Type: 872A\$.

Link: |F0362.4.1\$, Spirit possessing person refuses to exit (depart) except via wound. |F0415.1\$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama. |T0547.1\$, Virginity supernaturally preserved: childbirth by Caesarian section, or from unusual organ.

Ref.: S. Hassan *Mawasû)ah* 155; Simoson 120-21.>

D1610.13.2, Speaking jar.>

D1610.13.3\$, Speaking candlestick. Type: 572\$.

Link: |F0789.2, Remarkable candlestick.

Ref.: *DOTTI* 333; Shamy (el-) *Egypt* no. 7/cf.>

D1610.13.4\$, Speaking tub (basin). Type: cf. 310, 313.

Ref.: *DOTTI* 116 128.>

D1610.13.4.1\$, Speaking kneading tub (tray). Type: cf. 310, 313.

Link: |D1255, Magic tube.

Ref.: *DOTTI* 116 128.>

D1610.14, Speaking implement. Type: cf. 310, 313.

Ref.: *DOTTI* 116 128.>

D1610.16, Blood speaks. Type: 327K\$, cf. 947B\$.

Link: |E0780.3\$_ (formerly, E0079.2\$), Vital drop of blood (speaks, warns). |F1036.1\$, Dead man's blood forms supernatural message (from God).

Ref.: Chauvin V 13 no. 8; *DOTTI* 170 651.>

D1610.16.1, Speaking blood drops. Type: 327K\$.

Ref.: *DOTTI* 171.>

D1610.17, Speaking bed. Type: 622, 674A\$, 872B\$.

Link: |N0454.1, Speaking bed-legs overheard.

Ref.: Kisâf 34-35: (Thackston 35-36 no. 15): Shamy (el-) "Arab Mythology" no. 44-2/(*sarîr*/dais in Paradise "cried out"); *DOTTI* 494/{Ymn}; Noy *Jefet* 129-31 no. 41; *TAWT* 447 448 no. 39/{Ymn}.>

D1610.18, Speaking rock (stone). Type: cf. 779J\$.

Link: |D0931, Magic rock (stone).

Ref.: Tha^Clabî 151-52; Ibshîhî 670/(brick); *DOTTI* 438 439/{Egy}; Shamy (el-) "Eg. Balladry": "Lizard and Stone" no. 45.>

D1610.18.1\$, Speaking statue. Type: cf. 449, 1511, 1418.

Link: |D0682.5.1.1\$, Transformation: lower half of body turned into stone. |D1402.19, Magic statue. |D1621.1\$, Statue of deity renders judgments vocally or by movement.>

D1610.18.1.1\$, Sphinx speaks. Type: cf. 506**, 760B\$.

Link: |D1402.19, Magic statue.

Ref.: R.L. Green 60 no. 6; Ions 71; *DOTTI* 426; *RAFE* 182 n. 657.>

D1610.19, Earth speaks.>

D1610.19.3\$, Grave (tomb) speaks.

Link: |E0410.5\$, 'Grave-judgment'. Grave as precursor of the hereafter: reward and punishment administered inside the tomb. |Z0111, Death personified.

Ref.: Damîrî I 165.>

D1610.19.3.1\$, Grave expresses welcome upon arrival of corpse of pious (believer).

Ref.: Damîrî I 165.>

D1610.19.3.2\$, Grave expresses unwelcome upon arrival of corpse of impious (sinner, unbeliever).

Ref.: Damîrî I 165.>

D1610.21.1, Image of the Virgin Mary speaks.

Link: |V0128, Motions of various types attributed to images.

Ref.: Shamy (el-) *Egypt* 283 no. 39.>

D1610.34, Speaking musical instrument.>

D1610.34.1, Speaking flute. Type: 782.

Link: |D1316.5.0.1\$, Flute: "Alexander has horns!".

Ref.: *DOTTI* 442.>

D1611, Magic object answers for fugitive. Left behind to impersonate fugitive and delay pursuit. Type: 310, 313, 313F*.

Link: |D2071.1.7.1\$, Amulet (speaking for enviable object) instructs glancer to consider owner's cost (sacrifices) in acquiring that object (e.g., automobile, boat, etc.).

Ref.: *DOTTI* 116 128; Shamy (el-) *Egypt* 251 no. 8.>

D1611.5, Magic spittle impersonates fugitives.

Link: |D1001, Magic spittle.>

D1611.5.1\$, Magic feces (excrements) impersonates fugitive(s).

Link: |D1610.6.4, Speaking excrements.>

D1611.6, Magic blood-drops impersonate fugitive.>

D1611.9, Magic household articles answer for fugitive. Type: 310, 313, 313F*.

Link: |F0778\$, Extraordinary live accessories (humans, animals, birds, etc.) for palace. |Z0354.2\$, Only one article escapes (effects of) bewitchment.

Ref.: *DOTTI* 116 128.>

D1611.9.1\$, Household articles (bed, kneading tub, etc.) lie so as to protect eloping couple. Type: 310,/310A\$, 313F*.

Link: |D2079.3.1\$, Bewitching by means of tinting with henna.

Ref.: *DOTTI* 116 117/{Egy}>

D1612, Tell-tale magic objects. [Betray fugitive, thief]. Type: 310, 313.

Ref.: *DOTTI* 116 128.>

D1612.1, Magic objects betray fugitive. Give alarm when fugitive escapes.>

D1612.1.3, Fetish betrays fugitive. Type: 310.

Ref.: *DOTTI* 116.>

D1612.1.3.4\$, Musical instrument (tambourine) betrays fugitive. Type: 310/310A\$.

Link: |D2079.3.1\$, Bewitching by means of tinting with henna. |Z0354.2.1\$, Only a musical instrument (tambourine) escapes bewitchment and betrays fugitives.

Ref.: *DOTTI* 116; Shamy (el-) *Egypt* 61 no. 8.>

D1612.3, Hiding place speaks and betrays hider. Type: 327.

Ref.: *DOTTI* 156.>

D1612.5, Magic object raises alarm when it is stolen. Type: 707.

Ref.: *DOTTI* 385.>

D1615, Magic singing object. Type: 425E, 707.

Ref.: *DOTTI* 204 385.>

D1615.1, Magic singing tree. Type: 707.

Ref.: Chauvin VII 98 no. 375; *DOTTI* 385.>

D1619.2, Eaten object speaks from inside person's body. Type: 715.

Ref.: *DOTTI* 395/{lit.}>

D1619.2.2, Eaten goat bleats from eater's stomach.

Link: |D1032, Magic meat.

Ref.: *DOTTI* 395/{lit.}>

D1619.2.3\$, Eaten bird (sparrow) speaks from inside king's belly (stomach). Type: 715.

Link: |Q0552.4.1, Stolen animal cries out from stomach of thief.

Ref.: *DOTTI* 396/{Tuns}; Shamy (el-) *Around the World* 164-65.>

D1619.3, Fruits that laugh or cry.

Ref.: Chauvin VII 56 77.>

D1620, Magic automata. Statues or images that act as if alive. Type: 898, 1645D\$.

Link: |F0889\$, Extraordinary machine or instrument (non-magical). |F1009.1\$, Inanimate object obeys command. |N0581, Treasure guarded by magic object.

Ref.: *TAWT* 426 no. 14; Wehr no. 4.2.>

D1620.0.1, Automatic doll.

Link: |F0855.6\$, Lifelike doll (statue). |J1809.4\$, Statue mistaken for living thing (person animal, plant, etc.).

Ref.: *MITON*.>

D1620.1.2, Automatic statue of a horseman.

Ref.: Chauvin V 200 no. 117; *MITON*.>

D1620.2, Automatic statue of animal.

Link: |D1402.19, Magic statue.>

D1620.2.1, Automatic statue of horse.

Link: |D1626.1, Artificial flying horse. |F0889.3.1\$, Flying mechanical horse. (Controlled by *lawlab*/mechanical device).

Ref.: Basset *Nouveaux* 108-10 no. 105; Chauvin V 200 no. 117; *DOTTI* 151 241 247 281 282 317 318

403 636 641/{Egy, lit., Mrc}; *MITON*; *Sabâh el-Khair* no. 515.>

D1620.2.4, Automatic statue of lion.>

D1621, Image renders judgments.

Ref.: Chauvin VIII 191 no. 229.>

D1621.1\$, Statue of deity renders judgments vocally or by movement.

Link: |D1610.18.1\$, Speaking statue.

Ref.: Maspero 177 no. 10 n. 1.>

D1625, Statue weeps.>

D1626.1, Artificial flying horse. Type: 516E\$.

Link: |B0041.2, Flying horse. |D1620.2.1, Automatic statue of horse. |F0889.3.1\$, Flying mechanical horse. (Controlled by *lawlab/mechanical* device).

Ref.: Basset *Nouveaux* 108-10 no. 105; *DOTTI* 151 241 247 281 282 317 318 403 636 641/{Egy, lit., Mrc}; *MITON*.>

D1627, Dancing automata. Type: 569A\$, 653A.

Link: |F0699.1, Marvelous dancers.

Ref.: Ions 113/cf.; *DOTTI* 194 330 357/{Egy, Tns}; Farag 118-20; Shamy (el-) *Egypt* 53 no. 7.>

D1627.1, Instrument's ornamental figures climb down and run about as harper plays.

Link: |D0435.1.1, Transformation: statue [of person] comes to life. |D1629\$, Entertainment automata: musicians, dancers, and singers come out of magic object (box) and perform. |Z0117.6\$, Musical instrument personified.>

D1629\$, Entertainment automata: musicians, dancers, and singers come out of magic object (box) and perform. Type: 569A\$.

Link: |D1627.1, Instrument's ornamental figures climb down and run about as harper plays. |D1651.15.1\$, Beautiful maidens come out for hero from his magic box (candlestick) and dance; black giants for others and whip them.

Ref.: *DOTTI* 129 194 203 303 316 330 334 358 359/{Egy, Sdn, Syr, Tns}; *MITON*.>

D1634\$, Animal processes self supernaturally (milks self, shears self, slaughters self, etc.). Type: 511A.

Link: |D1601.25, Self-cooking food.

Ref.: *DOTTI* 5 128 172 266/{Alg, Mrc}.>

D1634.1\$, Self-milking animal. Type: 511A.

Ref.: *DOTTI* 266.>

D1634.2\$, Self-slaughtering animal. Type: 511A.

Link: |D1601.25.3\$, Self-cooking animal.

Ref.: *DOTTI* 266.>

D1634.4\$, Self-pasturing animals (cattle, sheep, etc.). Type: 511A, cf. 1137.

Ref.: *DOTTI* 266 708.>

D1635, Golem. Automatic statue animated by insertion of written magic formula into an opening.

Link: |D0449.9\$, Transformation: objects combining animate and inanimate components.>

D1636\$, Statue animated by spiritual component ('double') from the entity (deity, person) it represents.

Link: |A0182.1.1.1\$, Deity's replica (statue, insignia or the like) used as divination rod. |A0105.1\$, Deity's energy derives from mystical fluid (elixir, nectar)--("sa"). |D1311.15.3\$, Magic oracular vessel (jar, bottle or the like used for divination). |V0001.2.5\$, Demon (devil, jinni, afrit, etc.) enters into idol and animates it.

Ref.: Maspero 176-77 no. 10 n. 4.>

D1636.1\$, Jinni (fairy) enters oracular object and animates it.

Link: |V0001.2.5\$, Demon (devil, jinni, afrit, etc.) enters into idol and animates it.

Ref.: *RAFE* 301 n. 20.>

D1639, Automata: other motifs.>

D1639.1, Automata as door-keepers.>

D1639.4, Statue laughs and reveals crime. Type: 517A\$.

Link: |D1318.2.2\$, Laughing fish reveals wife's (daughter's) adultery.

Ref.: *DOTTI* 286.>

D1640, Other automatic objects. Type: 425, 425G, 431, 898, 930G\$.

Ref.: *DOTTI* 199 205 211 554.>

D1641.12, Lake removes itself [(magically)]. Type: 123C\$.

Ref.: *DOTTI* 51.>

D1641.12.1, Lake is drunk dry [(magically)]. Type: cf. 123C\$.

Link: |J1791.3.1, Wolf tries to drink well dry to get cheese.

Ref.: *DOTTI* 51; *TAWT* 414 no. 1-2.>

D1641.13, Coffin moves itself.

Ref.: Amîn 74; Shamy (el-) *Egypt* 283 no. 38.>

D1645, Self-luminous objects.>

D1645.1, Incandescent jewel.

Ref.: Chauvin V 4 no. 443.>

D1645.12\$, Book emits light.

Link: |A0124.0.2\$, God's radiance (light) as the source of knowledge.

Ref.: Maspero 119 no. 7.>

D1646, Magic dancing object.>

D1646.5\$, Magic dancing bamboo (reed). Type: 707.

Link: |X1408\$, Lie: singing-dancing plants.

Ref.: *DOTTI* 385 954/{Tns}.>

D1648.1, Tree bends to certain person.

Link: |D0481\$, Supernatural stretching and contraction of an object (tree, cliff, etc.). |R0311.4, Stretching tree refuge for fugitive.

Ref.: *DOTTI* 130 488; *TAWT* 447 no. 39.>

D1648.2.3\$, Palm-tree bends for Prophet Mohammed.

Link: |H0071.10.1, Tree bows before prince. |V0310.1.3.1\$, Tree prostrates self before Prophet Mohammed.

Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" no. 56 146/cf.>

D1649, Miscellaneous automatic objects.>

D1649.6, Objects rebel against their owners. Type: cf. 569A\$.

Link: |D1660\$, Sympathetic objects: jewels, implements, utensils, etc., express feelings of sorrow or joy in sympathy with person. |D1651.15\$, Magic object works properly for owner, but adversely for others (or usurper). |V0310.1.4\$, Object (earth, tree, knife, etc.) refuses to take part in sinful act.

Ref.: *DOTTI* 330; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 10/cf./(knife bends).>

D1650, Other characteristics of magic objects.>

D1651, Magic object obeys master alone. [Serves owner only]. Type: 565.

Link: |D1318.7.3\$, Animal's flesh obeys only owner's commands. |D1427.6\$, Magic rod compels people to follow orders.

Ref.: *DOTTI* 324.>

D1651.7.1, Magic musical instrument plays only for owner.>

D1651.15.2\$, Self-processing object (animal) refuses to obey usurper. Type: 327L\$.

Link: |D1634\$, Animal processes self supernaturally (milks self, shears self, slaughters self, etc.).

Ref.: *DOTTI* 5 128 171 172/{Mrc}.>

D1652, Inexhaustible object. Keeps magically renewing itself or expanding.

Ref.: Littmann 64-65 no. 49: Shamy (el-) "Arab Mythology" no. 96.>

D1652.1, Inexhaustible food.

Ref.: Littmann 64-65 no. 49: Shamy (el-) "Arab Mythology" no. 96.>

D1652.1.0.1, Miraculous increasing of small quantity of victuals or drinks to feed a great number of people.

Link: |D1349.1.6, Tiny amount of food magically satisfies. |D1705\$, *barakah* (blessedness): supernatural [positive] power residing in object, act, or person. |D2105.8\$, Pretended provision (food, drink, etc.) supernaturally materialize. |V0220.0.5.2\$, Saints are endowed with blessedness (*barakah*).

Ref.: Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57.>

D1652.1.1, Inexhaustible bread.

Ref.: Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57.>

D1652.1.8, Magic pill on which one feeds self for years.

Ref.: Chauvin VII 133 no. 126.>

D1652.10, Inexhaustible fuel.>

D1652.10.3\$, Industrial processes supernaturally extended.

Link: |D2084, Industrial processes magically interrupted.>

D1652.10.3.1\$, Motor (machine, airplane, automobile) keeps running without fuel.>

D1651.15\$, Magic object works properly for owner, but adversely for others (or usurper). Type: 569A\$.

Link: |D1649.6, Objects rebel against their owners.

Ref.: *DOTTI* 194 330/{Tns}.>

D1651.15.1\$, Beautiful maidens come out for hero from his magic box (candlestick) and dance; black giants

for others and whip them. Type: 569A\$.

Ref.: *DOTTI* 194 324 330 369/{Egy, Tns}; Shamy (el-) *Egypt* 53 no. 7.>

D1651.16\$, Magic vessel can be filled only with one substance.

Link: |D1652.5.1.1\$, Egg-shell (used as cup) cannot be filled. |H1023.22.1\$, Task: filling container (flask) with sunshine (sunbeams). |Z0350, **Other unique exceptions**.

Ref.: *DOTTI* 556/{Egy}; *TAWT* 427 no. 14.>

D1652.2, Inexhaustible drink.

Link: |D1040, **Magic drink**. |D1472.1.16, Magic glass supplies drink.

Ref.: Nabhânî (al-) I 469; Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57 12.>

D1652.5, Inexhaustible vessel. Type: 563, 564.

Link: |V0224, Miraculous replacement of objects (animals) for saint. [Items consumed replaces supernaturally].

Ref.: *DOTTI* 321 323.>

D1652.5.1, Magic goblet (cup) cannot be filled.

Link: |H1220, **Quest voluntarily undertaken**.>

D1652.5.1.1\$, Egg-shell (used as cup) cannot be filled.

Link: |D1651.16\$, Magic vessel can be filled only with one substance.

Ref.: *DOTTI* 556/{Egy}; *TAWT* 427 no. 14.>

D1652.5.4, Inexhaustible pitcher.>

D1652.5.6, Inexhaustible bowl.>

D1652.6, Ever-burning lamp.

Ref.: Chauvin V 4 no. 443.>

D1654, Immovable object.>

D1654.0.1, Magic immovability of saints (or their possessions).

Link: |A0708\$, Supernatural weight of heavenly (celestial) bodies. |E0406\$, Immovable corpse.>

D1654.7, Statues that cannot be removed.

Link: |D1268, Magic statue (doll).

Ref.: Basset *RTP* XXVI 22.>

D1654.9.1, Corpse cannot be moved.

Link: |E0406\$, Immovable corpse. |Q0559.3, Body of murdered man cannot be moved [□]. Leads to exposure of murderer.

Ref.: *DOTTI* 669/{Egy}; *MITON*; *RAFE* 73 n. 241; Shamy (el-) *Egypt* 166-67 283 no. 38.>

D1658, Grateful objects.>

D1658.1, Objects repay kindness. Type: 480, 510, cf. 403D\$.

Ref.: *DOTTI* 191 248 257; *TAWT* 440 no. 32.>

D1658.2.3, Grateful plant. Type: 480.

Link: |F0819\$, Sympathetic plant(s).

Ref.: *DOTTI* 248.>

D1658.4\$, Grateful object bestows its own good attribute(s) upon helper. Type: 480.

Ref.: *DOTTI* 248 252 261/{Alg}; *TAWT* 440 no. 32/{Egy}.>

D1659\$, Vengeful objects.

Link: |B0299.0.1\$, Vengeful animals or birds (they hold grudge). |B0299.1.2.0.1\$, Camel as the most grudge-bearing (vengeful) of animals. |F0361.0.1\$, Vengeful fairy (jinni).>

D1659.3\$, Angry plant inflicts its bad attribute(s) upon unkind person. Type: 480.

Ref.: *DOTTI* 249 252 261/{Alg}; *TAWT* 440 no. 32/{Egy}.>

D1660\$, Sympathetic objects: jewels, implements, utensils, etc., express feelings of sorrow or joy in sympathy with person. Type: 425D, 425E, 894.

Link: |D1316.11.1\$, Sword turns upon owner when innocent is to be executed. |D1649.6, Objects rebel against their owners.

|D1170, **Magic utensils and implements**. |F0819\$, Sympathetic plant(s). |F0994.4\$, Weapon (knife, sword, gun, etc.) expresses sorrow for victim to be.

Ref.: *DOTTI* 203 204 205 484 545/{Alg}; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 10/(knife).>

D1662, Magic object works by being stroked.>

D1662.1, Magic ring works by being stroked [(rubbed)]. Type: 560.

Link: |D1470.1.15, Magic wishing-ring. [Solomon's Ring]. |D1734, Magic power from rubbing.

Ref.: *DOTTI* 314 317 480/{lit.}; *MITON*; Shamy (el-) *Around the World* 161.>

D1662.2, Magic lamp works by being stroked. Type: 561.

Ref.: *DOTTI* 316.>

D1664, Summer garden and winter garden. Garden which blooms in winter. Type: 705A\$.

Ref.: *DOTTI* 375; Shamy (el-) *Around the World* 161; *TAWT* 417 no. 5/{Sdn}.>

D1673, Magic staff blossoms. Type: 756C1\$.

Link: |D1254, Magic staff. |V0220.0.15.3.1\$, Holy man's staff blossoms and yields any desired food when driven into ground. (Moses' cane).

Ref.: *DOTTI* 417.>

D1681, Charm incorrectly uttered will not work. Type: 563, 564, 676.

Ref.: *DOTTI* 321 323 367.>

D1682, Magic jewel which outweighs many heavy objects in the scale[s].>

D1682.1\$, Saint's ring outweighs many heavy objects in the scales.

Link: |A0708\$, Supernatural weight of heavenly (celestial) bodies.

Ref.: Shamy (el-) "Eg. Balladry": "Ring of ^CAlî" no. 55.>

D1682.3\$, Saint's cloak (mantle): supernaturally heavy.

Link: |D1053, Magic mantle (cloak). |D1692, Cloak (and shirt) fit person of any size.

Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 146; Shamy (el-) "Eg. Balladry": "Prophet's Shirt" no. 47.>

D1687, Object magically becomes heavy.>

D1691, Magic suspension of wight.>

D1691.2\$, Magic (miraculous) suspension of object (rock, bomb, etc.) which was falling on a target (person, village, etc.).

Link: |N0331.1.5\$, Object (rock, shoe, knife, projectile, etc.) thrown causes unintentional killing.

Ref.: *DOTTI* 419/{Alg, Egy, Mrc}.>

D1691.2.1\$, Falling projectile (bomb) held back (by saint's power).

Link: |P0553.2\$, Projectiles as weapons (e.g., catapult-hurled rock or flame, bomb, missile, etc.).>

D1692, Cloak (and shirt) fit person of any size.

Link: |D1682.3\$, Saint's cloak (mantle): supernaturally heavy.>

D1693, Magic rod swallows other rods.

Ref.: *RAFE* 211 n. 742.>

D1693.3\$, Moses's staff becomes serpent [(viper)] and swallows magicians' rods (snakes). Type: cf. 776\$.

Link: |B0765.23, Snake with legs. |H0823, Riddle: what is the tree that became flesh? (Moses's staff). |H0824, Riddle: what is that which has drunk water for its sustenance and eaten after its death? (Moses's staff which became a serpent).

Ref.: Tha^Clabî 106; Burton V 238 n. 1/(Aaron's Rod); *DOTTI* 434 936/{Syr}; *MITON*; *RAFE* 211 n. 742.>

D1695\$, Magic object that cannot be destroyed (broken, burned, etc.).>

D1695.1\$, Saint's ring cannot be destroyed.

Ref.: Shamy (el-) "Eg. Balladry": "Ring of ^CAlî" no. 55.>

D1700-D2199, MAGIC POWERS AND MANIFESTATIONS.>

D1705\$, *barakah* (blessedness): supernatural [positive] power residing in object, act, or person.

Link: |A0105.1\$, Deity's energy derives from mystical fluid (elixir, nectar)--("sa"). |A0175.1, God supplies reproductive energy to all things. |D0781.1, Disenchantment by blessing. |D1652.1.0.1, Miraculous increasing of small quantity of victuals or drinks to feed a great number of people. |D1707.7\$, Blessed relic (building, garment, rosary, or the like). |M0440.1\$, Curse: absence of blessedness (*barakah*). |Q0140.0.1\$, Blessedness (*barakah*) from God as reward. |V0141, Possession of relic brings prosperity, its loss sickness.

Ref.: Maspero 178 no. 10 n. 1/("innate virtue or power of the gods")/cf.; Ibshîhî 147/(in cow); *DOTTI* 63 248/{Lib}; Laoust *Maroc* 278-79 no. 130, 287-88 no. 135, 298 no. 142 (conferred); *MITON*; *RAFE* 18 n. 43, 183 n. 660, 301 n. 21, 305 n. 40; Shamy (el-) *Egypt* 129-32 no. 21 (conferred), cf. Webber 6 no. 4; Shamy (el-) "Samaw'al" 7 n. 6.>

D1706\$, A person's *barakah* (*mabrûk*-person, blessed person).

Link: |D0782.1, Disenchantment by touch of holy man. |M0511\$, Supplication: blessedness (*barakah*). |V0210, **Religious founders. [Messengers of God]**. |V0220.0.5.2\$, Saints are endowed with blessedness (*barakah*).

Ref.: *MITON*; *RAFE* 145 n. 525, 301 n. 21, 305 n. 40; Shamy (el-) "Samaw'al" 7 n. 6.>

D1707\$, Blessed objects. Type: 550A, 750D, 779K2\$.

Link: |A0105.1\$, Deity's energy derives from mystical fluid (elixir, nectar)--("sa"). |D1500.1.13, Saint's possessions cure disease. |D1594, Magic object vitalizes. |V0141, Possession of relic brings prosperity, its loss sickness. |V0141.3\$, Healing

power of sacred relic (shirt, cloak, etc.). |V0144, Belief in miraculous powers of sacred relics. |V0220.0.7.1\$, Pleading to saint (holy man) for a [blessed] "Glance!". |V0220.0.15\$, Saint's possessions: pitcher, pot, stick (rod, cane, staff), etc.
Ref.: Maspero 178 no. 10 n. 1; *DOTTI* 304 408 440; *MITON*; *RAFE* 183 n. 660; Shamy (el-) *Egypt* 129-30 no. 21/(coin, spittle).>
D1707.1\$, Blessed name (and words).>
D1707.1.1\$, God's name blessed.
Link: |V0090.0.1\$, Miraculous power of uttering (mentioning) God's name.>
D1707.1.1.1\$, Name containing God's attribute ('CABd-ized' name) blessed.
Link: |A0102.0.1\$, God's names (99 attributes). (God's beautiful names). |Z0183.7\$, Personal names formed from one of God's names (deus-nymics)--e.g., ^CAbd-Allâh, ^CAbd-al-Karîm, 'Amatu-Allâh etc.
Ref.: Simpson 27 n. 19/cf./(anc. Eg.); Boqarî 19 217.>
D1707.1.2\$, Prophet's name blessed.>
D1707.1.2.1\$, Name derived from *hamada* (praise-[God], thank-[God]) blessed--('[mu]-hammad-ized' name).
Ref.: Jâhîz III 27; Boqarî 19 217.>
D1707.1.2.2\$, Personal name matching sacred person's name revered (e.g., Fâtimah, ^Cḫisâ, Mûsâ, etc.).
Link: |Z0183.7\$, Personal names formed from one of God's names (deus-nymics)--e.g., ^CAbd-Allâh, ^CAbd-al-Karîm, 'Amatu-Allâh etc.
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56.>
D1707.1.3\$, Blessed thought (intent).
Link: |D1708\$, Blessed acts (deeds, occurrences).
Ref.: *MITON*.>
D1707.1.5\$, Blessed words.
Link: |D0520, **Transformation through power of the word**. |D1715, Magic power of dying man's words.>
D1707.1.5.1\$, Sacred words (from holy book) blessed.
Ref.: *MITON*; *RAFE* 93 n. 306.>
D1707.1.5.2\$, Parents's prayer blessed.
Link: |P0230.9.1\$, Sorrow from not heeding parent's advice. |P0245\$, Parent's prayer (blessing or curse) always answered.>
D1707.2\$, Blessed bodily organ (limb).
Link: |D0990, **Magic bodily members--human**. |Z0138\$, Body organ (member) personified.
Ref.: *MITON*; Shamy (el-) "Samaw'al" 7 n. 6.>
D1707.2.1\$, Blessed hand (arm).
Link: |F0668, Skillful surgeon.
Ref.: Shamy (el-) "Samaw'al" 7 n. 6.>
D1707.2.3\$, Blessed eye.>
D1707.2.3.1\$, Blessed glance of eye (*nazrah*).
Link: |D2071, Evil Eye. Bewitching by means of a glance.>
D1707.2.3.1.1\$, Glance from eye of sacred person bestows blessedness.
Link: |D1820.1, Magic sight of saints. |V0200, **Sacred persons**. |V0221.0.1.4\$, Glance (*nazrah*) from saint's eye heals (bestows power).
Ref.: *RAFE* 302 n. 28.>
D1707.3\$, Blessed animals.
Link: |A2220, **Animal characteristics as reward**. |B0003\$, Viper (*hayyah*, female serpent) as animal central to supernatural beliefs (religious records).
Ref.: *MITON*.>
D1707.3.1\$, Blessed farm animals. Type: cf. 511A.
Ref.: Kisâ'î 64-65/(Thackston 69): Shamy (el-) "Arab Mythology" no. 54; *DOTTI* 266.>
D1707.4\$, Blessed plants.
Link: |A2711.9\$, Tree from Paradise--blessed.>
D1707.4.1\$, Blessed palm-tree branch.
Link: |A2777.4\$, Why the palm-tree is the chieftainess of trees. (Mentioned in the Koran, worships constantly, etc.). |V0220.0.15.0.1\$, Es-Sayyid el-Badawî's special possessions: rosary, pitcher, and palm-tree reed (branch).>
D1707.4.1.1\$, Blessed palm-tree branch performs supernatural deeds (e.g., resuscitation, worshipping, shepherding, etc.).
Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 146 151 155 159, "el-Badawî and

Three Axes" no. 58 7.>

D1707.5\$, Blessed foods and drinks.

Link: |A0105.1\$, Deity's energy derives from mystical fluid (elixir, nectar)--("sa").>

D1707.7\$, Blessed time-period (year, day, hour, etc.).

Link: |A1162.1\$, New time-period originated to circumvent curse (linked to certain months). |M0119.11.1\$, Oath by the 'right' of certain time (day, month, year). |N0120.1.1\$, Entity (animal, human, object, time-period, etc.) associated with certain events becomes harbinger of omen. |N0127, The auspicious (lucky) day (days).

Ref.: Tha^Clabî 49.>

D1707.8\$, Blessed places.

Link: |A0992, Origin of sacred places. |D2157.1, Land made magically fertile. |M0119.11.2\$, Oath by the 'right' of a certain place. |N0122.5.3.1\$, Right side as lucky direction.

Ref.: *MITON*.>

D1707.8.1\$, Blessed country.

Link: |F0769.5\$, City of remarkably good living: 'fair-city'.

Ref.: *DOTTI* 423/{lit.}>

D1707.8.4\$, Blessed directions (e.g., east-west, north-south, right-left, etc.).

Link: |D1708.1\$, Use of right side blessed. |D1812.5.0.2.1\$, Omens from direction bird (animal) travels (*sawâniḥ*, and *bawâriḥ*). |N0122.1.6.1\$, The left (north) as unlucky (inauspicious) direction. |N0122.5.3.1\$, Right side as lucky direction.>

D1707.8.4.1\$, Direction for facing the Qiblah (in Mecca) blessed. (Will vary according to geographic location).

Link: |C0099.1.2\$, Tabu: facing the *Qiblah* (Mecca) while urinating. |V0061.12.1\$, Burial (death) with face toward the *Qiblah* (Mecca).>

D1707.6\$, Blessed coin (money). Type: 750D.

Ref.: *RAFE* 183 n. 660; Shamy (el-) *Egypt* 128-32 no. 21.>

D1707.7\$, Blessed relic (building, garment, rosary, or the like).

Link: |D1752\$, *barakah* (blessedness) passes from body to body. |D1707.7\$, Blessed relic (building, garment, rosary, or the like). |V0144, Belief in miraculous powers of sacred relics. |V0220.0.15\$, Saint's possessions: pitcher, pot, stick (rod, cane, staff), etc.>

D1708\$, Blessed acts (deeds, occurrences).

Link: |A1471.8.1\$, Being a merchant (buying and selling): an occupation blessed by God. |D1707.1.3\$, Blessed thought (intent). |D2172, Continuing magic acts. |N0127.9\$, Auspicious-(sa^Cd)-time (day, hour, moment, etc.)--miscellaneous. |P0963.1.1\$, Boys circumcised during a wedding ceremony (on bride's lap).

Ref.: *MITON*.>

D1708.1\$, Use of right side blessed.

Link: |C0005\$, Tabu: Satan's ways (the left, etc.). |C0289\$, Tabu: eating with left hand. |N0122.1.6.1\$, The left (north) as unlucky (inauspicious) direction. |N0131.2, Turning right-handwise in certain place brings luck.

Ref.: *MITON*; *RAFE* 34 n. 102.>

D1708.4\$, Certain happening (occurrence) blessed (e.g., arrival or departure of someone, or the like).

Ref.: *MITON*.>

D1709\$, Miscellaneous blessed persons, objects, acts.>

D1709.1\$, Blessed profession(s).

Link: |A1471.8.1\$, Being a merchant (buying and selling): an occupation blessed by God.

Ref.: Tha^Clabî 23 218-19.>

D1709.1.1\$, Farming (agriculture) as blessed occupation.

Ref.: Kisâî 64-65/(Thackston 69): Shamy (el-) "Arab Mythology" no. 54.>

D1710-D1799, Possession and means of employment of magic powers.>

D1710, Possession of magic powers.>

D1710.0.1\$, Ritual(s) undertaken so as to acquire the power of *sâhir* (magician, sorcerer).

Link: |G0303.22.5.1\$, Desecration of holy objects so as to please devil (*sîhr-sufî*).

Ref.: Qazwîni I 261/(goat sacrificed in Hawdaqûr Cave, etc.).>

D1710.1\$, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. Type: 325, 936*.

Link: |D0800, Magic object. |D0759.3.1\$, *halb en-nugûm* (milking the stars): magic ritual performed by naked virgin at dawn.

|D1016.1\$, Magic ritual requires slaughtering of certain animal (bird). |D1714.0.1\$, Medium in benevolent magic ritual must be

person without sin. |D1714.1.2\$, Magic healing by chaste virgin (woman ^C. |D1766.8.1, Fasting a part of magic ritual. |D1767\$, Magic result from a sacrilege (breaking sacred tabu), or from committing an immoral act. |D1783.7.1\$, Magic ritual requires entering cemetery (grave) backwards. ("Summoning Za^Czû^C"). |D2161.5.7, Cure by seventh son of seventh daughter. |H1379\$, Fool's quests (errands). |N0543, Certain person to find treasure. |V0052, Miraculous power of prayer.
Ref.: *MITON*; Qazwînî I 261/(fatherless-motherless).>

D1711, Magician.
Link: |P0480\$, Fortune-teller (‘psychic\$, etc.). |P0483, Juggler, (conjurer, [*ḥâwî*, ‘magician’]).
Ref.: Campbell *Market Place* 73-79; Gawhary (el-) 14-26 292-314, 315ff.>

D1711.0.1, Magician's apprentice. Type: 325.
Ref.: Tha^Clabî 247; *DOTTI* 151; Shamy (el-) *Egypt* 247 no. 6.>

D1711.0.1.1\$, Magician's apprentice (assistant) is a relative.>
D1711.0.1.1.1\$, Brother as magician's apprentice (assistant).>
D1711.0.1.1.2\$, Sister as magician's apprentice (assistant).>
D1711.0.1.1.2.1\$, Sister's son as magician's apprentice (assistant).
Link: |P0297.2.1\$, Bond between mother's brother (*khâl*) and sister's son.
Ref.: Tha^Clabî 88, 193/cf.; Barghûthî (al-) 162-66 no. 41; Hanauer 21.>

D1711.1, Biblical worthy as magician.
Link: |C0010.2.1\$, Magical craft is to be learned, but not applied. |D1273.0.2, Magic spell mixed with Christian [(sacred, holy)] prayers. |D1273.3, Bible [(holy)] text as magic spell. |D1766, Magic results produced by religious ceremony. [*siḥr nûrânî*, ^Culwî (upper magic, theurgy)].
Ref.: Gawhary (el-) 33-61.>

D1711.1.1, Solomon as master of magicians.
Link: |D2198, Magic control over spirits (angels). |F0200.0.1.1\$, Solomon puts jinn to industrious work (forced labor).
Ref.: Gawhary (el-) 42-44; *RAFE* 58 n. 190, 306 n. 44.>

D1711.1.4\$, Jew as magician. Type: 561.
Ref.: *MITON*.>

D1711.1.5\$, Christian cleric (monk) as magicians.>

D1711.2, Virgil as magician.
Ref.: Chauvin VIII 188ff. no. 228.>

D1711.4, Druid as magician.
Ref.: *MITON*.>

D1711.4.1\$, Didi (Teta), the Egyptian, as master magician (sorcerer).
Ref.: Maspero 30 no. 2-3 n. 4.>

D1711.4.2\$, Dervish as magician. Type: 325, 561, 681, 836F*.
Link: |K2285.1.1\$, Dervish as villain.
Ref.: *DOTTI* 151 317 370 456; Shamy (el-) *Egypt* 33 no. 5.>

D1711.5, Fairy as magician.>

D1711.6, God or demigod as magician.>

D1711.6.0.1\$, Goddess as sorceress (witch, magician).
Ref.: Ions 75/(Isis) 103/(Mut) 104/(Neith).>

D1711.7, King as magician.
Link: |D1712.0.2\$, King (caliph) as augurer (oracle, soothsayer).>

D1711.7.1, Pharaoh as magician.>

D1711.10, People of certain place as magicians.
Ref.: Ibrahim *Assaulting with Words* 52-55.>

D1711.10.7\$, People from North Africa (*maghrabîs*, "maghrebians") as magicians.
Ref.: Boqarî 202/(Shiqaitî); *DOTTI* 124 317 466 643/{lit., Plst}; *MITON*; *TAWT* 357 407 n. 840/(*Maghreb*).>

D1711.10.8\$, Sudanese as magicians.
Ref.: *TAWT* 210.>

D1711.10.8.1\$, Abyssinians as magicians.
Ref.: Budge/*Romances* 173 no. A-11; Shamy (el-) *Egypt* 248 no. 6/(Ethiopian).>

D1711.10.9\$, European(s) as magician(s). A *khawâgah* (*rûmî*) as magician. Type: 325, 726*, 836F*.
Ref.: *DOTTI* 151 456; Shamy (el-) "Sailor" 39-43 54 no. 4A, "Egypt" (1971) no. 53.>

D1711.13, Reptile-men cure snake bites, and can summon together snakes (or mice) and lead them away

anywhere. [(er-Rifā^Ciyah)].

Link: |D1380.27.1\$, Talisman expels (protects from) scorpions and snakes. |D2156.5.0.1\$, Saint has control over reptiles. (‘er-Rifā^Ciyah' Brotherhood). |P0483.3\$, Snake charmer (*ḥāwī*, ‘*Rifā^Cī*). |V0229.3, Saint banishes snakes.>

D1712, Soothsayer (diviner, oracle, etc.). [(*kāhin* and the craft of *kihānah*)].

Link: |C0005.6\$, Satan's messengers: *kahanh* (oracles, idol's priests, prognosticators,). |P0427.0.3, Women druids [(*kāhinât*)]. |P0465\$, Faith-healer, or exorciser. |T0642.1\$, Test of legitimacy of children: oracle consulted.

Ref.: Qazwîni I 18; Ibshîhî 435-44.>

D1712.0.1, Astrologer-magician.

Link: |P0481, Astrologer.

Ref.: Maspero 286 no. 22; Shahâb 214-ff.>

D1712.0.2\$, King (caliph) as augurer (oracle, soothsayer).

Link: |D1711.7, King as magician.

Ref.: *MITON*.>

D1712.0.3\$, Deformed person as augurer (oracle, soothsayer).

Link: |D1716, Magic power of the infirm. |D1812.5.1.7.3\$, Encountering (meeting) a deformed person as bad omen.>

D1712.0.3.1\$, Shiḡ and Sutaîh as augurers as (oracles, soothsayers).

Link: |F0525, Person with half a body. [(*shiḡ*)].

Ref.: Qazwîni II 102-102 178-79; Ibshîhî 435.>

D1712.1, Soothsayer at work by various methods of divination.

Ref.: Damîrî I 218-20.>

D1712.1.1\$, Efficacy of augurer (soothsayer) tested. Type: cf. 1641, 1641B1\$.

Ref.: Ibshîhî 436.>

D1712.2, Blind man as soothsayer.>

D1712.2.1\$, Woman (maiden) as oracle (augurer).>

D1712.2.1.1\$, Beautiful maiden (woman) as oracle.

Link: |G0229.5, Beautiful witch.

Ref.: Damîrî I 218-20; *DOTTI* 511/{lit.}>

D1712.3, Interpreter of dreams [(by magic means)]. Type: 725B\$.

Link: |M0302.7, Prophecy through dreams. |P0479\$, Dream-interpreter.

Ref.: Tha^Clabî 73.>

D1713, Magic power of hermit (saint, yogi). Type: 681.

Link: |D1705\$, *barakah* (blessedness): supernatural [positive] power residing in object, act, or person. |V0220.0.6\$, Miracle-like manifestation by saint (*karâmah*). |V0220.0.7.0.1.1\$, "The revolving (turning, twirling) of a saint's crescent-moon" (i.e., the manifesting of saintly power).

Ref.: *DOTTI* 370; *MITON*.>

D1714, Magic power of person without sin.

Link: |W0251\$, Beliefs (theories) about composition of character (personality). Implicit (folk) Personality theory.

Ref.: Ions 118.>

D1714.0.1\$, Medium in benevolent magic ritual must be person without sin. Type: cf. 325, 561, 1168.

Link: |D1710.1\$, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. |H0050.1\$, Recognition of supernatural animal (person) by certain physical attributes (color, size, biological parentage, etc.). |N0543.3, Treasure to be found by man who married original owner's daughter. |W0250.1.1\$, Personality type: *hawâ'î* ('aerial\$, whimsical, impressionable). |W0251.1\$, Physiognomy (*fîrâsah*): the judging of character.

Ref.: Amîn 189-90 381-82; *DOTTI* 151 316 711; *RAFE* 301 n. 19; AUC: 2 no. 14.>

D1714.1, Magic power of chaste woman.

Link: |F1012.1.1\$, Long search for a chaste woman (girl).>

D1714.1.1, Chaste maiden at prayer vanishes from would-be ravisher's embrace.

Link: |D2072.7.1\$, Would-be ravisher (rapist) rendered still. |T0321.1, Maid pledged to celibacy is given, at her prayer, a beard.>

D1714.1.2\$, Magic healing by chaste virgin (woman^C). Type: 844C\$, 872E\$.

Link: |D1710.1\$, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. |H0413.7\$, Special powers of chaste woman: healing the sick. |F1012.1.1\$, Long search for a chaste woman (girl).

Ref.: Maspero xlviii; *DOTTI* 466; *MITON*.>

D1714.1.3\$, Crop of purity: must be harvested by virgin(s) lest benefit fails.

Link: |C0141.1, Tabu: menstruous woman not to go near any cultivated field or crop will be ruined. [*mushâhrah*].

|V0131.0.1.1\$, Robes of purity: spun by virgins, not touched by menstruous woman.

Ref.: Burton I 219/(saffron flower).>

D1715, Magic power of dying man's words. Type: 960.

Ref.: *DOTTI* 667.>

D1716, Magic power of the infirm. Type: 675A\$.

Link: |D1712.0.3\$, Deformed person as augurer (oracle, soothsayer). |U0174\$, Virility of the blind. |V0293, Lepers as sacred persons. |W0256.8.1\$, The might of (tyranny by) the handicapped (e.g., blind, lame, etc.).

Ref.: Amîn 48/cf.; *DOTTI* 367/{Egy}; *TAWT* 395 n. 626.>

D1716.1, Magic power of the idiot. Type: 675A\$.

Link: |A0128.5.2\$, God lame in his lower limbs. Harpocrates (the child Horus). |C0434.2.2\$, Mental illness is referred to as forbearance or mercy from God (*luṭf*). |V0223.0.2\$, Clairvoyance of madmen (fools, the insane, *magâdhib*).

Ref.: Boqarî 111ff; *DOTTI* 367/{Egy}; Lane 227; *MITON*.>

D1719.1, Contest in magic. Type: 325, 325A\$.

Ref.: Tha^Clabî 243; *DOTTI* 151 154; Ibrahim *Assaulting with Words* 174-75 no. 4.1; Shamy (el-) *Egypt* 248.>

D1719.1.1, Contest in magic between druid and saint. Type: 751D*, 776\$.

Ref.: Tha^Clabî 243; *DOTTI* 231 413 434 435/{Egy, lit.}; Laoust *Maroc* 293 no. 139/cf.; Shamy (el-) *Egypt* 274 no. 26 (HE-S: ^CIzbat-Bilâl 70-1 no. 21).>

D1719.1.1.1\$, Magician(s) declare(s) that holy man' miracles are not magic.

Link: |A0170.1\$, Miracle. Supernatural deed or manifestation by God. |V0210.0.2\$, Miracles manifested (by God) at hands of His Messengers (and Prophets). (*mu^Cjizât/mu^Cjizah*).

Ref.: Ibn-^CAasim no. 517; Tha^Clabî 106.>

D1719.1.5\$, Contest in magic between (master) magicians. Type: 325, 325A\$.

Ref.: Maspero 157-58 no. 8-II/cf./(promises); *DOTTI* 151 154 155 243 293 371 379 946 947/{Egy}; Shamy (el-) *Egypt* 141 no. 26/cf./(saint vs. *kâhin*), 248 no. 6.>

D1719.1.5.1\$, Contest in magic writing between scribes (magicians).

Link: |D1266.1, Magic writings (gramerye [gramarye], runes). |D1735.5\$, Magic powers from soaking supernatural charm (written) in water and drinking (swallowing) brew. |H0779.1.1\$, Riddle: of minute size ('*add/qadd en-nimnimah*) but would bring horses [fully] stirrured. (Answer: writing). |W0047.4\$, The power (authority) of the written word.

Ref.: Maspero 133 no. n. 1 no. 7.>

D1719.5, Magic power of fairy [(jinni)].>

D1719.9, Magic power at a certain time.>

D1719.9.3\$, Saintly power only during a certain month yearly ('*er-Ragabiyyîn*').

Ref.: Nabhânî (al-) I 71; *RAFE* 150 n. 553.>

D1719.10, Magic power under certain conditions.

Link: |D1982.6.1\$, Building (palace, castle) visible only when owner is inside.>

D1720, Acquisition of magic powers.>

D1720.0.1\$, Means of learning magic.

Link: |D1266.1, Magic writings (gramerye [gramarye], runes). |D1735.5\$, Magic powers from soaking supernatural charm (written) in water and drinking (swallowing) brew. |D1812.3, Means of learning fortune. |J0149\$, The value of education (schooling).

Ref.: Maspero 31 no. 2-4 n. 2.>

D1720.0.1.1\$, Magic learned from books.

Link: |J0166, Wisdom from books.

Ref.: Maspero 31 no. 2-4 n. 2.>

D1721, Magic power from magician. Type: 325.

Ref.: Chauvin II 151 no. 11; *DOTTI* 151.>

D1721.1, Magic power from devil.>

D1722, Magic power from saint. Type: 751D*.

Ref.: *DOTTI* 413.>

D1722.1, Magic power from prophet. Type: 751D*.

Ref.: *DOTTI* 413.>

D1723, Magic power from fairy. Type: 403.

Ref.: *DOTTI* 188.>

D1724, Magic immunity from fatigue.>

D1725, Magic power obtained from angels [*sihr*^Culwî (upper magic)]. Type: 751D*.

Link: |A0781.0.1.1\$_ (formerly, A0781.1.1\$), Origin of Venus (az-Zahrah, planet)--punishment: transformed human woman who seduced angels. |D1766, Magic results produced by religious ceremony. [*sihr nûrânî*, ^Culwî (upper magic)]. |D1810.0.6, Magic knowledge of angels. |V0220.0.8.2\$, Harmful saint: uses his supernatural powers to cause mischief. |V0462.13, Evil ascetic misuses magic powers obtained through religious meditation.

Ref.: *DOTTI* 413; Gawhary (el-) 198-211; *RAFE* 69 91.>

D1726, Magic power from deity.

Link: |D0931, Magic rock (stone).>

D1726.2, Magic power from stone idol.

Link: |D0931, Magic rock (stone).>

D1727, Magic power learned from giant [(or ogre)] (as foster-father). Type: 898.

Ref.: *DOTTI* 554.>

D1731, Magic power received in dream.>

D1731.2.2, All nature composed of food in vision.

Link: |U0248.0.1\$, 'A cat's dream is an all-mice dream'.>

D1733, Acts producing magic power.>

D1733.3.1, Magic power of fasting.

Link: |D1766.8, Magic results from fasting. |P0623, Fasting (as a means of restraint/[(hagz)]).>

D1734, Magic power from rubbing.

Link: |D1662, Magic object works by being stroked.>

D1734.1, Magic power by rubbing talisman. Type: 561.

Ref.: *DOTTI* 317.>

D1735, Magic power from swallowing.

Link: |D1793, Magic results from eating or drinking.>

D1735.5\$, Magic powers from soaking supernatural charm (written) in water and drinking (swallowing) brew.

Link: |D1266.1, Magic writings (gramerye [gramarye], runes). |D1720.0.1\$, Means of learning magic. |F1034.5.2.1\$, Magic formula swallowed so as to protect (hide) it. |W0047.4\$, The power (authority) of the written word. |Z0070.5\$, Empty talk (chitchat). |Z0070.8.0.1\$, Useless 'word' or document: 'To be soaked [in water] and its brew drunk'.

Ref.: Budge/*Romances* 158 no. A-11; Maspero lxiii n. 3; Boqarî 72 202.>

D1737, Magic power inherited.

Link: |D1752\$, *barakah* (blessedness) passes from body to body.>

D1740, Loss of magic powers.>

D1741, Magic power lost. Type: 751D*.

Ref.: *DOTTI* 413.>

D1741.4, Magic powers fail because of lack of faith in them.>

D1741.6, Loss of magic power through incest.>

D1741.6.1\$, Magic (supernatural) power lost through sin.

Link: |V0236.5\$, Hârût and Mârût as fallen angels.

Ref.: Tha^Clabî 30-31/(angels'): Shamy (el-) "Arab Mythology" no. 89.>

D1741.6.2\$, Magic (supernatural) power lost through erotic activity.

Link: |C0060.1\$, Ritual polluter: erotic touch (e.g., physical contact with member of opposite sex, or the like).

Ref.: Maspero 141 no. 7 n. 1.>

D1741.7, Saint causes loss of magic power. Type: 776\$.

Ref.: Nabhânî (al-) II 423-24.>

D1741.7.1\$, Saint causes loss of saintly power.

Link: |A1737\$, *sakht*, *maskh* (devolution): creation of animals through degeneration to present forms.

Ref.: Nabhânî (al-) I 551 551 II 423-24.>

D1741.7.2\$, Saint causes loss of knowledge--(it is erased from mind).

Link: |A0182.3.9.2\$, God erases knowledge from mortal's mind--(*naskh*: abrogation). |G0303.9.4.5.4\$, Satan causes forgetfulness. |Q0551.11, Magic forgetfulness as punishment.>

D1742\$, Lost power magically regained (restored). Type: 313C, cf. 776\$.>

D1742.1\$, Lost memory (knowledge) magically regained (restored).

Link: |D1741.7.2\$, Saint causes loss of knowledge--(it is erased from mind). |U0132\$, Spontaneous recovery: old extinguished memories (habits) suddenly re-appear (remembered). |Z0128.0.1\$, Person's wisdom (knowledge) stored in container (pot, hole,

safe, etc.).

Ref.: Nabhânî (al-) II 423-24.>

D1745, Magic power rendered ineffective.>

D1745.4\$, Use of sacred `objects' (God's name, holy verse) nullifies magic power.

Link: |C0051.3.1.1\$, Tabu: mention of God's name during magic ritual (sorcery). |D1380.28\$, Sacred (magic) book protects.

|D1385, Magic object protects from evil spirits. |F0382.3, Use of God's name nullifies fairies' powers. |G0303.16.8, Devil leaves at mention of God's name. |V0065.8.1.2\$, *Yâ-Sîn* Surah recited `over the soul of deceased'. |Z0018.5\$, Ogre to man: "Had your greeting not preceded your speaking I would have crunched your bones before devouring your flesh!".

Ref.: *RAFE* 301 n. 18; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 13.>

D1745.5\$, Magician's power ineffective when asleep.

Ref.: Tha^Clabî 105.>

D1745.6\$, Magic ineffective across body of water ("cannot cross water").

Link: |G0273.4, Witch powerless to cross stream.

Ref.: Taymûr no. 748.>

D1750, Other characteristics of magic power.>

D1752\$, *barakah* (blessedness) passes from body to body. Type: 751D*.

Link: |D1705\$, *barakah* (blessedness): supernatural [positive] power residing in object, act, or person. |D1707.7\$, Blessed relic (building, garment, rosary, or the like). |M0440.1\$, Curse: absence of blessedness (*barakah*).

Ref.: Maspero 178/("Satapu-sa"/"*practicing passes*": "innate virtue or power of the gods")/cf.; *DOTTI* 413; Farag 118-20; *MITON*; *RAFE* 183 n. 660; Shamy (el-) *Egypt* 53 no. 7.>

D1760, Means of producing magic power.>

D1761, Magic results produced by wishing. Type: 555, 750A.

Link: |D1935.3\$, Magic ability to perform any task.

Ref.: Tha^Clabî 32; *DOTTI* 312 407; Frobenius *Kabylen: Atlantis* I 176-78 no. 33; *MITON*.>

D1761.0.1, Wishes granted without limit. Type: 675.

Ref.: Tha^Clabî 32; Shamy (el-) "Arab Mythology" no. 90.>

D1761.0.2, Limited number of wishes granted. Type: 403A, 550A, 555, 750A, 750D.

Ref.: *DOTTI* 190 304 312 407 408; *MITON*.>

D1761.0.2.2, One wish granted. Type: 550A.

Link: |M0223, Blind promise (rash boon). Person grants wish before hearing it.

Ref.: Tha^Clabî 39; Shamy (el-) "Arab Mythology" no. 110; *DOTTI* 304.>

D1761.1, Wishing by stars.

Link: |T0570.3.1\$, Conception at appearance of certain star ensures birth of hero ("rising star").>

D1761.1.1, Wishing by shooting star.

Link: |D1291.2.0.1\$, Fallen star as magic object.>

D1761.3\$, Wishing by other astronomical (celestial) phenomena.

Link: |V0001.4.0.1\$, Veneration of heavenly bodies: attribution of deity-like quality to heavenly body.>

D1761.3.1\$, Wishing by *tâqat al-qadr* ('[Light-]Halo of Power'). Type: 555.

Link: |A0798\$, Origin of *tâqat al-qadr* ('[Light-]Halo of Power'). |V0059.0.1\$, Prayers answered especially when gates of sky (heavens) are open. |Z0105.1.1\$, Shape symbolism: circle or halo--power.

Ref.: Amîn 349; *DOTTI* 312 313/{Kwt, lit., Tns}; Lane 478/cf.; *MITON*; *RAFE* 61 n. 204 183 n. 663; Sulaymân 178 no. VIII-4.>

D1762\$, Wishing by the moon.

Link: |V0001.4.3, Worship of the moon.

Ref.: Littmann 65-67 no. 50; Shamy (el-) "Arab Mythology" no. 97.>

D1763\$, Wishing by the sun.>

D1763.1\$, Wishing that sun takes ugly tooth and replaces it with pretty tooth. (Sun as `tooth fairy').

Ref.: Ibshîhî 234; Amîn 252.>

D1766, Magic results produced by religious ceremony. [*sihr nûrânî*, ^Culwî (upper magic, theurgy)].

Link: |A0602.2.1\$, `Science of letters' (Cilm al-hurûf): harnessing supernatural beings through knowledge of the characteristics of the `servants' of letters (and numbers) that constitute their names. |D1273.0.2, Magic spell mixed with Christian [(sacred, holy)] prayers. |D1273.3, Bible [(holy)] text as magic spell. |D1711.1, Biblical worthy as magician. |D1725, Magic power obtained from angels [*sihr* ^Culwî (upper magic)]. |D1810.5, Magic knowledge from angel. [*sihr-nûrânî*/^Culwî (upper magic, theurgy)].

Ref.: Burton I 305 n. 1 V 307-8/(white magic/*Simyâ*); III; John D. Martin "Theurgy" 21; Lane 263-64;

MITON; *RAFE* 71 n. 236, 299 n. 11.>

D1766.1, Magic results produced by prayer. Type: 550A.

Link: |P0245\$, Parent's prayer (blessing or curse) always answered.

Ref.: *DOTTI* 304.>

D1766.1.3, Garment produced by prayer. Type: 750J\$.

Link: |F0962.12.2.1\$, Garment falls from heaven.

Ref.: Tha^Clabî 93/(cf./"dressed"); *DOTTI* 411; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>

D1766.1.7, Saint opens prison door by prayer. Type: cf. 681.

Link: |R0121.6, Rescue from prison by saint, who enters and breaks fetters.

Ref.: *DOTTI* 370.>

D1766.1.9\$, Memory (remembering, recall) aided by prayer (supplication).

Link: |D1766.1, Magic results produced by prayer. |J0148.2.1.2\$, Lead word helps recalling.

Ref.: Shamy (el-) "Eg. Balladry": "el-Adham" no. 33-b 245/cf.; *TAWT* 396 n. 641 402 n. 763.>

D1766.1.9.1\$, Sacred formula (from scripture) aids memory (e.g., *K-H-Y-^C-S/*"*Kâ-Hâ-Yâ-^C*Ain-Sâd").

Link: |J0148.2.0.1\$, Mnemonic device aids memorization (recall).

Ref.: Damîrî II 233; *RAFE* 211 n. 740; Yâfi)î 141.>

D1766.2, Magic results produced by sacrifice.

Ref.: *MITON*.>

D1766.2.2, Magic power from [religious]-sacrificing a cock.

Link: |D2101.1, Treasure found by sprinkling ground with blood of white cock.>

D1766.2.3, Magic power from shedding blood.

Link: |N0533.7\$, Treasure opens by shedding (sprinkling) of blood. |S0062.8\$, Husband offers his wife as sacrifice.>

D1766.6, Magic results from sign of the cross.

Link: |G0303.16.3.4, Devil made to disappear by making sign of the cross.

Ref.: Budge/Spitta *Romances* 283 no. B-10.>

D1766.7, Magic results from uttering powerful name.>

D1766.7.1, Magic results produced in name of deity. Type: cf. 736A, 830C.

Link: |G0303.16.2.1\$, Devil's power countervailed by reciting holy scripture. |V0052, Miraculous power of prayer.

|V0090.0.1\$, Miraculous power of uttering (mentioning) God's name.

Ref.: *DOTTI* 403 449 453.>

D1766.7.1.1, Evil spirit conjured away in name of deity.

Link: |F0405, Means of combatting spirits.>

D1766.8, Magic results from fasting.

Link: |D1733.3.1, Magic power of fasting. |J0565\$, Intemperance in fasting.>

D1766.8.1, Fasting a part of magic ritual.

Link: |D1710.1\$, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities.>

D1766.8.2\$, 'Fasting from' whatever has a soul and whatever comes thereof (e.g., eggs, milk, cheese, etc.).>

D1767\$, Magic result from a sacrilege (breaking sacred tabu), or from committing an immoral act.

Link: |D1710.1\$, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. |D1721.1, Magic power from devil. |G0303.22.5.1\$, Desecration of holy objects so as to please devil (*sihr-suftî*).>

D1767.1\$, Magic result from erotic ritual.

Link: |D0759.3.1\$, *halb en-nugûm* (milking the stars): magic ritual performed by naked virgin at dawn. |F0405.14.3\$, Possessing spirit leaves when it is violated sexually (disgraced, humiliated). |G0303.22.5.2\$, *shabshabah*: sorceress beats own vulva with slipper so as to please devil.>

D1767.1.1\$, Magic result from incestuous ritual.

Link: |H0486.4\$, Test of paternity: reaction to an incestuous offer.>

D1767.1.1.1\$, Magic result from parent-child incestuous act.>

D1767.1.1.1.1\$, Disrobing parent (mother) as magic ritual. Type: cf. 931.

Link: |C0745\$, Tabu: heeding a relative's plea for mercy or courtesy. |T0405.2\$, Mother's nakedness or exposure.

Ref.: *DOTTI* 317 321 627/{lit.}; *MITON*.>

D1767.1.1.2\$, Magic result from incestuous act against a sibling (brother, sister).>

D1767.2\$, Magic result from fornication.>

D1767.2.1\$, Magician (sorcerer) required to sleep with client (as part of ritual).

Link: |F0950.4, Sickness (madness) cured by coition. |K1315.6.7\$, Seduction upon promise of producing (sham) miracle.

|T0429.1.1\$, Faith-healer (exorcist, etc.) seduces (seeks to seduce) client.

Ref.: *DOTTI* 895/{Tns}>

D1767.4\$, Magic result from defilement (desecration) of sacred objects and names.

Link: |D1779\$, Magic results from performing toilet functions (urinating, defecating).

Ref.: *RAFE* 74 228.>

D1767.7\$, Magic result from idolatrous act.>

D1767.7.1\$, Magic result from veneration of heavenly bodies (sun, stars, planets, etc.).

Link: |V0001.4, Worship of heavenly bodies.>

D1776, Magic results from spitting.>

D1778, Magic results from contact with earth.>

D1778.1\$, Magic results from striking earth with magic rod.

Ref.: *MITON*>

D1779\$, Magic results from performing toilet functions (urinating, defecating). Type: 510A.

Link: |D1767.4\$, Magic result from defilement (desecration) of sacred objects and names. |F0559.3.2\$, Jewels as extraordinary excrements. |F0779.5\$, Extraordinary experiences (illusory) while attending call of nature (urinating, defecating).

Ref.: *RAFE* 303 n. 34.>

D1779.1\$, Magic result from urinating.>

D1779.1.1\$, Magic result from urinating on fire. Type: cf. 449, 1511.

Link: |C0099.1.1, Tabu: urinating on fire (fire-god). |D1787, Magic results from burning.

Ref.: Tha^Clabî 32: Shamy (el-) "Arab Mythology" no. 90; *DOTTI* 219.>

D1782, Sympathetic magic. Magic results obtained by imitating desired action.

Link: |G0271.4, Exorcism by use of sympathetic magic.

Ref.: Maspero 13 no. 1 n. 2 103 no. n. 2/cf.; Simpson 27 n. 18/("untied knot"); Campbell *Market Place* 73-79; *RAFE* 71 n. 232, 306 n. 45; Walker-Ismâ^Cîl 96 n. 3.>

D1782.0.1\$, Magic result from effigy in the likeness of target for magic ritual (Voodoo doll).

Link: |A0141.2.1\$, Isis makes viper (serpent) and vivifies it. |D2071.1.4.4.1\$, Alum used in magical ritual to reveal source of Evil Eye). |E0053, Resuscitation by fetish.

Ref.: *RAFE* 71 n. 232.>

D1782.3, Magic result from loosing knots.

Link: |H0251.3.1.1\$, Knot made on tree branch indicates wife's fidelity when husband is away: if it remains means that wife has been faithful; if untied wife indicates wife' unfaithfulness: (*ratm*).

Ref.: Simpson 27 n. 18.>

D1783, Reverse magic. Magic results obtained by imitating reverse of desired results.>

D1783.1, Magic results of reversing a spell. Formula said backward will sometimes undo the work performed by the formula. Type: 325*.

Link: |D1273, Magic formula (charm).>

D1783.4, Power over monster (wizard, king) obtained by reversing orders. Hero does exact opposite of the command. Type: cf. 480.>

D1783.7\$, Magic results from walking (moving) backwards.>

D1783.7.1\$, Magic ritual requires entering cemetery (grave) backwards. ("Summoning Za^Czû^C").

Link: |D0001\$, *sihr* (magic, sorcery): controlling (coercing, harnessing) the supernatural and the natural by means of supernatural agents other than God and His powers. |D1710.1\$, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. |E0478\$, Living person's traffic with the dead. |G0303.22.17\$, Satan enslaved (harnessed): placed under mortal's power.

Ref.: *RAFE* 303 n. 34.>

D1784, Magic results from breathing.>

D1784.1\$, Magic results from breathing into a knot.

Link: |D1282.1.1, Druid's knot: magic defense.>

D1785, Magic telepathy. Influence at a distance.

Link: |D1789\$, Contagious magic. Magic results obtained by contact or touch.>

D1787, Magic results from burning.

Link: |D0575, Transformation by fumigations. Burning of magic perfume [(incense)] transforms. |D1295.1\$, Supernatural results from burning incense (ritual fumigation). |D1851.1, Immortality by burning.>

D1787.1\$, Magic results from contact with fire.

Link: |D1779.1.1\$, Magic result from urinating on fire.

Ref.: *RAFE* 303 n. 34.>

D1787.1.1\$, Jinni (demon) summoned by contact with fire (fire-place, fire-pit, furnace, etc.).

Link: |D1779.1.1\$, Magic result from urinating on fire.

Ref.: *RAFE* 303 n. 34.>

D1788, Magic results from bathing. Type: 681, 705B\$, 953A\$.

Link: |D0555.3\$, Transformation by drinking from well (spring). |F0779.1\$, Extraordinary experiences while bathing--(usually illusory, hallucinatory).

Ref.: *DOTTI* 370 379 658.>

D1788.1, Magic results from contact with water.>

D1789\$, Contagious magic. Magic results obtained by contact or touch.

Link: |A2666.9.1.1\$, Fragrance acquired by contact with leaf of a tree from Paradise. It was worn by Adam then cast away when on Earth. |D1785, Magic telepathy. Influence at a distance.

Ref.: Maspero 13 no. 1 n. 2; *RAFE* 71 n. 232; Walker-Ismâ^Cîl 40 n. 1.>

D1789.0.1\$, 'athar ("trace") object carrying identifying residuals of target for magic ritual.

Link: |D2063.1.2\$, Tormenting by contagious magic. Person tormented by using a 'trace' from him. |V0140, **Sacred relics**.

Ref.: Budge/*Romances* 113 no. A-06/(saliva); Ions 61-2/(saliva); Maspero 13 no. 1 n. 2; Shamy (el-) *Egypt* 174 no. 40.>

D1789.0.1.1\$, "Trace-measuring": magic diagnosis from a person's residuals.

Link: |F0956, Extraordinary diagnosis.

Ref.: Amîn 329; *RAFE* 71 n. 232; Shamy (el-) *Egypt* 177 no. 41.>

D1789.0.1.2\$, Magic identification of unknown person from his residuals (e.g., hair, nail clippings, etc.). Type: 318.

Link: |D1311.15.3\$, Magic oracular vessel (jar, bottle or the like used for divination). |D1817.5\$, Detection of crime through 'magic liquid-mirror' (*mandal*). |H0075, Identification by hair.

Ref.: *DOTTI* 146.>

D1789.1\$, Illness caused by contagious magic. Type: 871.

Ref.: *DOTTI* 485.>

D1789.2\$, Person or object carried from one place to another by contagious magic.

Link: |D2121.5, Magic journey: man carried by spirit or devil. |K1281.3\$, Lecher draws a pelt to him instead of woman. He has a witch seek a hair from virtuous woman, she gives her one from pelt (goat's); when magic is applied, it draws the pelt.

Ref.: Juhaymân (al-) I 227-35 no. 14.>

D1791, Magic power by circumambulation. [*tawâf*].

Link: |D1272, Magic circle. |V0058.3, Repeated circumambulations with prayer.>

D1793, Magic results from eating or drinking.

Link: |D1367, Magic object causes insanity. |D1735, Magic power from swallowing.>

D1793.1, Characteristics of animal acquired by eating it.

Link: |D1358, Magic object makes person courageous. |Z0194.2.1.1\$, 'Lion-hearted' male (courageous).>

D1794, Magic results from kissing.>

D1794.1\$, Magic results from kissing animal.

Link: |D0735.1, Beauty and the beast. Disenchantment of animal by being kissed by woman (man).>

D1794.1.1\$, Skill magically acquired from kissing animal.

Link: |B0217.0.1\$, Animal language learned from eating certain food.>

D1794.1.1.1\$, Ability (by a female) to utter trellis of joy ('*zaghrûtah*/'*zaghrûdah*) magically acquired from kissing (licking) frog's belly.

Link: |P0790.1.2.1\$, Trellis (ululation) of joy ('*zaghrûtah*/'*zaghrûdah*). (Typically voiced by women at a joyous occasion such as a wedding, pilgrimage, winning at lawcourt, release from prison, etc.).

Ref.: *TAWT* 25 n. 44.>

D1800-D2199, Manifestations of magic power.>

D1800-D1949, Lasting magic qualities.>

D1810, Magic knowledge.

Link: |D0022.3\$, Transformation: ignorant person to savant.>

D1810.0.1, Omniscience of a god.

Link: |A0102.1, Omniscient god. [All-knowing God].>

D1810.0.2, Magic knowledge of magician.

Ref.: Tha^Clabî 32: Shamy (el-) "Arab Mythology" no. 90.>

D1810.0.2.2\$, Magician rebukes person seeking to learn magic.

Ref.: Tha^Clabî 32: Shamy (el-) "Arab Mythology" no. 90.>

D1810.0.3, Magic knowledge of saints and holy men. Type: 550A, 750D.

Link: |A0124.0.2\$, God's radiance (light) as the source of knowledge. |V0223, Saints have miraculous knowledge.

Ref.: *DOTTI* 304 408; Hurreiz 126 no. 82; Shamy (el-) "el-Badawî and Bint-Birrî" 148 150.>

D1810.0.3.3\$, Prodigious child has supernatural knowledge--(Horus, ed-Disûqî, etc.). Type: 517A\$, 613B3\$, 918\$.

Link: |T0615.3, Precocious wisdom. |V0223.0.3\$, Infant (child) saint has prodigious knowledge.

Ref.: Tha^Clabî 217/(Christ when a baby); *DOTTI* 286 349 350 445 584 585/{Egy}; *RAFE* 305 n. 41; Shamy (el-) *Egypt* 259-60, 262, "Eg. Balladry": "Ulama and *sîdî* Ibrâhîm" no. 60.>

D1810.0.4, Magic knowledge of fairies.

Link: |M0301.6, Fairies as prophets [i.e., having prophetic knowledge].>

D1810.0.4.1\$, Supernatural knowledge of jinn (fairies, demons, Satan).

Link: |F0254.2.1\$, Jinn not omniscient: they have no knowledge of future (destiny). |R0181.3\$, Demons (jinn) escape forced labor through accidental knowledge of captor's (Solomon's) death.>

D1810.0.4.1.1\$, *mandal* ('magic liquid-mirror'): knowledge from jinn shown on surface of ink (or oil) in cup.

Link: |D1311.15.3\$, Magic oracular vessel (jar, bottle or the like used for divination). |D1816.2, Lost object discovered by magic.

Ref.: Amîn 381-82; *DOTTI* 372 949 954/{Sdn}; Hanauer 234; Lane 268-75; *RAFE* 72 n. 240, 301 n. 19.>

D1810.0.10, Magic [supernatural] knowledge (wisdom) of Solomon.

Ref.: Gawhary (el-) 42-44.>

D1810.0.11, Magic knowledge of poet.

Link: |M0301.18, Poet as prophet.>

D1810.0.6, Magic knowledge of angels.

Link: |D1725, Magic power obtained from angels [*sihr*^Culwî (upper magic)]. |D1810.5, Magic knowledge from angel. [*sihr-nûrânî*^Culwî (upper magic, theurgy)].>

D1810.2, Magic knowledge from devil. [*sihr-shaytânî/sufî* (satanic magic), sorcery/witchcraft].

Link: |G0303.22.5, Devil exhibits benevolence to impious people (to people who make alliance with him: gives them riches, helps them in need). |J0176, Wisdom from evil spirits. |V0055, Man worships devil's image in order to secure advancement.

Ref.: Hurreiz 116 no. 43; Lane 263-64; *RAFE* 66 74 n. 254 78 228 299.>

D1810.5, Magic knowledge from angel. [*sihr-nûrânî*^Culwî (upper magic)]. Type: 751D*.

Link: |D1725, Magic power obtained from angels [*sihr*^Culwî (upper magic)]. |D1766, Magic results produced by religious ceremony. [*sihr nûrânî*,^Culwî (upper magic, theurgy)]. |D1810.0.6, Magic knowledge of angels.

Ref.: *DOTTI* 413; *RAFE* 69 91.>

D1810.8, Magic knowledge from dream.

Link: |J0157, Wisdom (knowledge) from dream. [Instructive dream]. |V0517\$, Instructive sleeper's-vision or dream (*ru'yah*, *manâm*).>

D1810.8.1, Truth given in vision.

Ref.: Shamy (el-) "Eg. Balladry": "el-Wardânî" no. 29.>

D1810.8.2, Information received through dream. Type: 517A\$, 561B\$, 712, 726*, 834B\$, 1645C\$.

Link: |E0721.1.0.1\$, The dead 'come to' (communicate with) the living in dreams (visions).

Ref.: "Obituary for M.A.D." no. 37; Basset *Mille* II 77 no. 30 III 382 no. 229; *DOTTI* 286 319 393 455 894; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a, "Belief Characters" 32-33 n.; Spitta *Grammatik* 462-63.>

D1810.8.2.3, Murder made known in a dream.

Link: |D1810.8.3.2.1\$, Planned crime (bewitching, murder, theft, etc.) made known in a dream--(crime averted). |J0157.8\$, Dream as source of misleading information (misinformation) (*dghâthu 'ahlâm*).

Ref.: Ibn-^CAasim no. 280/cf.: Shamy (el-) "Arab Mythology" no. 1; Ibshîhî 152-53; Shamy (el-) "Eg. Balladry": "Shafîqah and Mitwallî" no. 1-c 13/cf.>

D1810.8.3, Warning in dreams. Type: cf. 674, 872B\$, 931A\$, 938B, 1574.

Ref.: *DOTTI* 366 494 628 644 866; Shamy (el-) *Egypt* 102 no. 15.>

D1810.8.3.1, Warning in dream fulfilled.

Link: |H0781\$, The watchman's (night-guard's) dream saves his employer's life: guard rewarded and dismissed from his job.

Why? (For instructive dream, and sleeping during vigil).

Ref.: *DOTTI* 308 645/{Alg}; Hujelân 131-32 no. 20-2; AUC: 18 no. 18.>

D1810.8.3.1.1, Dream warns of illness or injury. The dream is fulfilled.

Ref.: Hujelân 131-32 no. 20-2.>

D1810.8.3.2, Dream warns of danger which will happen in near future. Because of advance knowledge, the danger is averted.

Ref.: Ibn-^CAasim no. 280: Shamy (el-) "Arab Mythology" no. 1.>

D1810.8.3.2.1\$, Planned crime (bewitching, murder, theft, etc.) made known in a dream--(crime averted).

Link: |D1810.8.2, Information received through dream.

Ref.: Ibn-^CAasim no. 280: Shamy (el-) "Arab Mythology" no. 1; *DOTTI* 220 379 659 819 946/{lit.}>

D1810.8.4, Solution to problem is discovered in dream.>

D1810.9, Magic knowledge from God.

Link: |A0182.3.5.2\$, God's proclamation (instruction) perceived as supernatural voice--(*munâdî*, *hâtîf*). |A1480.1\$, God instructs Adam--while still a clay image, before 'breathing soul' into him--of man's mission and worthiness. |J0001\$, Capacity to know (knowledge) from instinct: (innate, 'from God\$, 'ilhâm, *hidâyah*, *tawfîq*)>

D1810.12, Magic knowledge from guardian spirit.

Link: |E0724\$, A person's counter-spirits (Qarînah, Qarîn, 'Ukht, 'Akhkh, 'Umm-es-Subyân, etc.)>

D1810.13, Magic knowledge from the dead.

Ref.: Budge/*Romances* 150 no. A-11.>

D1812, Magic power of prophecy.>

D1812.0.1, Foreknowledge of hour of death.>

D1812.0.1.2, Foreknowledge of means of death.>

D1812.0.1.3\$, Foreknowledge of place of death.

Link: |M0341.0.6\$, Person knows place of own death.>

D1812.1, Power of prophecy a gift.>

D1812.1.2, Power of prophecy from God.>

D1812.0.2, Saints have foreknowledge of coming of guests.

Link: |V0223, Saints have miraculous knowledge.>

D1812.0.2.2, Hero has foreknowledge of coming of guests.>

D1812.0.2.3, Fakir has foreknowledge of coming of guests.>

D1812.0.2.3.1\$, Coming of saint (holy man) is foreknown to the pious.

Link: |D1812.4, Future revealed by presentiment: "knowledge within". |F0657\$, Mystical knowledge (intuition, presentiment).

Ref.: Yâfi)î 173 174.>

D1812.3, Means of learning fortune.

Link: |C0826\$, Tabu: fortune-telling. |D1720.0.1\$, Means of learning magic. |M0302.4, Horoscope taken by means of stars. [Astrology].>

D1812.3.2, Fortune told by cutting sand. [*raml/rammâl*]. Type: 1641, cf. 938B.

Link: |J1141.1.9.1\$, Culprit led to believe detective knows truth by supernatural means (e.g., cutting sand, familiar spirit, or the like): confesses.

Ref.: Ibshîhî 437-38; Amîn 269; *DOTTI* 465 627 643 886/{Plst}; Hurreiz 96 (147) no. 17; *MITON*; Shamy (el-) *Egypt* 102 no. 15, "Mythological Constituents of *Alf laylah*" 28; Wehr 235 no. 9; *Zîr* 18 19 32 103 133; Wickett 168.>

D1812.3.2.1\$, Fortune told by reading sea-shells (*wada*^C).

Ref.: Amîn 268; Boqarî 33; *TAWT* 407 n. 841; Walker-Ismâ^Cîl 35-36.>

D1812.3.2.2\$, Fortune told by reading coffee (tea) residuals in cup.

Ref.: Maspero xlv-l; Amîn 311.>

D1812.3.2.3\$, Fortune told by cutting (reading) cards.>

D1812.3.3, Future revealed in dream. [Divination through interpretation of dreams]. Type: 517A\$, 725, 930.

Link: |J0157, Wisdom (knowledge) from dream. [Instructive dream]. |J0157.8\$, Dream as source of misleading information (misinformation) ('*dghâthu 'ahlâm*). |V0517\$, Instructive sleeper's-vision or dream (*ru'yah*, *manâm*).

Ref.: Ibshîhî 435-44; *DOTTI* 400 621; *MITON*; *RAFE* 179 n. 651.>

D1812.3.3.0.1, Druid interprets prophetic dream.

Ref.: Shamy (el-) *Egypt* 102 no. 15.>

D1812.3.3.1, Truest dreams at daybreak.

Ref.: *MITON*.>

D1812.3.3.1.2\$, Truest dream (vision) recurrent (three, seven, etc., times). Type: 517, 517A\$, 834B\$, 938B, 1645C\$.

Link: |F1069\$, Dream (vision, tale) provides model for real experience. |H0250\$, Test of dream (vision). |V0513, Saints have miraculous visions.

Ref.: *DOTTI* 285 286 308 334 358 360 455 483 644 645 894/{Alg, Tns}.>

D1812.3.3.3, Prophetic dream induced by incantation [(*'istikhârah*)].

Link: |D1584.1, Charm induces dreams. |M0302.0.3\$, *'istikhârah*: prophesying by asking God to indicate right choice (through: dream, opening Holy Book, rosary). |M0302.7, Prophecy through dreams. |P0208.7.0.1\$, Child's name received from supernatural source--by means of prophetic dream (or the like).

Ref.: Maspero 286 no. 22; Lane 260-61; *RAFE* 179 n. 651.>

D1812.3.3.5, Prophetic dream allegorical.

Link: |V0515, Allegorical visions.>

D1812.3.3.5.1, Allegorical dream: ripe and unripe ears, fat and lean kine.

Link: |F0171.1, Fat and lean kine [(cattle, cows)] in otherworld. |V0515.1.2.1\$, Joseph's vision of future greatness: sun, moon, and eleven stars kneeling before him.

Ref.: Tha^Clabî 73-75.>

D1812.3.3.5.3\$, Allegorical dreams: squeezing grapes, feeding birds from bread tray carried on top of head (becoming liquor-server, crucifixion and being eaten by vultures).

Link: |V0515.1, Allegorical visions--religious.

Ref.: Tha^Clabî 73-75.>

D1812.3.3.9, Future husband (wife) revealed in dream. Type: 430B\$,/930G\$.

Link: |H1229.3, Quest for marvelous thing seen in dream.>

D1812.3.3.10, Dream interpreted by opposites.

Link: |M0302.7.1\$, Dream brought to pass (fulfilled) only if interpreted.

Ref.: *DOTTI* 7 10/{lit.}; *MITON*; *RAFE* 179 n. 651.>

D1812.3.3.1.1\$, Shared dream (vision) comes true (or is brought to pass). Type: cf. 1645.

Link: |F1067\$, Shared dream: two or more person have the same dream. (Usually at once). |M0302.7.1\$, Dream brought to pass (fulfilled) only if interpreted.>

D1812.3.3.2, Fortune-telling dream induced by sleeping in extraordinary place (position).>

D1812.3.3.2.1\$, Truest dream induced by sleeping in certain place (position).

Link: |M0302.7, Prophecy through dreams.

Ref.: *RAFE* 300 n. 14.>

D1812.4, Future revealed by presentiment: "knowledge within".

Link: |D1812.0.2.3.1\$, Coming of saint (holy man) is foreknown to the pious. |W0254.6.1\$, Intelligence resides in the heart (and tongue).

Ref.: *RAFE* 178 n. 647.>

D1812.4.2\$, The unknown revealed by presentiment: "knowledge within".

Link: |F0657\$, Mystical knowledge (intuition, presentiment).

Ref.: *MITON*; Kisâî 78-79/(Thackston 84-85 no. 36-1): Shamy (el-) "Arab Mythology" no. 72; *RAFE* 178 n. 647.>

D1812.5, Future learned through omens.

Link: |N0120.1.1\$, Entity (animal, human, object, time-period, etc.) associated with certain events becomes harbinger of omen.

Ref.: Maspero liii-lvii; Ibshîhî 437-38; S.M. ^CAbd-Allâh *Al-Sukkût* 97-100; Amîn 293/cf.; Boqarî 116; *RAFE* 188 n. 675; *Zîr* 18 19 32 74 103 133.>

D1812.5.0.1, Omens from sneezing.

Link: |D1812.5.0.19\$, Omens furnished by bodily changes (human). |E0714.14\$, Soul in nose (nostrils)--temporarily.

Ref.: Burton IX 220 n. 3.>

D1812.5.0.2, Omens from flight of birds.

Link: |B0147.2, Birds furnish omens. |Z0179.4\$, Directions and motions (east--west, in--out, up--down, etc.) allegorically interpreted. |Z0194.9.4\$, Bird flying overhead--fleeting matter.

Ref.: T.M. al-Tayyib *al-Humrân* 20.>

D1812.5.0.2.1\$, Omens from direction bird (animal) travels (*sawâniḥ*, and *bawâriḥ*).

Link: |M0302.0.1\$, Prophesying by reading animal or bird behavior. |Z0194.9.4.1\$, 'A dream is like a fleeting bird [up in the air], becomes actual only if interpreted (caught)'.

Ref.: Ibshîhî 435-44 437-38.>

D1812.5.0.5, Haruspices: divination by condition of animal's liver. [Hepatoscopy].

Link: [M0302.0.2\$, Prophesying by reading animal intestines.>

D1812.5.0.7, Divination from first person (thing) met. Type: cf. 1874D1\$.

Link: [N0134, Persons effect change of luck.

Ref.: Amîn 410/(crescent moon/one's own face).>

D1812.5.0.7.4\$, Aroused expectation (divination) from first occurrence of a day. (*'istiftâh*, *'istibâh*/a morning's first happening). Type: cf. 1874D1\$.

Link: [N0119.3, Ill-omened face of king; harbinger of evil. [N0120.1.1\$, Entity (animal, human, object, time-period, etc.) associated with certain events becomes harbinger of omen. [N0128.0.2\$, Time-period (hour, day, year) when tragic event occurred is inauspicious.

Ref.: Burton I 333 n./("especially the first thing in the morning and when setting out on any errand"); Taymûr no. 2734/(inauspicious first customer).>

D1812.5.0.8, Divination from animal fight.>

D1812.5.0.8.1, Auguries from movement of animals.>

D1812.5.0.8.9\$, Divination from animal behavior--miscellaneous.

Link: [A1002.2.4.0.1\$, Change in habitual behavior of animals (birds, insects) as sign of Doomsday. [F0898.7\$, Behavior of animals (birds) as time-reckoning device.>

D1812.5.0.8.9.1\$, Divination from how animal eats.

Link: [Z0194.9.1\$, Birds feeding from basket person carrying on head--crucifixion and exposure to the elements.>

D1812.5.0.8.9.1.1\$, Divination from mouse's gnawing marks (on food, textile, etc.).

Ref.: Jâhiz V 303-4.>

D1812.5.0.9, Divination from howling of dog.

Link: [D1812.5.1.12.1, Howling of dog as bad omen.

Ref.: Willmore 372.>

D1812.5.0.19\$, Omens furnished by bodily changes (human).

Link: [D1812.5.0.1, Omens from sneezing. [M0302, Means of prophesying.

Ref.: Amîn 128.>

D1812.5.0.19.1\$, Throbbing (fluttering/pulsating) of eye as omen.

Link: [D1812.5.2.1, Throbbing of right eye as favorable omen.

Ref.: Amîn 128; Littmann, *Tigré* 323 no. 5; *RAFE* 198.>

D1812.5.0.19.2\$, Itching of hand as omen.>

D1812.5.0.19.3\$, Crossing over a tool (fishing rod, bow, or the like) will cause it fail.>

D1812.5.0.20\$, Omens from actions (words, movements, etc.) of certain persons.

Link: [M0301.9, Half-wit [(idiot 'ablah/'ahbal'')] as prophet. [M0369.7.4\$, Prophecy: conception and birth of child will take place only with marriage (intercourse) with certain person.>

D1812.5.0.20.1\$, Omens from children's play.

Link: [J0125.3\$, Children at play unwittingly betray secret (local history).

Ref.: Budge *Gods* II 189.>

D1812.5.0.20.2\$, Omens from idiot (half-wit).

Link: [P0192.10\$, *magdhûb*: half-wit, 'village-idiot'.>

D1812.5.0.20.4\$, Standing with the fingers of one hand fitted into the fingers of the other hand and with palms of hand rested on one's head is a bad omen.>

D1812.5.0.20.9\$, Omens--miscellaneous.>

D1812.5.0.20.9.1\$, Omen: braking water jug behind undesirable visitor after his departure ensures that he (she) never returns.

Link: [Z0063.10\$, Formulas for undesirable.

Ref.: Lane 256; *RAFE* 198.>

D1812.5.0.20.9.2\$, Omen: one brick set on another will keep a quarrel going.

Ref.: *RAFE* 198; Taymûr no. 1807.>

D1812.5.0.20.9.3\$, Omen: sweeping floor by night causes unhappiness.

Ref.: *RAFE* 198.>

D1812.5.0.20.9.4\$, Omen: opening an umbrella inside a house invites bad luck.

Ref.: *RAFE* 198.>

D1812.5.0.20.9.5\$, Omen: begging for a newborn ensures long life for him (her).

Ref.: Lane 256-57; *RAFE* 198.>

D1812.5.0.20.9.6\$, Omen: bird's dropping falling on one's clothes signifies receiving new clothes.

Ref.: *RAFE* 198.>

D1812.5.0.20.9.7\$, Omen: turned over slipper (footwear) brings unhappiness.

Ref.: *RAFE* 198.>

D1812.5.1, Bad omens.

Link: |N0120.1.1\$, Entity (animal, human, object, time-period, etc.) associated with certain events becomes harbinger of omen.

@K0455.2.2\$, Sponger wails in front of house where joyful celebration is held: owners admit him to avoid bad omen.

Ref.: Jâhiz I 288; Ibn-^CAasim no. 157 (al-Basûs) no. 258; Ibshîhî 439-40; Amîn 52 124 293; Basset *Mille* III 208 no. 122; *DOTTI* 915/{Alg}>

D1812.5.1.1, Prodigy as evil omen. [Signs of death].

Ref.: Basset *Mille* III 147 no. 92.>

D1812.5.1.2, Bad dream as evil omen.

Link: |D1813.1, Dream shows events in distant place. |G0302.9.6, Demons fool men in their dreams. [(*'adghâthu 'ahlâm*)].

|J0157.8.1\$, Satan misleads in dreams (and similar experiences, such as communication with the dead).

Ref.: *Zîr* 75, 139.>

D1812.5.1.3, Breaking mirror as evil omen.>

D1812.5.1.5, Moon furnishes omen.>

D1812.5.1.5.2, Red or pale moon an evil omen.

Link: |A0789.1.1\$, Death of the moon.>

D1812.5.1.5.2.1\$, Red or pale moon as omen of approaching death. (Usually of exalted personage).

Link: |A0789.1.1\$, Death of the moon. |Z0159\$, Celestial (astronomical) symbolism.

Ref.: Littmann 69 no. 52: Shamy (el-) "Arab Mythology" no. 98.>

D1812.5.1.6, Stars furnish omens.>

D1812.5.1.6.1, Sirius as bad omen.>

D1812.5.1.7, Meeting certain persons (animals) a bad omen.

Link: |N0134.1, Persons bring bad luck.

Ref.: *MITON*; Ibshîhî 614-15.>

D1812.5.1.7.3\$, Meeting a widow as bad omen.

Link: |D1812.5.1.35.1\$, Birth of deformed person (animal) as bad omen.

Ref.: Amîn 6 (Berber: Siwa).>

D1812.5.1.11, Red (grey, etc.) clouds as evil omen.

Link: |N0003.1.1.2\$, God asks ruler (king, chief) of drought-stricken nation to choose one of three clouds: white, red, or black.

He chooses the black as the one with most promise of rain, but it proves to pack killer storm (wind).>

D1812.5.1.12, Animal behavior as bad omen.>

D1812.5.1.12.1, Howling of dog as bad omen.

Link: |D1812.5.0.9, Divination from howling of dog.

Ref.: Boqarî 14; Willmore 372.>

D1812.5.1.12.1.1\$, Howling of dog for certain period omen of approaching death.

Ref.: Boqarî 14.>

D1812.5.1.22, Bad omen: seeing unusual sight on road home.>

D1812.5.1.22.1\$, Bad omen: seeing a funeral procession.>

D1812.5.1.22.2\$, Bad omen: meeting (seeing, hearing) a person grieving.

Link: |K0455.2.2\$, Sponger wails in front of house where joyful celebration is held: owners admit him to avoid bad omen.

Ref.: Ibshîhî 622.>

D1812.5.1.27, Croaking of raven as bad omen. Type: 200C\$, 425L, 774M1\$.

Ref.: *DOTTI* 75 207 430; *MITON*; *RAFE* 111 198; Shamy (el-) *Egypt* 145-46, 276-77 no. 28.>

D1812.5.1.27.1, Hooting of owl a bad omen.

Link: |B0147.2.2.4, Owl as bird of ill-omen.

Ref.: *MITON*; *RAFE* 111 198.>

D1812.5.1.33\$, Too much laughter (happiness) a bad omen.

Link: |C0003.4.1\$, Near-tabu: immersion in fun (frolic, worldly amusements). |J0021.53\$, "A lost hour of fun (merriment) cannot be made-up for".

Ref.: Jâhiz V 190/cf.; *TAWT* 390 n. 524 no. 26.>

D1812.5.1.34\$, Certain substance as bad omen.>

D1812.5.1.34.1\$, Certain metal as bad omen.>

D1812.5.1.34.1.1\$, Encountering iron as bad omen.

Ref.: Burton II 316 n.>

D1812.5.1.35\$, Birth as omen.>

D1812.5.1.35.1\$, Birth of deformed person (animal) as bad omen.

Link: |D1812.5.1.7.3\$, Encountering (meeting) a deformed person (animal) as bad omen. |Q0551.8, Deformity as punishment.>

D1812.5.1.7.3\$, Encountering (meeting) a deformed person as bad omen. Type: cf. 1874D1\$.

Link: |D1712.0.3\$, Deformed person as augurer (oracle, soothsayer). |D1812.5.1.35.1\$, Birth of deformed person (animal) as bad omen. |J1289.21\$, Is ill-omen induced by ruler's cruelty or a man's ugliness (being one-eyed)?>

D1812.5.2, Favorable omens.

Link: |F0989.14.1\$, Bird (dove, pigeon) lays egg on narrow wedge.>

D1812.5.2.1, Throbbing of right eye as favorable omen.

Link: |D1812.5.0.19.1\$, Throbbing (fluttering/pulsating) of eye as omen.

Ref.: Amîn 128.>

D1812.5.2.2, Meeting certain person (animal) a good omen.

Ref.: Lane 262.>

D1813, Magic knowledge of events in distant place.>

D1813.1, Dream shows events in distant place.

Link: |D1810.8, Magic knowledge from dream. |D1812.3.3, Future revealed in dream. [Divination through interpretation of dreams]. |D1812.5.1.2, Bad dream as evil omen.>

D1813.1.0.1\$, Dream warns of sexual misconduct (dishonor).

Ref.: Shamy (el-) "Eg. Balladry": "Shafîqah and Mitwallî" no. 1-c 13.>

D1813.1.1, Dream warns emperor of wife's unfaithfulness. Type: 517A\$.

Ref.: *DOTTI* 286; Shamy (el-) *Egypt* 17 no. 2.>

D1813.1.1.1\$, Dream warns brother of sister's unchastity.

Ref.: Shamy (el-) "Eg. Balladry": "Shafîqah and Mitwallî" no. 1-c 13.>

D1813.1.2, Dream warns king of error in judgment.

Ref.: Ibshîhî 422; Spitta *Grammatik* 462-63.>

D1813.1.6, Dream shows others in danger.

Link: |H0781\$, The watchman's (night-guard's) dream saves his employer's life: guard rewarded and dismissed from his job.

Why? (For instructive dream, and sleeping during vigil).

Ref.: Wehr 273 no. 10; AUC: 15 no. 6.>

D1814.1, Advice from magician (fortune-teller, etc.); Link: |M0005\$, No one knows the future.>

D1814.3, Advice from God (or gods).>

D1814.4\$, Advice from supernatural spirit or being (e.g., al-Khidr, St. George, etc.).

Link: |N0815.3\$, al-Khidr as helper.

Ref.: *MITON*.>

D1814.5\$, Advice from ogress (or ogre). Type: 310A1\$, 707.

Link: |H1233.1, Supernatural creature as helper on quest. |N0812, Giant or ogre as helper.

Ref.: *MITON*.>

D1815, Magic knowledge of strange tongues.

Link: |V0223.5.0.1\$, Saint knows all systems of communication (languages of animals, of jinn, of objects, etc.).

Ref.: Nabhânî (al-) I 398.>

D1815.2, Magic knowledge of language of animals. Type: 670.

Ref.: Budge/*Romances* 156-57 no. A-11; *DOTTI* 365.>

D1815.3, Magic knowledge of demon language.>

D1815.4, Magic knowledge of tree language. Type: 875.

Ref.: *DOTTI* 503.>

D1815.5, Magic knowledge of vegetable language.>

D1815.6, Magic knowledge of language of the valleys. Type: 875.

Ref.: *DOTTI* 503.>

D1815.7\$, Magic knowledge of language of water. Type: 875.

Link: |H0887.1.1\$_ (formerly, H0887\$), Riddle: what does water say?.

Ref.: *DOTTI* 503.>

D1816, Magic discovery of desired place.>

D1816.2, Lost object discovered by magic. Type: cf. 561.

Link: |D1810.0.4.1.1\$, *mandal* ('magic liquid-mirror'): knowledge from jinn shown on surface of ink (or oil) in cup.>

D1816.7\$, Jewel (ornament) retrieved from bottom of lake (river) supernaturally (by magic). Type: cf. 325A\$, 736A.

Link: |D1551, Waters magically divide and close. [Parting of the sea]. |H1132.1.8\$, Task: recovering lost ornament (jewel) from river (lake, sea, etc.).

Ref.: Budge/*Romances* 40 no. A-01; Maspero 28-29 no. 2-2; *DOTTI* 154 403.>

D1817, Magic detection of crime.>

D1817.0.1, Magic detection of theft.

Ref.: Basset *Mille* III 605 no. 370.>

D1817.0.5, Magic detection of sin. Type: 759.

Link: |V0223.2.1\$, Saint detects unclean (tabu) food.

Ref.: *DOTTI* xii n. 16 423.>

D1817.0.1.3, Wizard compels thief to return stolen property.

Link: |K0258, Stolen property sold to its owner. |N0884.4\$, Robber returns stolen goods to owner.

Ref.: Schmidt-Kahle 11-17 no. 10; Shamy (el-) *Egypt* 164 no. 36/cf.>

D1817.0.1.4, Wizard shows form or shadow or picture of thief.

Link: |D1323.1, Magic clairvoyant mirror.>

D1817.0.1.6, Wizard detects thief by a trance. Type: cf. 1641.

Ref.: *DOTTI* 886; *RAFE* 301 n. 21.>

D1817.2, Saints magically detect crime. Type: 759.>

D1817.2.1, Dream reveals sin to saint.>

D1817.5\$, Detection of crime through 'magic liquid-mirror' (*mandal*).

Link: |C0770.0.1\$, Tabu: arrogance (conceit, display of pride). |D1311.13.4\$, Twig (reed) used for divining where vipers hide (by scent). |D1789.0.1.2\$, Magic identification of unknown person from his residuals (e.g., hair, nail clippings, etc.).

|D1810.0.4.1.1\$, *mandal* ('magic liquid-mirror'): knowledge from jinn shown on surface of ink (or oil) in cup.

Ref.: *RAFE* 301 n. 19.>

D1817.2.7\$, Supernatural ability to detect criminals (sinners). Type: 759.

Ref.: *DOTTI* xii n. 16 423.>

D1818.8, Magic remedy learned by magic. Type: 516.

Ref.: *DOTTI* 274; Shamy (el-) *Egypt* 174-75 no. 40.>

D1819.1, Magic knowledge of another's thoughts. Type: 927D\$.

Link: |F0648, Extraordinary sympathy (telepathic) with wild animals. |H0524, Test: guessing person's thoughts.

Ref.: Damîrî II 182-83: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; *DOTTI* 240 446 619 620/{Egy, lit.}>

D1819.3, Magic knowledge enables man to identify headless body.>

D1819.3.1\$, Presentiment (knowledge within) enables mother to identify headless body of son.

Link: |J1140.3\$, Mysterious murder solved: murderer detected.

Ref.: ^CAbd-al-Hakîm *Fallâhîn* 131; Cachia 343; Shamy (el-) "Eg. Balladry": "Hasan and Naîmah" no. 22.>

D1819.7, Man is able to tell king dream which king himself does not remember.

Link: |F1039.3\$, Fright from dream. |H0524.1, "What am I thinking?". |H0561.1, Clever peasant girl asked riddles by king.

|H0561.1.0.2\$, Clever Bedouin (peasant) boy asked riddles by patriarch (chief, father, king, etc.). |H1217.3\$, Quest for a forgotten dream (vision).

Ref.: Damîrî I 218-20.>

D1820, Magic sight and hearing.>

D1820.0.1\$, Clairvoyance (*raf^C*/kashf al-hijâb): supernatural power (ability) to see that which is out of sight (hidden, unknown, unseen, etc.).

Link: |A1183\$, Creation of *al-hijâb* ('The Veil'): determination of the Divine realm (of timelessness, infinitude, clairvoyance, etc.) and that of mortals (Adamites, jinn). |D1323.18, Clairvoyance from prayer. |D1812.4, Future revealed by presentiment: "knowledge within". |D1825.1, Second sight. Power to see future happenings. |D1825.3.5\$, Ability to read future events on Tablet of destiny. |V0223.0.1\$, Clairvoyance of prophets and saints.

Ref.: Tha^Clabî 47; *DOTTI* 374 434 481 626/{Egy}; *TAWT* 401 n. 758.>

D1820.1, Magic sight of saints.

Link: |A0126\$, God's regard (stare, glance). |V0221.0.1.4\$, Glance (*nazrah*) from saint's eye heals (bestows power).>

D1820.1.1, Magic sight of blind holy man.

Link: |F0638.5\$, Blind archer aims at sound of urination: (^CAntar's death).>

D1820.4\$, Magic sight certain animals (birds).>

D1820.4.1\$, Magic sight of hoopoe.>

D1820.4.1.1\$, Hoopoe can see water reservoirs hidden under earth. Type: cf. 68C\$.

Ref.: Ibshîhî 638; *DOTTI* 31 89 635/{lit.}>

D1825, Kinds of magic sight.

Link: |D1820.0.1\$, Clairvoyance (*raf^C/kashf al-hijâb*): supernatural power (ability) to see that which is out of sight (hidden, unknown, unseen, etc.).

Ref.: Hurreiz 130 no. 95.>

D1825.1, Second sight. Power to see future happenings.

Link: |D1820.0.1\$, Clairvoyance (*raf^C/kashf al-hijâb*): supernatural power (ability) to see that which is out of sight (hidden, unknown, unseen, etc.). |F0657\$, Mystical knowledge (intuition, presentiment).

Ref.: Chauvin V 90 no. 28 n. 2; *MITON*.>

D1825.2, Magic power to see distant objects.

Link: |F0642.8, Person sees enormous distance.>

D1825.3.1, Magic power of seeing death at head or foot of bed and thus forecasting progress of sickness. Type: 332.

Link: |B0161.4, Power of seeing whether dead go to heaven or hell is gained from serpent. |D0022.3\$, Transformation: ignorant person to savant.

Ref.: Ions 67; *DOTTI* 176; Shamy (el-) *Egypt* 267 no. 17.>

D1825.3.5\$, Ability to read future events on Tablet of destiny.

Link: |D1820.0.1\$, Clairvoyance (*raf^C/kashf al-hijâb*): supernatural power (ability) to see that which is out of sight (hidden, unknown, unseen, etc.). |V0223.6.3\$, Saint can foresee (knows) what the future holds.

Ref.: Nabhânî (al-) I 403.>

D1825.3.6\$, Magic power to learn contents of sealed containers (vessels). Type: cf. 1641.

Link: |H0515, Guessing contest between kings. |H0518\$, Test: guessing the contents of sealed containers. |V0223.6.5\$, Sex of fetus changes in accordance with saint's prognostications.

Ref.: *DOTTI* 886.>

D1825.3.6.1\$, Magic power to learn contents of sealed letter (envelope). Type: 776\$, cf. 725.

Link: |H0518.1\$, Test: guessing the contents of sealed letter.

Ref.: Maspero 155 no. 8; *DOTTI* 400 434.>

D1827, Magic hearing.>

D1827.2, Person hears call for aid from great distance.

Link: |V0229.31.1\$, Holy man (saint, prophet, etc.) hears pleading for help from great distance.>

D1830, Magic strength.>

D1831, Magic strength resides in hair. Type: 315, 590A.

Link: |E0714.12, Soul in hair. |F0555.4.1.1\$, Strong man tied with his own hair. |K0979\$, Cause of invulnerability treacherously nullified.

Ref.: Tha^Clabî 246/(Samson's); Damîrî I 249-50; Bustânî 219-26; *DOTTI* 139 338; Shamy (el-) "Sailor" 65 no. 5; Socin *Marokko* 171 no. 2.>

D1840, Magic invulnerability.>

D1840.1, Magic invulnerability of saints.

Ref.: Hurreiz 124 no. 74.>

D1840.1.2, Saint invulnerable to poison.

Ref.: *RAFE* 149 n. 547.>

D1840.3, Magic invulnerability of ogres.

Link: |G0641.1\$, Ogre as magician (with ability to perform magical acts).>

D1841.3, Burning magically evaded.

Ref.: Chauvin VI 189 no. 356.>

D1841.3.2, Fire does not injure a saint.

Link: |V0222.8, Holy man passes through fire for his faith. Only his clothes burn.

Ref.: Basset *Mille* III 219 no. 126; *DOTTI* 810/{lit.}; Nabhânî (al-) II 144; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9.>

D1841.4.3, Walking upon water without wetting the soles or garments.>

D1845, Invulnerability for a limited time.

Link: |D2176.6.1\$, Exorcising invisible man with smoke--his eyes become tearful, thus, magic kohl washed away.>

D1846, Attainment of invulnerability.>

D1846.5, Invulnerability bestowed by saint.

Link: |V0220, **Saints**.

Ref.: *MITON*.>

D1846.5.3\$, Invulnerability through saint's excreta (urine).

Link: |D1381.2.1\$, Cleric's (holy man's) excrements (urine) protect from attack. |D1381.20, Sacred relics protect against attack.

Ref.: *MITON*; *Alf* I 232.>

D1847, Loss of invulnerability.

Link: |A0189.8.1.0.1\$, Angel-keepers abandon mortal during commission of sin. |V0238.0.1\$, Guardian angel abandons mortal (under certain circumstances).>

D1847.3\$, Man becomes vulnerable to supernatural beings (forces) under certain circumstances.

Link: |G0303.9.8.13.3.1\$, Devil enters into a person when that person yawns (through open mouth).

Ref.: Burton IX 220 n.>

D1850, Immortality.>

D1851.1, Immortality by burning. Type: 1442\$, 1442*, cf. 753.

Link: |D1787, Magic results from burning. |D1886, Rejuvenation by burning. |E0015, Resuscitation by burning.

Ref.: Budge *Gods* II 190; Ions 58-59; *DOTTI* 414 807 810/{lit.}; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91.>

D1851.3, Immortality bestowed by saint.

Link: |V0220, **Saints**.>

D1851.4, Immortality bestowed by Christ.

Link: |V0211, Christ.>

D1851.5, Immortality bestowed by deity.

Link: |E0121.1, Resuscitation by a god.

Ref.: Ions 58-59.>

D1851.5.1\$, Isis bestows immortality on mortal. Type: cf. 1387*/1442\$.

Ref.: Ions 58-59.>

D1853, Immortality exchanged. [Incurable immortal gives away immortality so as to be able to die].

Link: |J0210, **Choice between evils**.>

D1855, Time of death postponed. [Life-span extended].

Link: |V0233.3.1\$, Mortal asks Angel of Death (Azrael) for respite. |V0540.1\$, New lifespan willed ('written') by God for mortal (creature).

Ref.: Tha^Clabî 182; Hanauer 244-46.>

D1855.2, Death postponed if substitute can be found.

Link: |W0028.6\$, One spouse sacrifices for the other.>

D1855.6, Death postponed for three generations.>

D1855.7\$, One person's life-span extended by grant (bestowal) received from another's. Type: cf. 332.

Link: |A1327\$, Adjustment of life-span granted by God. |M0201.0.6.2\$, God promises mortal longevity. |T0211.1.8\$, One spouse surrenders portion of own life so that the other may live longer. (Usually this is done through prayer). |W0028.6\$, One spouse sacrifices for the other.

Ref.: Kisâ'î 73-74/(Thackston 79 no. 34): Shamy (el-) "Arab Mythology" no. 69; Tha^Clabî 28-29; Ibn-al-Athîr I 18-19: Shamy (el-) "Arab Mythology" no. 68; *DOTTI* 176.>

D1856, Death evaded. Person enters on the next life without dying. Type: cf. 806A\$.

Link: |F0011.2, Man goes to heaven without dying. |K0354.3.1\$, Mortal on tour of paradise (sky world) tries to escape eviction by clinging to tree branches--(must be dragged away).

Ref.: Tha^Clabî 30: Shamy (el-) "Arab Mythology" no. 84; *DOTTI* 446.>

D1856.1, Hero (saint) taken to Paradise (Heaven) alive. Type: 806A\$.

Ref.: Tha^Clabî 30: Shamy (el-) "Arab Mythology" no. 84; *DOTTI* 446.>

D1856.1.1, "The Two Sorrows of the Kingdom of Heaven": Elijah and Enoch pass to otherworld without dying.

Ref.: Tha^Clabî 30: Shamy (el-) "Arab Mythology" no. 84.>

D1857, Magic longevity.

Link: |A0652.5\$, Perpetuity-tree in Paradise: fruit gives eternal life (immortality). |F0610.0.6.1\$, Longevity due to wholesome

living. |M0321, Prophecy: long life. |V0229.2.12, Extraordinary longevity of saints.

Ref.: *DOTTI* 73 74 177 334 359 533/{Kwt, Syr}; Ritter I.2 82-123 no. 62.>

D1857.3\$, Culture-hero (Luqmân) lives for the duration of the life-spans of seven (three) eagles (camels, etc.).

Link: |A0564, Remarkable longevity of culture-heroes. |B0841, Long-lived animals. |E0765.2.1\$, Person to live as long as a certain eagle lives: (Lubad: the seventh of seven eagles, or the third of three eagles). |F0571.8, Man lives for nine generations. |J0234.2.1\$, Longevity chosen above all else. |M0341.1.6.0.1\$, Prophecy: death after certain life spans.

Ref.: Ibn-^CAasim 82-84 no. 145; Tha^Clabî 39; Shamy (el-) "Arab Mythology" no. 110.>

D1857.4\$, Longevity for as many years as the number of hairs that can be covered by palm of hand.

Link: |F0571.7, Person hundreds of years old. |K0185.7, Deceptive land purchase: as much land as can be surrounded in a certain time.

Ref.: Tha^Clabî 139/(Moses); *RAFE* 123 n. 427.>

D1858\$, Time prolonged or shortened supernaturally (days become years, years become moments, or the like). Type: 681.

Link: |D2012.1, King in the bath; years of experience in a moment.

Ref.: *RAFE* 148 n. 541.>

D1860, Magic beautification. Type: 480.

Ref.: *DOTTI* 249; Shamy (el-) "Folkloric Behavior" 188-94; *TAWT* 440 no. 32/{Egy}>

D1865.1, Beautification by decapitation and replacement of head.>

D1870, Magic hideousness. Type: 480, 550A.

Ref.: *DOTTI* 181 216 249 304/{Egy}; *TAWT* 441 no. 32/{Egy}>

D1871, Girl magically made hideous.>

D1880, Magic rejuvenation. Type: 877.

Link: |D1338, Magic object rejuvenates. |U0260.3\$, Effects of aging are irreversible.

Ref.: *DOTTI* 293 512 751 752/{Egy}>

D1882, Rejuvenation by supernatural person.

Link: |E0121, Resuscitation by a supernatural person.

Ref.: Basset *Mille* III 389 no. 234.>

D1882.1.1\$, Rejuvenation by prophet.

Link: |D1925.5\$, Rejuvenation by prayer: youthfulness restored.

Ref.: Ibshîhî 156.>

D1882, Rejuvenation by saint.>

D1885, Rejuvenation by boiling.>

D1886, Rejuvenation by burning.

Link: |D1851.1, Immortality by burning. |E0015, Resuscitation by burning.>

D1887, Rejuvenation by bathing.>

D1889.6, Rejuvenation by changing skin. Type: 877.

Ref.: *DOTTI* 512.>

D1890, Magic aging. Type: 431.

Link: |Q0551.12, Premature aging as punishment.

Ref.: *DOTTI* 211.>

D1891, Transformation to old man to escape recognition.>

D1892\$, Transformation to old woman to escape recognition.

Link: |D0640, **Reasons for voluntary transformation.** |K1821.8.0.1.1\$, Disguise as old woman.

Ref.: Simpson 115.>

D1900, Love induced by magic.

Ref.: Duwayk (al-) I 212.>

D1905.3, Love by curse. Type: 310.

Link: |M0301.2.1, Enraged old woman prophesies for youth.

Ref.: *DOTTI* 107 116 117 118 122 129 196 624/{Egy, Egy, Irq, Tns}; *MITON*.>

D1908, Love lost by magic.

Link: |T0177, Bridegroom magically impelled to leave his bride.>

D1908.1, Husband's love magically turns to hate.>

D1909\$, Familial amity induced by magic.

Link: |D1355.3, Love charm. |T0177, Bridegroom magically impelled to leave his bride.

Ref.: Amîn 153; Duwayk (al-) I 212.>

D1909.1\$, Magic to prevent familial amity from eroding.>

D1910, Magic memory.>

D1911, Person remembers all he has ever learned.

Link: |F0692, Person with remarkable memory. |H1595.1, Test of memory: Solomon asks Marchus question, receives answer fourteen months later [□].>

D1920, Other permanent magic characteristics.>

D1921, Magic carrying power of voice.>

D1922, Magic power of hearing.

Link: |F0641, Person of remarkable hearing.>

D1925, Fecundity [(fertility)] magically induced. Type: 301, 303, 310, 325, 327B, 327B*, 403, 591, 700, 705A\$, 709.

Link: |D1347, Magic object produces fecundity [(fertility)]. |D2161.3.11, Barrenness magically cured. |T0591.5\$, Pregnancy induced by abnormal means (magic, philtre, potion, etc.).

Ref.: *DOTTI* 101 107 116 151 160 163 188 340 372 375 390; *RAFE* 75 n. 245.>

D1925.1, Barrenness removed by eating or drinking. Type: 301, 303, 705A\$.

Ref.: *DOTTI* 101 107 334 358 360 375 483/{Tns}; *MITON*.>

D1925.2, Barrenness removed by bathing.>

D1925.3, Barrenness removed by prayer. Type: 403, 591, 700, 709.

Ref.: *DOTTI* 188 340 372 390.>

D1925.4, Barrenness removed by saint's blessing. Type: 310, 325.

Ref.: *DOTTI* 116 151.>

D1925.4.1\$, Barrenness removed by rough treatment.

Ref.: *DOTTI* 334 358 360 483/{Tns}.>

D1925.5\$, Rejuvenation by prayer: youthfulness restored.

Link: |D1882.1.1\$, Rejuvenation by prophet.

Ref.: Ibshîhî 156.>

D1926, Craftsmanship magically bestowed by saint. Type: 751D*.

Ref.: *DOTTI* 413.>

D1927, Appetite magically diminished.

Link: |K2025.3\$, Host offers hospitality when certain that guest is unable to accept it.>

D1931, Hate induced by magic.

Link: |D1908, Love lost by magic.>

D1932, Druids can pass through trees.

Link: |F0694, Saint passes through closed doors.>

D1932.0.1\$, Magic power to pass through solid barriers (walls, trees, etc.).

Link: |F0401.0.1.1\$, Spirits are etherial. |E0572, Ghost walks through solid substance.>

D1932.1\$, Wall opens to let in a being with supernatural power (afrit, ogre, magician, etc.) and then closes after he exits. Type: 894, 910K1\$.

Ref.: *DOTTI* 154 529 545 575 661 821/{Tns}; *MITON*; Nabhânî (al-) I 547; *RAFE* 154 n. 570, 307 n. 52; *TAWT* 425 no. 13 435 no. 26.>

D1934\$, Earth diver: supernatural being with the ability to dive into earth.

Link: |A0812.1, Devil as Earth Diver. [Y]. |F0450.0.2\$, Jinn live underground. (Also a category labelled: Ground-jinn/*ginn-ardiyyah*). |V0229.30\$, Saint can dive into earth.

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9 10 12.>

D1935, Any work touched automatically done.>

D1935.3\$, Magic ability to perform any task. Type: 402, 898, 1442\$.

Link: |D1607\$, Self-performing chore: (cooking, cleaning, etc.) gets itself done. |D1761.1, Wishing by stars. |J2660\$, Remarkably unskilled person (absurd inability to perform).

Ref.: *DOTTI* 186 554; *TAWT* 426 no. 14 439 no. 31 455 no. 48.>

D1935.3.1\$, Task(s) accomplished with magic speed.

Ref.: Tha^Clabî 32: Shamy (el-) "Arab Mythology" no. 90.>

D1935.3.2\$, Task (act) accomplished by merely wishing it. Type: cf. 675A\$.

Ref.: *DOTTI* 367.>

D1935.3.2.1\$, Phases of food production process accomplished by merely wishing: (sowing, harvesting,

winnowing, milling, baking, cooking, serving, etc.).

Link: |A1455.3.1\$, Bread-production process learned: from planting to eating. |D1607\$, Self-performing chore: (cooking, cleaning, etc.) gets itself done.

Ref.: Ibn-^CAaṣim no. 280/cf.; Tha^Clabî 32; *DOTTI* 219 220 379 659 819 946/{lit.}>

D1950-D2049, Temporary magic characteristics.>

D1960, Magic sleep. Type: 410.

Ref.: Campbell *Town and Tribe* 58-72; *DOTTI* 109 198 269 309/{Muscat}; *MITON*.>

D1960.1, Seven sleepers. (Rip Van Winkle). Magic sleep extending over many years. Type: 766.

Link: |F0564.3.2.1\$, Person sleeps for seven days and nights (a week). ("Abbūd's sleep"). |R0315.3\$, Believers fall asleep for (seven) years in cave where they take refuge from heathen(s).

Ref.: Jâḥiz III 44/(passim); Qazwîṇî I266-67; Chauvin VII 102 no. 376; *DOTTI* 428 439/{lit.}>

D1960.1.1, Magic sleeper.

Link: |F0564.3.2.1\$, Person sleeps for seven days and nights (a week).

Ref.: Ibn-^CAaṣim 135-36 no. 239.>

D1962.4, Magic sleep by hypnotic suggestion.

Link: |K0331.2.1.3\$, Thief induces guard to sleep by yawning (hypnotic suggestion). |K0776.4\$, Drug-induced hypnotic suggestion (while victim is under the influence of drugs or narcotics). |N0396.1\$, Captor(s) fall(s) asleep: captives escape.>

D1964, Magic sleep induced by certain person.

Link: |K0331.2.1.3\$, Thief induces guard to sleep by yawning (hypnotic suggestion).>

D1972, Lover's magic sleep at rendezvous. Type: 516A, 861.

Link: |T0035.0.2.1\$, Lover falls asleep and misses rendezvous.

Ref.: Chauvin V 145 no. 71 n. 1; *DOTTI* 275; *TAWT* 438 no. 29/{Egy}>

D1978, Waking from [magic] sleep. Type: 516A, 861, 766, cf. 958E*.

Link: |F1070\$, Waking from realistic dream.

Ref.: *DOTTI* 275 428 482 667.>

D1980, Magic invisibility. Type: 306, 681.

Link: |D1361.12, Magic cloak of invisibility. |V0229.8.4\$, Saint's (holy man's) cloak causes supernatural concealment (invisibility).

Ref.: Chauvin VII 39 no. 212B, 103 no. 377; *DOTTI* 115 370.>

D1981, Certain persons invisible.

Link: |D1983, Invisibility conferred on person.>

D1981.1, Magic invisibility of gods.>

D1981.1.1\$, Goddess makes herself invisible to all deities (persons) except one. (Isis visible only to Set).

Link: |Z0354\$, Unique exception from bewitchment (magic charm).

Ref.: Simpson 116 no. 9.>

D1981.2, Magic invisibility of saints.

Link: |V0229.8.3\$, Saint's (holy man's) shadow causes supernatural concealment (invisibility).

Ref.: *MITON*.>

D1982, Certain objects invisible.

Ref.: *MITON*.>

D1982.1, Magic door invisible to women.

Ref.: Chauvin VI 134 no. 286 n. 2.>

D1982.6\$, Building (palace, castle) rendered invisible-visible by magic.

Link: |D0006, Enchanted castle (building).

Ref.: *MITON*.>

D1982.6.1\$, Building (palace, castle) visible only when owner is inside.

Link: |D1719.10, Magic power under certain conditions.

Ref.: *MITON*.>

D1983, Invisibility conferred on person. Type: cf. 681, 967.

Link: |D1981, Certain persons invisible.

Ref.: *DOTTI* 370 671.>

D1983.1, Invisibility conferred by a god.>

D1983.2, Invisibility conferred by fairy [(jinni)].

Link: |D1723, Magic power from fairy.>

D1983.3\$, Invisibility conferred by holy man (prophet, saint, ascetic, etc.). Type: 681.

Link: |D1981.2, Magic invisibility of saints.

Ref.: *MITON*; Shamy (el-) *Egypt* 34-35 no. 5.>

D1983.3.1\$, Saint's shadow renders person (object) invisible.

Link: |V0229.8.3\$, Saint's (holy man's) shadow causes supernatural concealment (invisibility).

Ref.: *MITON*.>

D1983.3.1.1\$, Only two persons may be concealed simultaneously by saint's shadow.

Ref.: *MITON*.>

D1985, Means of acquiring invisibility.>

D1985.3\$, Invisibility by magic medicine.

Link: |D1241, Magic medicine (= charm).>

D1985.3.1\$, Invisibility by applying magic kohl to eye(s). Type: 681.

Link: |D1361.26, Magic formula renders invisible.

Ref.: Shamy (el-) *Egypt* 34-35 no. 5.>

D2000, Magic forgetfulness.

Link: |A0054.6.7\$, Punishment of Eblis: stripped of all knowledge. |A0182.3.9.2\$, God erases knowledge from mortal's mind--(*naskh*: abrogation). |P0230.0.3.1\$, Parent (foster parent) forgets child(ren). |U0064.2\$, Forgetfulness due to immersion in (preoccupation with) concerns of life (afflictions, problems).

Ref.: *DOTTI* 475 484/{Alg}; Nabhânî (al-) II 423-24.>

D2003, Forgotten fiancée--[(supernaturally)]. Type: 313C, 425.

Link: |U0064.2\$, Forgetfulness due to immersion in (preoccupation with) concerns of life (afflictions, problems).

Ref.: *DOTTI* 130 199; Mouliéras-Lacoste 185-227 208 no. 23.>

D2004, Means of bringing about magic forgetfulness.

Link: |A1334.1\$, Beginning of mental forgetfulness (inability to recall). |G0303.9.4.5.4.1\$, "Khanzab": name of satan (devil) that causes the forgetting of memorized holy text (scriptural).>

D2004.9.1, Forgetfulness caused by Tower of Babel.

Link: |A1333.3\$, *balbalah* ('babbling'): confusion of tongues from horror caused by collapse of Tower of Babel. |F0772.1, Tower of Babel: remarkably tall tower designed to reach sky.>

D2004.11\$, Acts of disobedience to God (*ma^Câsî/sins*) cause poor ability to learn (forgetfulness).

Link: |A0102.16.1.1\$, God's light is not bestowed on a Câs-in (sinner). |C0945, Magic forgetfulness for breaking tabu. |G0303.9.4.5.4\$, Satan causes forgetfulness.

Ref.: Imâm al-Shâfi'i, Shamy (el-) personal knowledge from childhood.>

D2006, Magic reawakening of memory.

Link: |D1360, **Magic object effects temporary change in person**. |D1910, **Magic memory**. |F0692, Person with remarkable memory. |U0085.5\$, Remembered only when needed. |U0263\$, Memory diminished by time. Forgetting (what had been learned) due to passage of time.>

D2006.2, Sight of old home reawakens memory and brings about return from other world. Type: 400, cf. 325.

Link: |J0148.2.1\$, One word (phrase, sentence, idea) evokes another associated with it. ("Principle of polarity": stability of syntax, word sequence, word order). |D2036, Magic homesickness.

Ref.: Jâhîz I 186; *DOTTI* 151 183.>

D2012, Moments thought years. In a moment a person seems to experience events of many years. Type: 681, cf. 705B\$.

Ref.: *DOTTI* 370 379.>

D2012.1, King in the bath; years of experience in a moment. Type: 681.

Link: |D1858\$, Time prolonged or shortened supernaturally (days become years, years become moments, or the like).

Ref.: Basset *Mille* III 552 no. 337; Chauvin VII 106 no. 94; *DOTTI* 155 243 293 371 379 659 946 947/{Egy, lit.}>

D2012.2, Wizard gives man the illusion that he has been away twenty (forty) years.>

D2012.3\$, Person given the illusion that he (she) has undergone a tragic life experience (e.g., family destroyed, children murdered, or the like). Type: cf. 681.

Link: |F0950.0.2.1\$, Drug-induced illusion (hallucination).

Ref.: Maspero 141 no. 7; *DOTTI* 371.>

D2020, Magic dumbness.

Link: |D2040\$, Magic deafness (inability to hear).>

D2021.2\$, Dumbness caused by magic scissors cutting off tongue. Type: 705A\$.

Link: |D1183, Magic scissors (shears).

Ref.: *DOTTI* 375; Shamy (el-) *Around the World* 159-63; *TAWT* 417 no. 5/{Sdn}>

D2021.3\$, Dumbness caused by magic object (ring, bone, etc.) in throat. Type: 410, 872B1\$.

Ref.: *DOTTI* 198 495.>

D2025, Magic recovery of speech. Type: 886A\$.

Ref.: *DOTTI* 536.>

D2025.4, Dumbness magically cured by astonishment.

Link: |F0950.5.1\$, Shock-therapy.>

D2030, Other temporary magic characteristics.>

D2031, Magic illusion.

Link: |D0612.1, Illusory transformation of animals in order to sell and cheat.

Ref.: *MITON*.>

D2031.0.2, Fairies cause illusions.

Link: |A2909\$, Origin of jinn: generated by hallucination caused by sensory deprivation.>

D2031.1, Magician makes people lift their garments to avoid wetting in imaginary river.

Link: |K1294.1\$, Queen of Sheba (Bilqis) tricked into exposing her ugly legs. |K1889.6, Palace appears to be floating on water--actually glass.

Ref.: Tha^Clabî 178/cf.>

D2031.5, Man magically made to believe himself bishop, archbishop, and pope. [Shown reality when he refuses to pay].

Link: |J1325.1\$, A guest of lowly descent (slave, eunuch) is served wine; he hallucinates about his identity in a spiraling manner. Host stops serving: "I'm afraid you will reach the point of thinking you are the Prophet!". |X0830\$, Humor concerning hallucinatory effects of drugs (hashish, opium, cocaine, alcohol, etc.).

Ref.: Chauvin II 151 no. 11.>

D2031.18, Person appears to be in several places at once.

Link: |V0225, Saint in several places at once. [*min 'ahl-al-khutwah, min al-'abdâl*].>

D2031.20\$, One animal made to look like another.>

D2031.20.1\$, Meat hanging in butcher shop made to look as if human corpse.

Link: |D1032.5\$, Meat produced (generated) supernaturally (in dream) by jinn causes magic illness.

Ref.: *DOTTI* 833 899/{lit.}; *MITON*.>

D2031.21\$, Illusion: animation--still object seems to be moving.

Link: |D0449.9\$, Transformation: objects combining animate and inanimate components. |U0002\$, Human perception tends to be animated (i.e., inanimate objects perceived in animate terms).>

D2031.21.1\$, Illusion: geometric figure (e.g., game board, grid) becomes city--with streets, shops, etc. Type: 1889R\$.

Link: |F0899.2, Extraordinary game-board. |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

Ref.: *DOTTI* 155 243 293 371 379 946 947/{Egy}>

D2035, Magic heaviness.

Link: |F0809.10.1\$, Extraordinarily heavy rock (stone).>

D2036, Magic homesickness.

Link: |D2006.2, Sight of old home reawakens memory and brings about return from other world. |F1041.15, Inordinate longing. |P0712\$, Homesickness: yearning for homeland.>

D2040\$, Magic deafness (inability to hear).

Link: |D2020, **Magic dumbness.**

Ref.: Damîrî I 235-36: Shamy (el-) "Arab Mythology" no. 57-5.>

D2050-D2099, DESTRUCTIVE MAGIC POWERS.>

D2050, Destructive magic power.>

D2060, Death or bodily injury by magic.>

D2061, Magic murder.

Link: |K0920\$, Posthumous murder (killing): one person arranges for another's death after he himself has died. Usually for revenge ('revenge from the grave').>

D2061.1.1, Person magically reduced to ashes.

Link: |Q0552.1, Death by thunderbolt as punishment.

Ref.: Chauvin V 16 n. 2, 293.>

D2061.1.2, Persons magically caused to dance selves to death.

Ref.: *DOTTI* 342/{Alg}>

D2061.2.1, Death-giving glance.

Ref.: Chauvin V 16 n. 2, 293.>

D2061.2.4, Death by cursing. Type: 751D*.

Link: |M0451, Curse: death. |V0090.1\$, Unintentional curse: accidental calling on God's name destroys tyrant (devil, etc.).

|V0316, Efficacy of prayer.

Ref.: Ibshîhî 491; Basset *Mille* III 355 no. 210, 441 no. 266; *DOTTI* 413 255 467/{lit.}; Shamy (el-) *Egypt* 274 no. 26.>

D2063, Magic discomfort.>

D2063.1, Tormenting by magic. Type: 425G, 425G1\$, 437, 871.

Link: |D2065.4, Insanity of princess depends on height of fire.

Ref.: *DOTTI* 205 206 217 485; *RAFE* 303 n. 34.>

D2063.1.1, Tormenting by sympathetic magic. Person (usually witch) tormented by abusing an animal or object. The usual methods of abuse are burning or sticking with pins.

Link: |G0271.4, Exorcism by use of sympathetic magic.>

D2063.1.2\$, Tormenting by contagious magic. Person tormented by using a 'trace' from him.

Link: |D1789.0.1\$, 'athar ("trace") object carrying identifying residuals of target for magic ritual. |G0271.4, Exorcism by use of sympathetic magic.

Ref.: Budge/*Romances* 113 no. A-06/(saliva); Ions 61-2/(saliva).>

D2064, Magic sickness. Type: cf. 620A\$.

Link: |F1041.9, Extraordinary illness. |Q0551.6.2, Magic sickness as punishment for opposition to holy person.

Ref.: *DOTTI* 351; Hurreiz 119 no. 55; AUC: 23 no. 6.>

D2064.0.1, Magic love-sickness.

Link: |D1355, Love-producing [(aphrodisiac)] magic object. |T0024.1, Love-sickness.>

D2064.3, Sickness transferred to animal.

Link: |D1500.3, Magic object transfers disease to another person or thing. |D2177.5\$, Exorcism by transferring spirit to another person (or to an animal).>

D2064.4, Magic sickness because of Evil Eye.

Link: |D2065.5, Insanity because of Evil Eye.>

D2064.5, Magic sickness from curse.

Link: |M0424\$, Curse removed when certain matter is brought to pass.

Ref.: *DOTTI* 132 383 395/{Alg}; *TAWT* 453 no. 46-3.>

D2065, Magic insanity.>

D2065.1, Madness from demonic possession. Type: cf. 425G@

Link: |D2065.4, Insanity of princess depends on height of fire; |J2117.3.1\$, Physical disease said to be caused by possession by jinn (fairies, demons, etc.).

Ref.: Maspero 178 no. 10/cf.; Dickson *Kuwait* 442-48; Duwayk (al-) II 257; Juhaymân (al-) III 115-18; Littmann *Tigré* 310 no. 114; Rhodokanakis *Zfâr*: *SAE* VIII 113-14 no. 89; Shahâb 135-42; AGSFC: BHR 86-4 2-1-288.>

D2065.1.1\$, Epilepsy from possession by jinn.

Link: |A1337.3.1\$, Origin of epilepsy: from jinn. |F0304.7\$, Jinni violates human woman (girl). |F0362.2, Fairies cause insanity. |M0452.1.1\$, Curse: epilepsy (mental disturbance, *khawat*). |Z0097.3.5\$, 'ukht/'akhh (sister/brother): *khawat* (epilepsy, mental disturbance caused by counterspirit).

Ref.: Maspero 267 no. 18/cf.; Jâhiz VI 259-60; *DOTTI* 814/{Irq}; *MITON*; Rhodokanakis *Zfâr*: *SAE* VIII 113-14 no. 89.>

D2065.4, Insanity of princess depends on height of fire. Type: 425G, 425G1\$, 437, 871.

Link: |D2063.1, Tormenting by magic. |K2125.1, Girl said to be possessed by demons: suitors frightened away.

Ref.: *DOTTI* 205 206 207 208 217 359 485 625/{Irq, Sdi}; Bakr ^CA. Farhân [pseudonym for ^CU. al-Tâlib] *Turâth* XI:7 183-88; Juhaymân (al-) III 147-73.>

D2065.5, Insanity because of Evil Eye.

Link: |D2064.4, Magic sickness because of Evil Eye. |D2071, Evil Eye. Bewitching by means of a glance.>

D2065.7, Insanity from curse.>

D2070, Bewitching.

Ref.: *DOTTI* 273 379/{lit.}; Ibrahim *Assaulting with Words* 85ff; *MITON*.>

D2071, Evil Eye. Bewitching by means of a glance.

Link: |W0164.1.1\$, Belief that one is target for Evil Eye promotes self-esteem. |W0195, Envy. [("Jealousy of/from" (*ghîrah min*: envy of Y)]. |W0199.3.3.1\$, Blaming the Evil Eye for misfortune (misdeed). |Z0138.4\$, Eye personified.

Ref.: Jâhîz II 132-37 141-42; Ibn-^CAasim no. 320; Qazwînî I 19; Amîn 167-69 293 319; Azraqî (al-) 312-15; Boqarî 71 200-201; Chauvin V 161 no. 84, VIII 143 no. 144 n. 1; Duwayk (al-) I 176-9; Lane 57-59 249; *MITON*; *RAFE* 306 n. 47; Shamy (el-) *Egypt* 183 286-87 no. 46; Willmore 366-68 nos. 24 26 28 30-31; AUC: 1 no. 6.>

D2071.0.1, Evil eye covered with seven veils.

Link: |N0124\$, Mechanical associations between cause and effect within the supernatural (e.g., Evil-Eye, *mushâhrah*, etc.).

Ref.: Shamy (el-) *Egypt* 286 no. 45; AUC: 9 no. 3.>

D2071.1, Averting Evil Eye.

Link: |F0541.12.2\$, Eyes with irresistible glances--causes beholder to fall in love.

Ref.: Amîn 189-90 195; Azraqî (al-) 312-15; *RAFE* 206 n. 726; Schmidt-Kahle II 133-35 no. 106; Shamy (el-) *Egypt* 182 286 no. 45; Walker-Ismâ^Cîl 78 80 n. 1 81 101-4.>

D2071.1.1, Evil Eye averted by spitting.

Link: |C0434.1\$, Effect of spoken evil words averted by spitting.

Ref.: Hanauer 245.>

D2071.1.1.1\$, Evil Eye averted by spraying water (from mouth) on presumed target of the Eye.

Ref.: Boqarî 143.>

D2071.1.3, Simulated change of sex to baffle Evil Eye.

Link: |T0606\$, Infant mortality.

Ref.: Lane 58.>

D2071.1.3.1\$, Avoiding display of one's assets (health, fortune, etc.) averts Evil Eye.

Link: |A2491.2.2\$, Owl hides during daylight to avoid the evil eye (being envied for her beauty). |C0451, Tabu: boasting of wealth. |C0452, Tabu: boasting of children (Niobe). |D2073\$, Bewitching by means of a spoken word (*naqq*, *qarr*). |K0368\$, Thief selects victim-to-be (usually with help of confederate): watching for signs of wealth in preparation for actual theft (robbery, attack). |W0164.1.1\$, Belief that one is target for Evil Eye promotes self-esteem.

Ref.: Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57; Wickett 169.>

D2071.1.3.1.1\$, Child's faces dirtied so as to avert Evil Eye.>**D2071.1.3.1.2\$, Child hidden so as to avert Evil Eye.**

Link: |J0147, Child confined to keep him in ignorance of life. Useless. |J0674.4\$, Child raised in sealed (windowless, underground, etc.) quarters to protect him from danger.

Ref.: *MITON*; *RAFE* 306 n. 47; Shamy (el-) *Egypt* 182 no. 45.>

D2071.1.3.1.2.1\$, Beautiful maiden (woman) hidden so as to avert Evil Eye.

Ref.: Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57.>

D2071.1.3.1.3\$, Ugly person (object) presented with handsome one to avert Evil Eye.

Ref.: *MITON*; Alf I 71-72.>

D2071.1.3.1.5\$ (formerly, D2071.1.2.1\$), Evil Eye averted by distracting glancer's attention.>**D2071.1.4, Black as guard against Evil Eye.>****D2071.1.4.0.1\$, Amulet guards against Evil Eye.**

Link: |D1274, Magic fetish. [Amulet].

Ref.: Tha^Clabî 67; *DOTTI* 38 769/{Irk}; *RAFE* 70 n. 231.>

D2071.1.4.0.2\$, Holy verse (text) guards against Evil Eye (*raqwah*).

Link: |V0065.8.1.2\$, *Yâ-Sîn* Surah recited 'over the soul of deceased'. |V0090\$, Miraculous effects of invoking God's attributes (*basmalah*, *hasbanah*, *hawqalah*, etc.).

Ref.: *MITON*; *RAFE* 206 n. 726, 306 n. 44.>

D2071.1.4.1\$, Blue as guard against Evil Eye.

Ref.: *RAFE* 70 n. 231.>

D2071.1.4.2\$, Palm of hand (with fingers fully parted) as guard against Evil Eye.>**D2071.1.4.3\$, Salt as guard against Evil Eye.**

Link: |M0494\$, Curse: wishing that object (pebble of salt, offensive appellation or word, or the like) be "in offender's eye".

|Z0170.9.1\$, Symbolism of salt.

Ref.: Lane 505 n. 3; Littmann 65-67 no. 50; Shamy (el-) "Arab Mythology" no. 97; *MITON*.>

D2071.1.4.4\$, Alum (*shabbah*) as guard against Evil Eye.

Ref.: Lane 256/(used as charm).>

D2071.1.4.4.1\$, Alum used in magical ritual to reveal source of Evil Eye).

Link: |D1782.0.1\$, Magic result from effigy in the likeness of target for magic ritual (Voodoo doll).

Ref.: Lane 250; *RAFE* 289.>

D2071.1.4.5\$, Prophet's name (emblem) as guard against Evil Eye.

Link: |F0382.3.1\$, Use of prophet's name (or insignia, emblem) nullifies fairies' powers.

Ref.: *RAFE* 306 n. 44.>

D2071.1.4.6\$, Old (infant's) shoe as guard against Evil Eye.>

D2071.1.4.7\$, Piercing (gouging) a bull-camel's eye as guard against envy when flock number reaches one thousand. If more than a thousand the other eye is also gouged (*tafqi'ah/ta^Cmiyah*).

Ref.: Ibshîhî 432.>

D2071.1.5, Countermagic against Evil Eye: returning glance of Evil Eye blights the original glancer.

Ref.: Amîn 415; Ibrahim *Assaulting with Words* 95-98, 99; Lane 249 505 n. 3; A.R. Sâlih 121; Walker-Isma^Cîl 80.>

D2071.1.5.1\$, Image of eye pierced by arrow (bullet) as counter measure against Evil Eye.

Ref.: *RAFE* 306 n. 45.>

D2071.1.6\$, Evil Eye mollified.

Link: |A0128.2.1.1\$, Eye of deity becomes vengeful and evil (the Evil Eye). |D0993, Magic eye. |F0384.5.1\$, Imprisoned supernatural being cannot escape container (flask, bottle, box, etc.) sealed with lead.>

D2071.1.7\$, Glancer's Evil Eye shamed.

Link: |P0788.2\$, Social control by shaming (publicly) into compliance (conformity).>

D2071.1.7.1\$, Amulet (speaking for enviable object) instructs glancer to consider owner's cost (sacrifices) in acquiring that object (e.g., automobile, boat, etc.).

Link: |D1611, Magic object answers for fugitive. Left behind to impersonate fugitive and delay pursuit. |J1015\$, Wealth gained by risk-taking and hard work.>

D2071.1.7.1.1\$, Amulet: "' Look at me not with a sinister Eye; look at what was paid to acquire me!'".

Link: |J1015.1\$, Rich man tells envious poor man how he earned his fortune. (Sindbad and porter).>

D2071.1.8\$, Evil Eye punished.>

D2071.1.8.1\$, Evil Eye imprisoned.

Link: |F0384.5.1\$, Imprisoned supernatural being cannot escape container (flask, bottle, box, etc.) sealed with lead.

Ref.: *RAFE* 306 n. 44.>

D2071.2, Person kills with Evil Eye.

Ref.: Qazwînî I 19/(*â'in/muhlik*).>

D2071.2.1, Person kills animal with glance of evil Eye.

Ref.: Damîrî I 201; Shamy (el-) *Egypt* 286 no. 45; Walker-Isma^Cîl 79.>

D2071.2.2\$, Person breaks (destroys) solid object with glance of Evil Eye.

Ref.: *RAFE* 306 n. 47.>

D2071.3\$, Death (illness) from Evil Eye.

Ref.: Qazwînî I 19/(*â'in/muhlik*); *RAFE* 306 n. 45.>

D2071.3.1\$, Most of the dead ('inhabitants of graves') [are there] because of `al-^Cayn' (the Evil Eye).

Link: |V0061.0.2.1\$, Inhabitants of graves (*'ahl al-qubûr*; the dead in graveyards, cemeteries).

Ref.: *MITON*.>

D2072, Magic paralysis. Person or thing rendered helpless. Type: 712, 952.

Link: |F1041.9.9.2\$, Paralysis from shock (chagrin, sorrow). |Q0551.6.0.4\$, Supernatural paralysis (adhesion of limb to body) as punishment.

Ref.: Qazwînî II 187-88; Chauvin V 16 n. 2; *DOTTI* 393; Shamy (el-) "Egypt" (1971) no. 54, "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a; AUC: 18 no. 11.>

D2072.0.2, Animal rendered immovable.>

D2072.0.2.2, Bird paralyzed.>

D2072.0.3.0.1\$, Moving object stilled.>

D2072.0.3, Ship held back by magic. Type: cf. 973.

Ref.: *DOTTI* 677.>

D2072.0.5, Person paralyzed.

Link: |D0005.1, Enchanted person cannot move.>

D2072.3, Magic paralysis caused by saint.

Link: |Q0222.5.6, Hand stuck for beating an idol. |Q0205.1\$, Limb (hand, foot, tongue, etc.) involved in offense cut off. |V0220.0.7.1.1.1\$, Intended victim appeals to saint for help: attacker suffers instant calamity (stung by scorpion, killed by thunderbolt or the like). |V0221, Miraculous healing by saints.

Ref.: *RAFE* 304 n. 38; Shamy (el-) "el-Badawî and Bint-Birrî" 148, "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a; AUC: 9 no. 13, 18 nos. 12 12a; HE-S: Minya 69-4 no. 17.>

D2072.3.1\$, Robber-proof saint's property: thieves paralyzed.

Link: |Q0551.6.0.4\$, Supernatural paralysis (adhesion of limb to body) as punishment.

Ref.: *DOTTI* 436/{Tns}; Nabhânî (al-) I 268, 286; Reinisch *Somali*: *SAE* I 193 no. 59; Schmidt-Kahle 8-9 no. 5; AUC: 18 no. 11.>

D2072.3.2\$, Magic paralysis caused by magician (sorcerer).

Ref.: *MITON*.>

D2072.4, Magic prevention of performance of task.

Link: |H0970, **Help in performing tasks**. |T0405.3.0.2\$, Groom experiences mystical paralysis at defloration of bride: they prove to be brother and sister.>

D2072.6, Paralysis by singing magic song. Type: 591A\$.

Ref.: *DOTTI* 341; Sâî 82-84 no. 8[+1]/cf.; *TAWT* 418 no. 6-1.>

D2072.7\$, Would-be sinner rendered immovable--(supernaturally stilled).

Link: |D2072.4, Magic prevention of performance of task.

Ref.: Shamy (el-) *Egypt* 153 no. 30.>

D2072.7.1\$, Would-be ravisher (rapist) rendered still.

Link: |D1714.1.1, Chaste maiden at prayer vanishes from would-be ravisher's embrace. |D2072.3, Magic paralysis caused by saint. |F1040.7.1\$, Aversion to sexual intercourse (coition). |T0301.1\$, Woman (girl) unable to go through with unchaste act.

Ref.: Tha^Clabî 47.>

D2072.6.1\$, Magic song (formula) causes man to be turned upside down. Type: 591A\$.

Ref.: *DOTTI* 195 341 514/{Egy, Plst}; Shamy (el-) "Belief and Non-belief" 16; Spitta *Grammatik* 478-81 no. 9; *TAWT* 418 no. 6-1.>

D2073\$, Bewitching by means of a spoken word (*naqq, qarr*).

Ref.: Amîn 319; Ibrahim *Assaulting with Words* 92ff. (*sahrah*); *RAFE* 306 n. 46, 206 n. 726.>

D2074, Attracting by magic.

Link: |K1281, Woman draws a pelt to her instead of her husband. [□].

Ref.: Juhaymân (al-) I 227-35 no. 14.>

D2074.2.1, Person summoned by thinking of him.

Link: |D1420.4, Helper summoned by calling his name.

Ref.: Chauvin V 5 n. 3.>

D2074.2.2, Summoning by burning of hair.

Ref.: Chauvin V 5 n. 3; *MITON*; Shamy (el-) *Egypt* 8 no. 1.>

D2074.2.4, Genie called by writing his name on papers then burning them.

Link: |D1420.0.1\$, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--('servant' controlled by object's owner).

Ref.: Chauvin V 244 no. 143.>

D2075\$, Bewitching by means of magic formula and sprinkling enchanting substance (e.g., water, dust, or the like). Type: 449, 1511.

Link: |D0522, Transformation through magic word (charm). |D0766.1.1.1\$, Disenchantment by sprinkling water (on the bewitched) and command.

Ref.: *MITON*.>

D2077\$, Bewitching by means of concealed incantation ('fix'). Magic formula hidden in (on) animal (fish, bird).

Link: |D1273.6.1.1\$, The power of the letter "Kâf" (k) and the letter "Nûn" (n); i.e., "Kon" ("Be"). |K1872.3.5\$, Magical incantation ('fix') written on catfish which is released back into water.

Ref.: *RAFE* 304 n. 36.>

D2079, Other forms of bewitching.>

D2079.1, Magic compulsion to break wind under certain conditions. Type: 675A\$.

Ref.: *DOTTI* 367/{Egy}.>

D2079.3\$, Bewitching (enchanting) by means of plant.

Link: |F0950.0.5.1.3\$, Marvelous herb (plant): aloe.>

D2079.3.1\$, Bewitching by means of tinting with henna. Type: 310/310A\$.

Link: |D1338.2, Rejuvenation by plant. |D1611.9.1\$, Household articles (bed, kneading tub, etc.) lie so as to protect eloping couple. |D1612.1.3.4\$, Musical instrument (tambourine) betrays fugitive.>

D2080, Magic used against property.>

D2081, Land made magically sterile. Type: cf. 872\$, 779D\$.

Link: |F0975, Garden becomes wilderness.

Ref.: *DOTTI* 436 437 488/{lit.}>

D2084, Industrial processes magically interrupted.

Link: |D1652.10.3\$, Industrial processes supernaturally extended.>

D2084.5\$, Saint causes motor (machine) to stop.>

D2086, Weapons magically dulled.>

D2090, Other destructive magic powers.>

D2091, Magic attack against enemy.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" 157 no. 56.>

D2091.2, Magic plague of frogs drawn down on foe.

Link: |F0962.6.5\$, Rain of live animals (fish, frogs, chickens, etc.).

Ref.: *Jâhiz* V 526-27.>

D2100-D2149, Other manifestations of magic power.>

D2100, Magic wealth.

Link: |D0022.4\$, Transformation: poor person to rich.>

D2100.2, Coin multiplies itself.>

D2101, Treasure magically discovered.>

D2101.0.1\$, Blood opens treasure.

Link: |D1766.2.3, Magic power from shedding blood. |F0405.14.1\$, Possessing spirit leaves body of possessed person via wound (made by exorciser). |N0533.7\$, Treasure opens by shedding (sprinkling) of blood. |S0062.8\$, Husband offers his wife as sacrifice.

Ref.: Delheure 12-17; *DOTTI* 320 609 792/{Alg, Egy, Lib, Plst}; Ghûl (al-) 54-63; *RAFE* 307 n. 52; Shamy (el-) "Demographic Factor" 98-99; *TAWT* 415 no. 2; AUC: 15 no. 4.>

D2101.1, Treasure found by sprinkling ground with blood of white cock.

Ref.: Chauvin V 13f. no. 9.>

D2105, Provisions magically furnished.

Link: |D1470, **Magic object as provider**. |V0224, Miraculous replacement of objects (animals) for saint. [Items consumed replaces supernaturally]>

D2105.1, Provisions provided in answer to prayer. [Supernaturally].

Ref.: Shamy (el-) *Egypt* 174 no. 40.>

D2105.3.1, Trash magically becomes food.

Link: |D2105.9\$, Watermelon rind transformed into different foods (through power of saint)>

D2105.4, Drink magically furnished.>

D2105.8\$, Pretended provision (food, drink, etc.) supernaturally materialize. Type: 620A\$, 750B.

Link: |D1652.1.0.1, Miraculous increasing of small quantity of victuals or drinks to feed a great number of people. |Q0194\$, Reward: lie (benevolent) becomes truth. |V0224.2, Food (animals) eaten by saint miraculously replaced.

Ref.: *DOTTI* 351 407 445/{lit.}>

D2105.9\$, Watermelon rind transformed into different foods (through power of saint).

Link: |D2105.3.1, Trash magically becomes food.

Ref.: *RAFE* 305 n. 41; Shamy (el-) "Eg. Balladry": "Ulama and *sîdî* Ibrâhîm" no. 60.>

D2106, Magic multiplication of objects.>

D2106.1, Magic multiplication of objects by saints.

Link: |D2100.2, Coin multiplies itself. |V0220, **Saints**.>

D2106.1.4, Multiplication of the corpse of saint when different communities claim the body.

Link: |A0437.1\$, Fertility distributed among different regions by burial of organ (body part) in a region. (Osiris).>

D2106.1.5, Multiplication of food by saint.

Link: |D1652.1, Inexhaustible food.>

D2120, Magic transportation. Type: 400, 566, 859F\$, 871, 871B\$.

Link: |N0722\$, Runaway machine carries youth to maiden (or vice versa) when it stops.

Ref.: Chauvin V 231 no. 130 n. 1; *DOTTI* 183 326 479 485 486.>

D2121.2, Magic journey with [(i.e., requiring)] closed eyes.

Ref.: Chauvin VII 59 no. 376, VIII 148 no. 146; *MITON*.>

D2121.3, Magic journey through power of imagination.

Ref.: Chauvin V 230f. no. 130.>

D2121.4, Magic journey by making distance vanish. The road is contracted or the earth folded up.

Ref.: Chauvin V 230 no. 130; *RAFE* 148 n. 539.>

D2121.4.1\$, Earth (distance) folds itself for saint (distant places become near).>

D2121.5, Magic journey: man carried by spirit or devil. Type: 859F\$, 871B\$.

Link: |B0557.5.1\$, Saint carried by lion (or some other ferocious man-eater).

Ref.: Basset *Mille* III 355 no. 210; *DOTTI* 255 273 314 317 379 467 479 486/{lit.}; *MITON*; Shamy (el-) *Egypt* 20 241 no. 2; Wehr 286 no. 10.>

D2121.5.1\$, Demon (afrit, jinni, magician, etc.) flies man to destination--usually by carrying him on his back. Type: 325, 561, 859F\$, cf. 871B\$.

Link: |D2135, Magic air journey. |F0414.1, Lover transported to girl's apartment in fortress by spirit. |F0531.5.3.1\$, Toy for al-^cAnqâ's (Phoenix's) foster daughter--(youth hiding inside animal hide).

Ref.: *DOTTI* 151 317 479 486; *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 28.>

D2121.5.1.1\$, Jinn woman (female-jinni) carries man on her back and flies him to destination. Type: cf. 400.

Ref.: *DOTTI* 183; *MITON*.>

D2121.5.1.2\$, Army carried to destination by jinn helpers.>

D2121.5.1.3\$, Saint carries house with inhabitant(s) to destination. Usually, holy place.

Link: |F0069.1\$, Saint takes person (mother) on tour of paradise and hell.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 5-6.>

D2121.7, Magic journey in cloud.

Link: |R0122.2, Prisoner carried off in cloud.>

D2122, Journey with magic speed. Type: 325, 859F\$, 871A-B\$, 905A*.

Link: |F0411.0.1, Spirit travels with extraordinary speed.

Ref.: *DOTTI* 151 479 485 486; Shamy (el-) *Egypt* 20 no. 2, 248 no. 6; Shamy (el-) "Sailor" 104-105/(Fadlûn/résumé); Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^cîl" no. 51 4-5; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56.>

D2122.3, Magic journey as swift as thought.>

D2122.3.1\$, Magic journey swifter than the blink of an eye.

Ref.: Tha^clabî 177; Ibshîhî 213-15.>

D2122.4, Journey with speed of angels.

Link: |V0230.6.1.1\$, Supernatural (miraculous) speed of angel's flight.>

D2122.5, Journey with magic speed by saint.

Link: |V0225, Saint in several places at once. [*min 'ahl-al-khutwah, min al-'abdâl*]. |V0229.30.1\$, Saint travels with supernatural speed under earth (ground).

Ref.: Damîrî I 224/(carried by Rudwân); Basset *Mille* III 576-77 no. 353; Littmann "il-Bedawî" 78.86-90, 84.151; *MITON*; Shamy (el-) "el-Badawî and Bint-Birrî" 149; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 2 3 5 8 10 13.>

D2125, Magic journey over water ["Magic power to walk on water"].

Link: |D1524, Magic object enables person to cross water. |V0228.5.1\$, Saint walks upon water.>

D2131, Magic underground journey.>

D2135, Magic air journey. Type: 306, 325.

Link: |B0552, Man carried by bird. |F0174.2\$, Hero (prayer-crier) carried off to otherworld by bird.

Ref.: Basset *Mille* III 355 no. 210; *DOTTI* 115 152 255 467/{lit.}; *MITON*; Shamy (el-) *Egypt* 248 no. 6.>

D2135.0.1, Levitation. Person able to raise self in the air. Type: 751D*, 776\$.

Link: |V0229.29\$, Saint can fly in the air ('flying-saint').

Ref.: *DOTTI* 273 379 413 434/{lit.}; Shamy (el-) *Egypt* 274 no. 26.>

D2136.2, Castle magically transported. Type: 462.

Ref.: ^cAbd-al-Hâdî 54-60 no. 15; *DOTTI* 99 106 233 306 310 314 317 318/{Egy, Plst}; Shamy (el-)

Brother and Sister 8; *TAWT* 439 no. 30/{Syr}>

D2136.2.1, Mosque turns around in order to face in the true direction of Mecca after prayers of two saints.>

D2136.3, Mountains (hills) magically transported.>

D2136.3.1, Mountain moved by prayer. Type: 776A\$.

Link: |F0755.6, Moving mountain. |F1006.2, Mountain moves to person.

Ref.: Amîn 74-75; *DOTTI* 435 659/{Egy}; Shamy (el-) *Egypt* 167-69 283-84 no. 39.>

D2136.4, Lake magically transported.>

D2136.4.3\$, All water in lake (well) supernaturally put into small container (water skin). Type: 123C\$, 333.

Link: |D0491, Compressible objects.

Ref.: *DOTTI* 51 178; *TAWT* 414 no. 1-2.>

D2136.10, Objects magically sent to certain place.

Link: |K1281.3\$, Lecher draws a pelt to him instead of woman. He has a witch seek a hair from virtuous woman, she gives her one from pelt (goat's); when magic is applied, it draws the pelt.>

D2137\$, Contrasting magical illusions: pleasant and unpleasant experiences. Type: 325A\$.

Ref.: *DOTTI* 154 155 243 293 371 379 946 947/{Egy}>

D2140, Magic control of the elements.>

D2140.1, Control of weather by saint's prayers.

Link: |V0220, **Saints**.>

D2142, Winds controlled by magic.>

D2142.0.2.1\$, Prophet controls wind.>

D2142.0.2.1.1\$, Solomon as supreme ruler of wind.

Link: |F0963.1, Wind serves Solomon as horse and carries him everywhere.>

D2143.1.3, Rain produced by prayer.

Link: |D1391.1, Miraculous rain extinguishes fire used at stake. |V0057.1.1\$, Prayer for rain ('*istisqâ*').

Ref.: Nabhânî (al-) II 47/cf.>

D2143.2, Drought produced by magic. Type: 325, cf. 779.

Ref.: *DOTTI* 152 435; Shamy (el-) *Egypt* 248 no. 6.>

D2144.4, Burning by magic.>

D2144.4.1, Person burned through magic wishing (curse).>

D2144.4.2\$, Person attempting to steal magic object (ring, book) burned up (by magic or curse).

Link: |N0139.1\$, Magic objects brings bad luck. |M0405\$, Curse of total ruin for violator(s) of object or site ('curse of the Pharaohs'). |N0591, Curse on treasure. Finder or owner to have bad luck. |Q0552.13, Fire from heaven as punishment.

Ref.: *MITON*.>

D2146, Magic control of day and night.

Link: |A0725, Man controls rising and setting of sun. |F0961.1.5.3.1, Sunset delayed many hours.

Ref.: *DOTTI* 103 106 144 156 275 477 663/{Syr}; Ritter I.3 250-305 no. 96; *TAWT* 456 no. 49.>

D2147, Magic control of clouds.>

D2147.1, Cloud magically made to cover sun.>

D2147.3, A cloud evoked by a saint.>

D2147.3.1\$, A cloud miraculously appears to protect (shade) holy man.

Link: |R0122.2, Prisoner carried off in cloud.

Ref.: Ibshîhî 211; Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 4; Wickett 180.>

D2149.3, Saint causes sun to come down and cook for him.

Ref.: *DOTTI* 869 907/{Sdn}>

D2150-D2199, Miscellaneous magical manifestations.>

D2151, Magic control of waters.>

D2151.4, Magic calming of whirlpool.

Link: |F0931, Extraordinary occurrence connected with sea.

Ref.: Qazwînî I 195-96/cf./(technical/marvelous/non-magical).>

D2152, Magic control of mountains.>

D2152.1, Magic leveling of mountain.>

D2156, Magic control over animals.>

D2156.3, Saint forces a beast (leopard, wolf) to bring back stolen child (domestic animal) to his mother

(owner).

Ref.: Budge/Spitta *Romance* 283-284 no. B-10/(crocodile); Nabhânî (al-) I 398 II 322 (crocodile) 444/(wolf).>

D2156.5, Vicious snakes easily controlled by saint.>

D2156.5.0.1\$, Saint has control over reptiles. (‘er-Rifâ^C‘iyyah' Brotherhood).

Link: |D1711.13, Reptile-men cure snake bites, and can summon together snakes (or mice) and lead them away anywhere. [(er-Rifâ^C‘iyyah)]. |P0483.3\$, Snake charmer (*ḥâwî*, ‘*Rifâ^C‘î*). |V0229.3, Saint banishes snakes.

Ref.: Lane 383-84; Laoust *Maroc* 291 no. 137; *RAFE* 37 n. 116.>

D2156.5.1, Saint orders a serpent which had bitten a man to withdraw its venom. Type: 779K\$.

Link: |D1711.13, Reptile-men cure snake bites, and can summon together snakes (or mice) and lead them away anywhere. [(er-Rifâ^C‘iyyah)]. |F0959.6.4\$, Snake's venom sucked out of wound of bitten person (animal). |V0229.1, Saint commands return from dead with supernatural information.

Ref.: *DOTTI* 440; Shamy (el-) "Eg. Balladry": "Snake in Cave" no. 46; HE-S: Suhâj/Doha 86-5 1-2-12 (Prophet--"Snake in Cave").>

D2157, Magic control of soil and crops.>

D2157.1, Land made magically fertile.

Link: |D1707.8\$, Blessed places.

Ref.: *DOTTI* 423/{lit.}>

D2157.4, Miraculous speedy growth of a tree. Type: 313E*, 318, 720.

Link: |D1393.1.2\$, Tree grows around object (person) and encloses it (him). |D1576.1, Magic song causes tree to rise to sky.

Ref.: Budge *Gods* II 189; Maspero 18 no. 1; *DOTTI* 146 396.>

D2157.6, Field cultivated and sowed by magic. Type: 449,/1511.

Link: |D0963\$, Field conjured up--with land, river, crop, etc. |G0269.29\$, Witch accomplishes hard (time consuming) tasks in short time (e.g., planting, harvesting, etc.).

Ref.: Ibn-^CAasim no. 280; Shamy (el-) "Arab Mythology" no. 1; *DOTTI* 220 379 659 819 946/{lit.}; *MITON*.>

D2161, Magic healing power. Type: 712.

Link: |V0009\$, Religious faith conquers adversity (sickness, despair, poverty, etc.).

Ref.: *DOTTI* 393; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a, "Armanyaoas" 44 no. 62R.>

D2161.0.5\$, Power of healing a gift.

Ref.: *MITON*.>

D2161.0.5.1\$, Power of healing from supernatural being (demon).>

D2161.0.5.1.1\$, Power of healing from ogress.

Ref.: ^CAbd-al-Hâdî 160-62 no. 38; Gh. al-Hasan "Al-'Urdunî@ 173-75 no. 30.>

D2161.1, Magic cure for specific disease.>

D2161.3.1, Blindness magically cured. Type: 844C\$.

Ref.: Maspero xlviii; *DOTTI* 466.>

D2161.3.1.1, Eyes torn out magically replaced. Type: 321, 403D\$, 613.

Link: |E0631.1.8.1\$, Flower from buried eyes.

Ref.: *DOTTI* 191 347 344/{Alg}; *TAWT* 439 no. 30 444 no. 35/{Irq}>

D2161.3.2, Magic restoration of severed hand. Type: 706.

Link: |V0229.10.2, Holy man [(saint)] restores cut-off hands and feet.

Ref.: Basset *Mille* III 220 no. 127, 260 no. 155; *DOTTI* 379; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a, "Ring of^CAlî" no. 55; Wehr 22 no. 1.>

D2161.3.2.4\$, Severed penis supernaturally restored. Type: 318A\$.

Link: |E0782.6\$, Severed genitals replaced. |V0059.2.1\$, Severed organ restored in answer to prayer.

Ref.: Ions 59; *DOTTI* 148; *TAWT* 435 no. 25/{Egy}>

D2161.3.8, Insanity magically cured.

Link: |F0959.1, Madness miraculously cured.

Ref.: *MITON*.>

D2161.3.8.1, Remedy for epilepsy.>

D2161.3.8.1.1\$, Epilepsy cured by coition.

Link: |F0304.7\$, Jinni violates human woman (girl). |F0405.14.3\$, Possessing spirit leaves when it is violated sexually (disgraced, humiliated). |F0950.4, Sickness (madness) cured by coition.

Ref.: Nabhânî (al-) II 164.>

D2161.3.9, Bad breath magically cured.>

D2161.3.11, Barrenness magically cured.

Link: |D1925, Fecundity [(fertility)] magically induced. |D1576.1, Magic song causes tree to rise to sky.

Ref.: *RAFE* 75 n. 245.>

D2161.4, Methods of magic cure.>

D2161.4.0.1, Cure after following instructions received from saint in dream.

Ref.: Shamy (el-) *Egypt* 4 no. 1.>

D2161.4.1, Cure by transferring disease to animal.

Link: |D2177.5\$, Exorcism by transferring spirit to another person (or to an animal).>

D2161.4.2, Disease transferred to object.>

D2161.4.13, Eating of human hearts as cure for insomnia.

Ref.: Chauvin VI 61 no. 229.>

D2161.4.14, Magic cure by bathing. Type: 750J\$.

Link: |D1788, Magic results from bathing. |F0779.1.1\$, Steam-bathing compared to experiences in paradise and hell.

Ref.: *DOTTI* 411.>

D2161.4.14.4\$, Magic cure by bathing in herb-water. Type: 750J\$.

Link: |D1500.1.4.3, Magic healing herb.

Ref.: *DOTTI* 411.>

D2161.4.16.1, Magic healing by passing hand over affected parts.

Link: |D1705\$, *barakah* (blessedness): supernatural [positive] power residing in object, act, or person.>

D2161.5, Magic cure by certain person.

Link: |D0791.2.0.1\$, Disenchantment by only the enchanter.>

D2161.5.1, Cure by holy man [(person)].

Link: |V0221, Miraculous healing by saints.

Ref.: *DOTTI* 440 671/{Egy}; *RAFE* 148 n. 540.>

D2161.5.3, Cure by deity. Type: 750J\$.

Link: |A0185.12.1, God resuscitates man. [(Resuscitation by deity)].

Ref.: Tha^Clabî 247/cf./(miraculous/Samson).>

D2161.5.7, Cure by seventh son of seventh daughter.

Link: |D1710.1\$, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. |N0207.1\$, Task can be performed only by person with certain social qualities (e.g., kinship ties, name, or the like).

Ref.: Qazwînî I 261/cf.; *RAFE* 159 n. 587.>

D2163, Magic defense in battle.>

D2163.2, Magic reinforcements. Hero's followers magically multiply, or whole army conjured up.

Link: |P0551.0.3.1\$, Army of dervishes.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 150-51.>

D2163.2.1, Heavenly help in battle.

Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 150-51.>

D2163.2.4\$, Helpers (aids, workers, etc.) conjured up by magic formula.

Link: |D0435, Transformation: image to person.

Ref.: Maspero 126-27 no. 7.>

D2163.5, Saint's prayer wins battle.>

D2167, Corpse magically saved from corruption. [Corpse preserved].

Link: |E0183\$, Body of a prophet does not decay after his death: earth may not corrode it. |V0229.2.8, Saint's body remains unspoiled in the earth for a long time.>

D2168, Magic used against poison.

Link: |F0959.5, Cure for deadly snake bite.>

D2168.2\$, Poison supernaturally extracted ('exorcised') from victim's body.

Link: |D2176, Exorcising by magic. |F0959.5, Cure for deadly snake bite.

Ref.: Budge/*Romances* 116 no. A-06; Ions 61.>

D2171, Magic adhesion. Type: 571.

Ref.: *DOTTI* 333/{Egy}; Hurreiz 75 no. 2; AUC: 39 no. 13; HE-S: IUFTL:N.Y. 61-66, Tape 122 no. 2.>

D2171.1.3, Person magically sticks to floor (ground, [ceiling]).>

D2171.2, Magic adhesion to monster (witch, ogre, etc.). (Old Man of the Sea, Burr-Woman).

Link: |G0311, Old man of the sea. Burr-woman. Ogre who jumps on one's back and sticks there magically.

Ref.: Basset *Mille* I 190f.>

D2172, Continuing magic acts.>

D2172.1, Magic repetition. Person must keep on doing or saying thing until released. Type: 593.>

D2173, Magic singing. Type: 425E.

Ref.: *DOTTI* 204.>

D2174, Magic dancing. Enchanted persons dance till released. Type: 306.

Ref.: *DOTTI* 115.>

D2176, Exorcising by magic. Type: 1168.

Ref.: *DOTTI* 711; *RAFE* 303 n. 29; Shamy (el-) *Egypt* 284 no. 41.>

D2176.2, Lice banned by magic.>

D2176.2.1\$, Saint commands an army of ants to exterminate lice.

Link: |B0256.0.2\$, Obedience of members of animal kingdom to saint's commands. |H1091.1, Task: sorting grains: performed by helpful ants. |Z0194.9.8.3\$, Ant--strength/industriousness.

Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 156.>

D2176.3, Evil spirit exorcised.

Link: |E0722.2.8.3.4\$, Soul lingering in body (corpse) after death squeezed out (by hand).

Ref.: Jâhiz IV 185-86; Barghûthî (al-) 174 no. 48; Dickson *Kuwait* 442-48.>

D2176.3.1.1, Evil spirit exorcised by burning medicine [(drug)].>

D2176.3.2, Evil spirit exorcised by religious ceremony.

Ref.: Chauvin VIII 41 nos. 8A-B; Nabhânî (al-) I 474-75/(holy text); Shamy (el-) *Egypt* 158-59.>

D2176.3.3, Evil spirit exorcised by saint.

Link: |A0583\$, Culture-hero as demon slayer. (He kills devil, dragon, evil spirit, and the like). |G0303.9.8.13.3\$, Satan (The Devil) possesses person (animal). |J0829.2, Devil [(jinni)] decides to leave of own accord. [Before being exorcised by force].

Ref.: Hanauer 54-55; Nabhânî (al-) I 474-75 II 430; *RAFE* 302 n. 24.>

D2176.3.4, Devil cast out of possessed man's body.

Link: |F0959.8.1.1\$, Possession (insanity) treated by beating (the possessing spirit).

Ref.: Hanauer 51-55; *MITON*; Nabhânî (al-) II 430 ("a devil"); *RAFE* 302 n. 24; Shamy (el-) *Egypt* 158-59.>

D2176.3.5, Evil spirit exorcised by deity.

Ref.: Maspero 178 no. 10.>

D2176.3.6\$, Evil spirit exorcised by force.>

D2176.3.6.1\$, Evil spirit exorcised by imprisonment (threat of imprisonment).

Ref.: *MITON*; *RAFE* 234 237/cf.>

D2176.5, Burning cut hair to prevent witchcraft.>

D2176.6, Exorcising invisible man by flailing air with peach branch. Type: 681.

Link: |D0575, Transformation by fumigations. Burning of magic perfume [(incense)] transforms.

Ref.: *DOTTI* 255 371/{Lbn}; Jamali 99-105; Shamy (el-) *Egypt* 246 no. 5.>

D2176.6.1\$, Exorcising invisible man with smoke--his eyes become tearful, thus, magic kohl washed away.

Link: |D1845, Invulnerability for a limited time.

Ref.: *DOTTI* 372/{Mrc}.>

D2177, Imprisoning by magic.

Link: |F0386.5, Fairy imprisoned as punishment. |F0657.5.1\$, Ascetic imprisonment (spiritual incarceration: in 'prison without walls or window bars').

Ref.: *RAFE* 303 n. 34.>

D2177.1, Demon enclosed in bottle. Type: 155, 331.

Link: |Q0433.1.4\$, Imprisonment in a flask (*qomqom*/cucurbit, bottle, jug, etc.). Usually imposed on a supernatural being (jinni, satan, or the like). |R0181, Demon enclosed in bottle released.

Ref.: *DOTTI* 176 450 751/{Alg}; *MITON*.>

D2177.1.1, Demon imprisoned by magic.>

D2177.1.2\$, Demon (jinni, afrit) imprisoned by his own kind.

Ref.: *MITON*.>

D2177.1.3\$, Demon (devil, jinni, afrit) exiled.

Link: |R0044\$, Captivity in (exile to) remote corner of Earth--(e.g., Empty, Ruined, or Dark Quarter).

Ref.: Budge/Spitta *Romances* 286 no. B-10/(to Babylon/Chaldeans).>

D2177.3, Evil spirits imprisoned in stone.>

D2177.3.1\$, Afrit (jinni) imprisoned in stone column.

Ref.: *MITON*.>

D2177.4, Evil spirits kept out by stone wall.

Link: |A1611.7\$, Origin of Turks: a subdivision of Gog and Magog who escaped being walled in. |F0777.2.1\$, Wall that surrounds an entire country (nation). |R0002.1\$, Captive demonic race: Gog and Magog.>

D2177.5\$, Exorcism by transferring spirit to another person (or to an animal). Type: cf. 817*.

Link: |D1500.3, Magic object transfers disease to another person or thing. |D2064.3, Sickness transferred to animal. |D2161.4.1, Cure by transferring disease to animal. |E0595, Cures by transferring disease to dead. Ghoulish charm used for this purpose. |M0422, Curse transferred to another person or thing.

Ref.: Dickson *Kuwait* 442-48; *DOTTI* 449 450/{Kwt}; *RAFE* 202 n. 711.>

D2178, Objects produced by magic.>

D2178.1.1\$, Inhabited city generated magically.

Ref.: *DOTTI* 318 333 488 500/{Mrc}.>

D2178.6, Ceremonial presents produced by magic.>

D2179\$, Money supernaturally produced (by saint).

Link: |A0473.0.3\$, 'Bursar of [God's] Omnipotence'--dispenses money that seems to be acquired mysteriously. |D1451, Inexhaustible purse furnishes money. |N0214\$, Needed money received via mystical means or instructions (dream/vision, *hâtif*, mysterious agent, etc.).

Ref.: Basset *Mille* III 538 no. 328; Nabhânî (al-) I 267 304; *RAFE* 176 n. 640.>

D2183, Magic spinning. Usually performed by a supernatural helper. Type: 500, 501.

Link: |F0346.4\$, Fairy helps mortal (Adamite) with household chores (cooking, spinning, laundering, etc.). |H1092.1, Helpful animal performs spinning task.

Ref.: Fakhro 10-11 no. 1/(by jinn women in form of cats).>

D2185, Magician carries woman in glass coffin.

Ref.: Chauvin V 190 no. 11.>

D2188, Magic disappearance. Type: cf. 325A\$.

Ref.: *DOTTI* 154; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 8 12 16.>

D2188.1, Ability to disappear or appear at will.

Ref.: Cachia 245 (saint); Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 8 12 16.>

D2188.1.2\$, Sudden disappearance (from sight) only to appear (surface) elsewhere.

Link: |E0405.1\$, Vanishing (elusive) corpse. (Repeated disappearances). |F0940, **Extraordinary underground (underwater) disappearances**. |F0969.8\$, Extraordinary disappearance in the atmosphere (in 'thin air\$, space). |V0225, Saint in several places at once. [*min 'ahl-al-khutwah, min al-'abdâl*].

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 8 12 16.>

D2188.2, Person vanishes.

Link: |E0404\$, Corpse vanishes (mystically). |E0405.1\$, Vanishing (elusive) corpse. (Repeated disappearances). |V0445.1.2\$, Vanishing of sinner as sign of forgiveness.

Ref.: Delheure 384-85 (saint); Shamy (el-) "Eg. Balladry": "Armanyos" no. 62 23.>

D2188.3, Village vanishes.>

D2188.4\$, Island vanishes (supernaturally).

Link: |D0936, Magic island. |F0944.3, Island sinks into sea. |K1886.1.3\$, Aiming toward illusory island in the sea (marshes). |M0356.1.6\$, Prophecy: country (island) will vanish.

Ref.: Maspero lxxii 105 no. 5 n. 4.>

D2188.5\$, Tribe vanishes.

Link: |A1630, Wandering of tribes. |H1385.9.1\$, Quest for vanished tribe. |M0463.1\$, Curse on tribe: perpetual wandering. |P0730.1.1\$, Nomadic tribe sought at usual camp site (homestead): not found.>

D2189\$, Person made to supernaturally disappear. Type: cf. 681.

Link: |D1361.23, Magic charm renders invisible.>

D2192.2\$, Place of worship (church, mosque, etc.) facing destruction supernaturally vanishes.

Link: |F0941.2.1, Church sinks: songs heard from underground. |V0111.0.1\$, Place of worship linked to supernatural power (or manifestation).

Ref.: Shamy (el-) "Egypt" (1971) no. 39.>

D2197, Magic dominance over animals.>

D2198, Magic control over spirits (angels).

Link: |F0403.2.2.2, Angels as familiar spirits. [Angel as *khâdim*-^Culwî (upper servant)]. |D1420.0.1\$, Supernatural being (spirit,

genie, angel, etc.) assigned as 'servant' of magic object--('servant' controlled by object's owner). |V0235.0.3\$, Angel invoked by properties of letters of the alphabet and numbers--('magic').

Ref.: Amîn 84; Gawhary (el-) 198-211; *RAFE* 62; Shamy (el-) "Mental Health" 21.>

D2198.1\$, Spirits ('a^Cwân/khuddâm) put to do a human's bidding--(saint's, magician's).

Link: |A0602.2.1\$, 'Science of letters' (Cilm al-hurûf): harnessing supernatural beings through knowledge the characteristics of the 'servants' of letters (and numbers) that constitute their names. |D1420.0.1\$, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--('servant' controlled by object's owner). |F0346.0.1, Fairy serves mortal. |G0583, Demons coerced by tabus of druid. |N0813, Helpful genie (spirit).

Ref.: Amîn 84; Gawhary (el-) 198-211; *MITON*; Shamy (el-) "Mental Health" 21, *RAFE* 62.>

D2198.2\$, Jinni brings Bilqis's (Queen of Sheba's) throne to Solomon.

Ref.: Tha^Clabî 177.>

D2198.5\$, Spirits (jinn) give man a beating.

Link: |Q0458.1, Daily beatings as punishment.

Ref.: *MITON*.>

D2198.6\$, Insanity (illness) or death from trafficking with spirits (jinn).

Link: |G0097\$, Other ghoulish traffic with corpses. |H1424\$, Fear test: fearless traffic with jinn (fairies, elves, etc.). |P0465.7.1\$, Unskilled exorciser summons jinni but fails to dismiss him (her).

Ref.: Jâhîz IV 185-86; *RAFE* 236-37 No, 15/(death).>

D2198.7\$, Dismissing summoned spirit(s): after performing assigned task, or the like--(*ṣarf al-'a^Cwân*).

Type: cf. 325*, 565A\$.

Link: |D1273.8\$, Magic formula (incantation) summons demon (afrit, jinni, etc.)--usually by coercion. |D1420.0.1\$, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--('servant' controlled by object's owner).

|D1783.1, Magic results of reversing a spell. Formula said backward will sometimes undo the work performed by the formula.

|F0381, Getting rid of fairies. |F0404.3.0.1\$, Spirit's entry into human's body causes convulsions (contortions, fits) in the human.

|K2267.1\$, Jinni helper turns against human friend.

Ref.: *DOTTI* 324.>

D2198.7.1\$, Failure at dismissing summoned spirit: harmful consequences. (Summoner injured, possessed, or otherwise attacked). Type: 331, cf. 565A\$.

Link: |P0465.7.1\$, Unskilled exorciser summons jinni but fails to dismiss him (her).

Ref.: *Alf* I 15, 16/cf.; *ANE* 183-84 no. 8; Burton I 42/cf./(Ifrit/accidentally released)/Chauvin VI 26 no. 197; *DOTTI* 325/{lit.}; *RAFE* 272 no. 34/cf./(bedevils/yi)àfrat).>

E. THE DEAD

E0-E199, Resuscitation

E0000, Resuscitation.>

E0001, Person comes to life.

Link: |S0263.2.1.3\$, Sacrificed child resuscitated.>

E0001.1, Saint cut into pieces or decapitated comes back to life.

Link: |A0127.2\$, Demigod (culture-hero, saint, etc.) dismembered (cut-up).

Ref.: Ions 59/cf./ (Osiris).>

E0001.2, Dead man re-enters body and speaks of experience in heaven.

Link: |E0177, Resuscitated man relates visions of beyond. |E0417, Dead person speaks from grave.>

E0001.3\$, Lifeless corpse regains life (soul) without resuscitation (after dismemberment, cutting-up, etc.).

Type: cf. 720, 792\$.

Link: |E0063, Resuscitation by prayer.

Ref.: Tha^Clabî 243; *DOTTI* 396.>

E0001.3.1\$, Murdered (dismembered) woman comes back to life--(supernaturally).

Ref.: *DOTTI* 132 378 382 692/{Sdn}; *TAWT* 453 no. 46-3.>

E0002, Dead tree comes to life.>

E0002.1\$, Dead trees in garden come to life. Type: 706, 712, cf. 620A\$.

Link: |D1664, Summer garden and winter garden. Garden which blooms in winter. |F0971.1, Dry rod blossoms.

Ref.: *DOTTI* 351 379 393.>

E0003, Dead animal comes to life. Type: cf. 715A.

Link: |E0168, Cooked animal comes to life.

Ref.: Damîrî II 243-44/(ass); Damîrî I 61; *DOTTI* 396 424/{lit.}.>

E0010, Resuscitation by rough treatment.>

E0011, Resuscitation by beating.>

E0011.1, Second blow resuscitates. First kills. Type: 300:II, 301, 301A, 302.

Link: |C0742, Tabu: striking monster twice. |G0127.1\$, Ogre dies from one blow, resuscitated by second (or more).

Ref.: Jâhîz VI 233; Qazwînî II 177; Ibshîhî 433/(viper); Amîn 299/{Egy}; *DOTTI* 97 98 101 102 104 105 124 129 136 150 169 193 223 225 227 306 334 359 368 529 661/{Egy, Irq, Plst, Qtr, Ymn}; Duwayk (al-) II 172-13 148-50; *MITON*; Mursî "Fayyûm" 168-74 no. 35; Qasîr *Falsafah* 41-51; Shamy (el-) *Egypt* 9 no. 1, 21 no. 2; *TAWT* 439 no. 30/{Syr} 454 no. 47-1.>

E0012, Resuscitation by decapitation. Type: 531.

Ref.: *DOTTI* 106 292/{Kwt}; Ja^Cfar (al-) no. 8.>

E0015, Resuscitation by burning. Type: 753, cf. 1442\$, 1442*.

Link: |D1851.1, Immortality by burning. |D1886, Rejuvenation by burning.

Ref.: *DOTTI* 414 807 810.>

E0021, Resuscitation by withdrawal of wounding instrument. Type: 403, 709.

Link: |D0765.1, Disenchantment by removing cause of enchantment. |D1380.0.2.1\$, Removal of magic protecting agent renders vulnerable. |K0979\$, Cause of invulnerability treacherously nullified.

Ref.: *DOTTI* 150 188 193 390 397 490/{Jrd}; *TAWT* 421 no. 8/{Alg} 446 no. 37/{Egy}.>

E0026, Resuscitation by shouting at dead. Type: 2031E\$, cf. 792\$.

Link: |E0059\$, Resuscitation by calling deceased by name.

Ref.: *DOTTI* 969/{Irq}; Meissner 55-57 no. 31; Shamy (el-) *Egypt* 278 no. 31.>

E0030, Resuscitation by arrangement of members.

Ref.: W.M. Müller 114/(Osiris); *RAFE* 148 n. 535; Shamy (el-) *Egypt* 23 no. 2.>

E0031, Limbs of dead voluntarily reassemble and revive.>

E0032, Resuscitated eaten animal.

Ref.: *DOTTI* 396/{lit.}.>

E0034, Resuscitation with misplaced head. Type: 774A, 1169.

Link: |M0221, Beheading bargain. Giant allows hero to cut off his head; he will cut off hero's later.

Ref.: *DOTTI* 429 712.>

E0043\$, Resuscitation by dust (from earth).>

E0043.1\$, Resuscitation by dust blessed by saint.

Link: |E0121.4, Resuscitation by saint.

Ref.: Budge/Spitta *Romances* 285 no. B-10/(dust from /Apa Aaron's home).>

E0050, Resuscitation by magic.

Ref.: *DOTTI* 102/{Syr}; Hanauer 99-100; Sâî 229-43 no. 53[+1].>

E0052, Resuscitation by magic charm.

Link: |D1273, Magic formula (charm). |E0063, Resuscitation by prayer.

Ref.: Maspero 34 no. 2-3.>

E0053, Resuscitation by fetish.

Link: |D1782.0.1\$, Magic result from effigy in the likeness of target for magic ritual (Voodoo doll).>

E0055, Resuscitation by music. Type: cf. 753A, 1535:IV.>

E0055.2, Resuscitation by playing flute. Type: cf. 1535:IV.

Link: |D1223.1, Magic flute.>

E0055.3, Resuscitation by blowing trumpet.

Link: |A1093.1\$, Archangel Isrâfil will blow the trumpet, announcing commencement of End of World. |E0178.0.3\$, Resurrection at Judgment Day involves both the body and its soul (or vice versa).>

E0058, Resuscitation by weeping (tears).

Link: |E0080.1, Resuscitation by bathing.

Ref.: Amrouche 107-9 no. 11.>

E0059\$, Resuscitation by calling deceased by name. Type: 792\$.

Link: |E0026, Resuscitation by shouting at dead. |E0063.3\$, Resuscitation by citing God's name(s).>

E0063, Resuscitation by prayer. Type: 516, 612, 885A, cf. 653C, 945:II.

Link: |E0001.3\$, Lifeless corpse regains life (soul) without resuscitation (after dismemberment, cutting-up, etc.). |E0052, Resuscitation by magic charm. |E0121.1, Resuscitation by a god.

Ref.: Muḥammad I. ^CAbd-al-Hamd *Turâth* IV:7 113-14 no. 3; Basset *Mille* II 471 no. 172; *DOTTI* 56 274 343 397 534 808/{Irq}; *RAFE* 298 n. 5; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23, "el-Badawî and Three Axes" no. 58 14; *TAWT* 446 no. 37.>

E0063.3\$, Resuscitation by citing God's name(s).

Link: |E0059\$, Resuscitation by calling deceased by name. |E0075, Resuscitation by writing deity's name.

Ref.: Tha^Clabî 221.>

E0063.3.1\$, Resuscitation by mentioning God's attribute(s) of eternalness.

Ref.: Tha^Clabî 221/("Ḥayy-Qayyûm").>

E0064, Resuscitation by magic object.>

E0064.13, Resuscitation by ring.

Ref.: *DOTTI* 102/{Syr}.>

E0068, Apparently dead persons revived when certain thing happens. Proper prince appears, or the like. Type: 872B1\$, 990, 1537.

Link: |F0668.9.2.1\$, Patient healed (revived) by extracting object blocking throat.

Ref.: Chauvin V 263 no. 154; *DOTTI* 495 524 525 534 624 691/{Jrd}; *MITON*.>

E0075, Resuscitation by writing deity's name.

Link: |E0059\$, Resuscitation by calling deceased by name. |E0063.3\$, Resuscitation by citing God's name(s).>

E0078\$, Vivification: life (soul) given to inanimate object (statue). Type: 653C, 945:II.

Link: |A0141.2.1\$, Isis makes viper (serpent) and vivifies it. |A1241.3, Man made from clay image and vivified. |D0435.1.1, Transformation: statue [of person] comes to life.

Ref.: *DOTTI* 358.>

E0079, Resuscitation by magic--miscellaneous.>

E0080, Water of Life. Resuscitation by water. Type: 315, 550, 551.

Ref.: Tha^Clabî 123; Burton S VI 213ff. 221; Chauvin VI 73f.; *DOTTI* 139 302 305 654/{lit.}; Shamy (el-) *Egypt* 23, 241 no. 2; *TAWT* 395 n. 621 439 no. 30.>

E0080.0.1\$, Drop of water from paradise resuscitates.

Link: |A0698.4\$, Creation water in paradise. |E0178.0.4\$, Resurrection at Judgment Day by water of life that flows from under God's Throne. ("mâ' al-ḥyawân").

Ref.: Damîrî II 61 119; *DOTTI* 424/{lit.}>

E0080.1, Resuscitation by bathing.

Link: |E0058, Resuscitation by weeping (tears).

Ref.: *DOTTI* 292 312 501/{Plst}; Sârîs (al-) 394-97.>

E0080.1.1, Resuscitation by bathing in milk. Type: cf. 315.

Link: |F0950.0.4.1.2\$, Milk as medicine--(non-magical).>

E0080.4.2\$, Resuscitation by water in which vital organ of the deceased has been soaked.

Link: |E0102, Resuscitation by magic liquid.>

E0080.4.2.1\$, Resuscitation by drinking water in which the heart of the deceased has been soaked. Type: 318.

Link: |E0102, Resuscitation by magic liquid.

Ref.: Hollis 12

Maspero 15; Simpson 104.>

E0081\$, Fountain (spring) of water of life. Its water resuscitates the dead. Type: 774R\$.

Link: |D1346.2, Fountain of immortality. |E0168.3\$, Preserved (pickled, dried, etc.) fish comes to life and swims away.

Ref.: Tha^Clabî 123/("nahr al-zayt/Oil-River"); Damîrî I 270-71; Wickett 95/(see: "Buto" in el-Shamy *Egypt* 271 no. 23).>

E0090, Tree of Life. Resuscitation by touching its branches.

Ref.: Hollis 168 no. 11/cf.>

E0100, Resuscitation by medicines. Type: 653.

Ref.: *DOTTI* 357.>

E0102, Resuscitation by magic liquid.

Link: |E0080.4.2\$, Resuscitation by water in which vital organ of the deceased has been soaked.>

E0105, Resuscitation by herbs (leaves). Type: 612, cf. 315.

Ref.: *DOTTI* 100 109 139 343/{Alg}.>

E0106, Resuscitation by magic apple. Type: 653.

Ref.: *DOTTI* 357; Shamy (el-) *Egypt* 249 no. 7.>

E0106.0.1\$, Resuscitation by magic fruit. Type: 653A.>

E0106.0.1.1\$, Resuscitation by magic lemon (orange). Type: 653A.>

E0108, Resuscitation by magic powder.>

E0108.1, Resuscitation by magic powder blown into nose.

Ref.: Frobenius *Kordofan: Atlantis* IV 101ff. no. 11.>

E0120, Other means of resuscitation.>

E0121, Resuscitation by a supernatural person. Type: cf. 612A.

Link: |D1882, Rejuvenation by supernatural person.

Ref.: *DOTTI* 343.>

E0121.0.1\$, Resuscitation as proof of holiness. Type: 927D\$.

Link: |H0257.3\$, Claim of a false prophet tested: asked to show a miracle.

Ref.: *DOTTI* 619.>

E0121.0.3\$, Resuscitation acclaims prophet.>

E0121.0.4\$, Resuscitation acclaims saint.

Ref.: Spoer-Haddad 165-66.>

E0121.1, Resuscitation by a god.

Link: |D1851.5, Immortality bestowed by deity. |E0063, Resuscitation by prayer.

Ref.: Tha^Clabî 191 244/(Girgîs/George); Damîrî I 243-44.>

E0121.2, Resuscitation by Christ. Type: 785, 1510.

Link: |E0121.5.3, Resuscitation by prophet. |T0261.2\$, The ungrateful corpse: wife miraculously resuscitated in response of prayers of her loving husband, but she immediately forsakes him for another.

Ref.: Tha^Clabî 220-21; *DOTTI* 343 427 443 747 816 817/{Alg, lit., Mrc}; Laoust *Maroc* 292-93 no. 138; Shamy (el-) "Eg. Balladry": "Maryam" no. 52 14.>

E0121.4, Resuscitation by saint.

Link: |E0043.1\$, Resuscitation by dust blessed by saint.

Ref.: Basset *Mille* III 375 no. 223, 376 no. 224; Budge/Spitta *Romances* 284-285 no. B-10/(newborn/ass); *DOTTI* 444/{Egy}; Hurreiz 129 no. 93; Laoust *Maroc* 293 no. 139; Nabhânî (al-) II 203; *RAFE* 148 n. 535; Shamy (el-) "el-Badawî and Bint-Birrî" 151, "Eg. Balladry": "el-Badawî and Three Axes" no. 58 14; Spoer-Haddad 165-6; AUC: 15 no. 2.>

E0121.5, Resuscitation by holy man (priest, etc.).

Link: |A0185.12.1, God resuscitates man. [(Resuscitation by deity)].

Ref.: Budge/Spitta *Romances* 285 no. B-10/(by/Apa Aaron); Hanauer 99-100.>

E0121.5.3, Resuscitation by prophet.

Link: |E0121.2, Resuscitation by Christ.

Ref.: Bushnaq 291-92; *DOTTI* 352 407/{Alg}; Shamy (el-) "Eg. Balladry": "Lizard and Stone" no. 45 5.>

E0121.6, Resuscitation by demon.>

E0121.6.0.1\$, Resuscitation by Satan.

Ref.: Chauvin VIII 165 no. 176.>

E0125, Resuscitation by relative.>

E0125.1\$, Resuscitation by son.

Ref.: Ions 133.>

E0125.1.1\$, Horus resuscitates Osiris (his father).

Ref.: Ions 133.>

E0125.2, Resuscitation by sister(s). Type: 315, cf. 720.

Ref.: *DOTTI* 139 396; *Zîr* 89.>

E0125.2.0.1\$, Resuscitation by stepsister.>

E0125.2.1\$, Sister(s) resuscitate(s) brother. Type: 315, cf. 720.

Link: |R0158, Sister rescues brother(s).

Ref.: Ions 65/(brother-husband); *DOTTI* 150/{lit.}>

E0125.2.2\$, Sister(s) nurse(s) back to health seemingly dead brother. Type: 312E\$, 315.

Link: |P0253.2.0.1\$, Great love of sister for brother(s). |W0010.9.2\$, Person seemingly dead (fatally wounded) is nursed back to health.

Ref.: *DOTTI* 127/{Sdn}; *MITON*; *Zîr* 91.>

E0125.3, Resuscitation by brother. Type: 318.

Ref.: *DOTTI* 146 970/{Ymn}; D.H. Müller *Shhauri*: *SAE* VII 131-32 no. 39.>

E0125.3.0.1\$, Resuscitation by stepbrother. Type: 462.

Ref.: *DOTTI* 233; *TAWT* 439 no. 30.>

E0125.3.1\$, Brother resuscitates brother. Type: 318.

Ref.: Maspero 15 no. 1; *DOTTI* 146.>

E0125.3.2\$, Brother resuscitates sister.

Link: |R0156, Brother rescues sister(s).

Ref.: *DOTTI* 970/{Omn}>

E0127, Resuscitation by friend. Type: 516C.>

E0128\$, Resuscitation by sweetheart. Type: 315, 590, 885A.

Ref.: *DOTTI* 139 336 534; *RAFE* 298 n. 5; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

E0150, Circumstances of resuscitation.>

E0155, Repeated resuscitation.

Link: |E0418\$, Dead person is 'alive' in grave.>

E0155.1, Slain warriors revive nightly. Continue fighting the next day.

Link: |K1093, Goddess arouses hero's jealousy and eternal fighting.>

E0155.1.3\$, Dead warrior revived and asked to join battle (war). Type: 2031E\$.

Link: |E0155.1, Slain warriors revive nightly. Continue fighting the next day. |P0551.4, Hero drives retreating warriors back into battle.

Ref.: *DOTTI* 969/{Egy, Irq}; Meissner 55-57 no. 31; Shamy (el-) *Egypt* 154-56 278-79 no. 31.>

E0156, Gradual resuscitation--one organ at a time. Type: 511A, 872B\$, cf. 318.

Link: |E0670.2\$, Repeated reincarnation: person (woman, mother) becomes cow, then tree, then fruit, etc.>

E0165, Resuscitation of wife by husband giving up half his remaining life. (Sometimes vice versa). Type: 612.

Ref.: Chauvin VIII 120 no. 104; *DOTTI* 343.>

E0165.4\$, Resuscitated sweetheart (girl) still in shroud: suspicious of lover's intentions. Type: 885A.

Ref.: *DOTTI* 534 535/{Egy}; *RAFE* 298 n. 5; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

E0168, Cooked animal comes to life. Type: cf. 511A, 715, 785.

Link: |E0003, Dead animal comes to life. |E0081\$, Fountain (spring) of water of life. Its water resuscitates the dead.

Ref.: *DOTTI* 266 396 443.>

E0168.1, Roast cock comes to life and crows. Type: 715.

Ref.: *DOTTI* 396.>

E0168.2\$, Fishes in frying pan come to life (speak). Type: 449, 1511.

Link: |D1601.25.2, Self-cooking fish.

Ref.: *DOTTI* 219 817; *MITON*.>

E0168.3\$, Preserved (pickled, dried, etc.) fish comes to life and swims away. Type: 759.

Link: |E0081\$, Fountain (spring) of water of life. Its water resuscitates the dead.

Ref.: Tha^Clabî 123/(salted *hût*/whale/fish); Qazwînî I 223/(*hût*/whale); Damîrî I 270-71/(*hût*) II 119.>

E0175, Death thought sleep. Type: 766, 885A.

Ref.: *DOTTI* 428 534; *RAFE* 298 n. 5; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

E0176.0.1\$, Resuscitation for certain purpose.>

E0176, Resuscitation in order to baptize.>

E0176.1\$, Resuscitation in order to beg forgiveness.

Link: |V0021.7.1\$, Sinner must obtain victim's pardon before God's forgiveness is attained.>

E0176.2\$, Resuscitation in order to get answers to perplexing questions. Type: 792\$.

Link: |E0177.1\$, Resuscitated man relates eyewitness account of past event(s). |J0169.0.2\$, Truth revealed through personal experience account (eye witness). |V0229.1, Saint commands return from dead with supernatural information.

Ref.: Tha^Clabî 35 244.>

E0177, Resuscitated man relates visions of beyond.

Link: |E0001.2, Dead man re-enters body and speaks of experience in heaven. |E0417, Dead person speaks from grave. |V0511, Visions of the other world.

Ref.: Basset *Mille* III 171-77 no. 110/(speaking skull).>

E0177.1\$, Resuscitated man relates eyewitness account of past event(s). Type: 792\$.

Link: |E0190.5\$, Resuscitated person cannot remain alive because his predestined livelihood had already been consumed (during his normal lifetime). |E0176.2\$, Resuscitation in order to get answers to perplexing questions. |E0231.1.1\$, Resuscitated person points out murderer. |E0387.3, Ghost summoned for purpose of necromancy. |E0545.22, Conversation between God and Adam's corpse. |J1159\$, Evidence of crime preserved (presented at trial). |V0023.1, Unshriven man restored to life in order to confess. |V0229.1, Saint commands return from dead with supernatural information.

Ref.: Tha^Clabî 35: Shamy (el-) "Arab Mythology" no. 100; Basset *Mille* III 171 no. 110; *DOTTI* 444 652/{Egy, lit., Plst}; *RAFE* 143 n. 517.>

E0177.2\$, Resuscitated person relates own experience (life-history) when alive. Type: 792\$.

Ref.: Budge/*Romances* 150 no. A-11/(Ahura); Kisâî 237-38/(Thackston 256 no. 70); Shamy (el-) "Arab Mythology" no. 88; Tha^Clabî 35: "Arab Mythology" no. 100, 138; Damîrî II 112-14; *DOTTI* 444/{lit.}; *RAFE* 143 n. 517; Wickett 133.>

E0178, Resurrection at Judgment Day.

Link: |A0185.12.1, God resuscitates man. [(Resuscitation by deity)]. |Q0407.1.1\$, Body destroyed so that soul cannot return to it: resurrection impossible. |V0003.9.2.3\$, Required belief in resurrection on Judgment Day. |W0004.3\$, Pious (just) person motivated by thought of standing before (answering to) God at Judgment Day.

Ref.: *DOTTI* 31 936/{Egy}; Khalîfah 170-71 344-46, cf. Littmann *gypten* pt. II 110 no. 44.>

E0178.0.1\$, Resurrection at Judgment Day when horn (trumpet) is sounded.

Link: |A1093.1\$, Archangel Isrâfil will blow the trumpet, announcing commencement of End of World. |E0055.3, Resuscitation by blowing trumpet.

Ref.: Damîrî II 300; *RAFE* 46 n. 140.>

E0178.0.2\$, Certain part of dead body remains eternally vital.

Link: |E0632.1, Speaking bones of murdered person reveal murder. |E0780.4\$, Vital bone (speaks, moves, etc.)>

E0178.0.2.1\$, Tail-bone of human corpse retains life (and identity of owner) till Resurrection.>

E0178.0.3\$, Resurrection at Judgment Day involves both the body and its soul (or vice versa).

Link: |E0055.3, Resuscitation by blowing trumpet. |E0726, Soul enters body and animates it.>

E0178.0.4\$, Resurrection at Judgment Day by water of life that flows from under God's Throne. ("mâ' al-*hyawân*").

Link: |A0698.4.1.1\$, Holy water of paradise used in creation of prophet ("*tasnîm*-water"). |E0080.0.1\$, Drop of water from paradise resuscitates.

Ref.: *RAFE* 46 n. 140.>

E0178.1\$, Resurrection of both Jinn and Humans at Judgment Day.

Link: |F0499.3.0.1\$, Jinn, like humans, are born, marry, and die. |V0002.1\$, Jinn and humans are required to worship God.

Ref.: Khalîfah 177-78.>

E0178.1.1\$, Certain animals will be resurrected at Judgment Day (exceptional cases: e.g., dog, ass). Type: cf. 1637A\$, 1810.

Link: |Q0172.0.4\$, Animal admitted to heaven. |V0003.9.2.3\$, Required belief in resurrection on Judgment Day.

Ref.: *DOTTI* 882 883 932/{Egy}; *MITON*.>

E0178.2\$, Resurrection prior to Judgment Day--exceptional cases.>

E0178.2.1\$, Life (soul) restored to mortal in Heaven (Paradise) prior to Resurrection Day. Type: 806A\$.

Link: |A0570, **Culture-hero still lives**. |F0011.2, Man goes to heaven without dying. |Q0151.9, Resurrection as reward. |V0075, Easter. |V0211.9.1\$, Christ is alive in Heaven ("The Living-Christ"). |V0463.0.1\$, Martyrs are alive (in heavens). |V0540.1\$, New lifespan willed ('written') by God for mortal (creature).

Ref.: ^CIdwî (al-) 21/(Idrîs/Enoch).>

E0178.2.2\$, Incomplete (partial) resurrection (resuscitation): only certain organ(s) become alive.

Link: |E0780, **Vital bodily members**. They possess life independent of the rest of the body.

Ref.: Damîrî II 243.>

E0178.2.3\$, Gradual resurrection (resuscitation): scattered bones gather and form skeleton, flesh grows on bones, skin covers flesh, blood runs in veins, and then soul 'blown' into body (via nostrils)--thus creature is brought back to life.

Ref.: Damîrî I 243.>

E0178.2.4\$, Resurrection in order to fulfill 'what was written' (predestined). (Usually temporary). Type: 612A.

Ref.: Taymûr no. 1802.>

E0178.3\$, Reunion of families (chaste lovers, friends, etc.) on Resurrection Day (in the hereafter).

Link: |E0193.1\$, Corpse(s) buried away brought 'home' and reunited with other deceased members of family (in same grave). |P0203\$_(formerly, P0200.0.1.4\$), Blood relatives (family) deliberately reunited. |Q0087.5\$, Chaste lovers united in Paradise. (Unfulfilled love fulfilled). |Q0220.2.1\$, Depriving of funeral (burial) rites as punishment for impiety. |Q0440.1.1\$, Punishment: exclusion from family reunion. |T0251.13\$, Widower on deathbed fears what follows death: resurrection, and then reunion with deceased (overbearing) wife. |T0334.3\$, Chaste person prefers reunion with the beloved in heaven. |V0511.3.1\$, Visions of reunion of families (chaste lovers, friends, etc.) in purgatory.

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 5/(Abraham's promise to Hâger).>

E0178.3.1\$, Pious brother and sister reunited in Paradise (heaven). (Seen in vision). Type: cf. 971C\$.

Link: |P0250.0.1.3\$, Brother and sister undergo similar experiences. |V0511.1.3\$, Visions of rewards in heaven (paradise).

Ref.: Yâfî^î 175.>

E0178.4\$, Victim of injustice (cruelty) faces his (her) unjust persecutor on Judgment (Resurrection) Day.

Link: |S0302.5\$, Newborn daughters buried alive (*wa'd*).

Ref.: *MITON*.>

E0179\$, Preservation of corpse (embalming).

Link: |V0061, Various ways of disposing of dead. |V0068, Preparations for burial.>

E0179.1\$, Mummification so that soul may find body at resurrection.

Link: |A1591.4.2\$, Origin of embalming (mummification).>

E0180\$, Life-like mummy.

Link: |N0581.2\$, Treasure guarded by magic automata.

Ref.: *MITON*.>

E0180.1\$, Mummy thought to be living person. Type: 1645D\$.

Ref.: Chauvin V 34 no. 16; *DOTTI* 895; *MITON*.>

E0180.2\$, Mummy with moving eyes (mounted on mercury).

Ref.: *MITON*.>

E0181, Means of resuscitation learned.>

E0181.3\$, Resuscitation learned from watching animal (bird, insect) revive its dead. Type: 303.

Link: |A1591.1.1\$, Ravens (crows) show Cain how to bury Abel.

Ref.: *DOTTI* 100 107 109/{Alg}.>

E0182, Dead body [(corpse)] incorruptible. Beard and fingernails continue to grow.>

E0183\$, Body of a prophet does not decay after his death: earth may not corrode it.

Link: |C0908\$, Tabus imposed on non-humans (animals, objects, abstract, etc.). |D2167, Corpse magically saved from corruption. [Corpse preserved]. |V0229.2.8, Saint's body remains unspoiled in the earth for a long time.

Ref.: Tha^Clabî 221; ^CIdwî (al-) 218; Khalifah 213-16; *RAFE* 135 n. 482.>

E0186, Failure at resuscitation. Type: 1442*.

Link: |J2412.9\$, Failure at healing--miscellaneous.

Ref.: *DOTTI* 810/{lit.}>

E0187\$, Failure at bestowing immortality--(attempt to bestow immortality on mortal unsuccessful). Type: 1442*.

Link: |H1376.7.1\$, Failure on quest to gain immortality--(e.g., Gilgamesh, Alexander, etc.).

Ref.: Ions 58-59; *DOTTI* 810.>

E0190\$, The corpse (cadaver, skeleton, etc.) after death.

Link: |E0000, **Resuscitation**. |E0179\$, Preservation of corpse (embalming). |E0720, **Soul leaves or enters the body**. |V0060, **Funeral rites**. |V0068, Preparations for burial.>

E0190.1\$, Resurrection: soul re-enters corpse (body) permanently.

Link: |E0178, Resurrection at Judgment Day. |E0702.2\$, A human's soul is eternal; it does not perish with death.>

E0190.2\$, Decomposed corpse (in forms of dirt, dust, smoke, gas, etc.) reconstitutes (reassembles) self. Type: 792\$.

Ref.: Tha^Clabî 35: Shamy (el-) "Arab Mythology" no. 100; *DOTTI* 444; *RAFE* 143 n. 517.>

E0190.3\$, Corpse accepts only its own soul for resurrection.

Link: |E0545, The dead speak. |E0722.2.8.1, Soul lingers in body at death. |E0722.4\$, Soul remains in touch with dead body.>

E0190.5\$, Resuscitated person cannot remain alive because his predestined livelihood had already been consumed (during his normal lifetime). Type: 792\$.

Link: |A0189.7.3\$, New life comes with its livelihood. |A0604.5.2.2\$, Lifespan tied to predestined livelihood: creature dies when preordained livelihood has been exhausted. |A0661.0.1.1.4\$, 'Door of Livelihood': from heavens to Earth. A creature's preordained sustenance is sent down from heaven via that door; it is shut when that creature's lifetime expires. |E0177.1\$, Resuscitated man relates eyewitness account of past event(s). |E0387.3, Ghost summoned for purpose of necromancy. |N0100.1\$, Predestined income (financial gains and losses). |Q0553.5, Punishment: small catch of fish for child-murderers. [Parents kill their child to have more fish for themselves. Their catch is miraculously reduced].

Ref.: Tha^Clabî 35: Shamy (el-) "Arab Mythology" no. 100; *RAFE* 143 n. 517.>

E0190.6\$, Corpse cannot feel pain (inflicted by the living).

Link: |C0898.1\$, Tabu: indignities to corpse (beating, cremation, etc.). |E0410.5.3\$, Hell-like conditions inside tomb for the deceased--a punishment. |E0478.1\$, Indignities to corpse (by living person). |J1066.1\$, "You will be heard if addressing the living, but those you are calling [now] are lifeless".

Ref.: (Lit., Mutanabbî's Poem: "wounding the dead", 'Asmâ' Bintu Abî-Bakr's advice to Son who fears mutilation after being killed: "skinning the slaughtered sheep"); HE-S:/(common knowledge among the schooled).>

E0191\$, Death in foreign land.

Link: |P0711.8, Aversion to burial in foreign soil.>

E0191.1\$, Stranger (foreigner) should return home lest he die in foreign land.

Link: |P0320.0.2\$, Hospitality to the stranger(s). |P0711.8.1\$, Desire to be buried (when dead) in one's own homeland (village, town, etc.).>

E0192\$, Lost corpse recovered (brought home). Type: 315, 318B\$, 590, 590A, cf. 123, 333C\$, 516C, 720, 875C.

Link: |E0341.1, Dead grateful for having [his] corpse ransomed. |F0913, Victims rescued from swallower's belly. |F0914, Person swallowed and disgorged. |V0060.0.1\$, Necessity of burial.

Ref.: Ions 58-59.>

E0192.1\$, Wife recovers husband's corpse. Type: 875C, cf. 590A.

Ref.: *DOTTI* 150.>

E0192.1.1\$, Wife retrieves (buys) husband's corpse in exchange for service as menial. (Isis retrieves Osiris's body). Type: 318B\$, cf. 875C.

Link: |A0181.0.1\$, Goddess serves as nurse maid to mortal (man). |E0478.1\$, Indignities to corpse (by living person). |J1545.4, The exiled wife's dearest possession. [Her husband is]. |P0771.3\$, Goods for services. |V0063, Bones of dismembered person assembled and buried.

Ref.: Ions 58-59; *DOTTI* 150.>

E0192.2\$, Sister retrieves (buys) brother's corpse. Type: 315, 720, cf. 318B\$.

Link: |E0478.1\$, Indignities to corpse (by living person). |P0253.2, Sister faithful to transformed brother. |R0159\$, Sister disenchant bewitched (transformed) brother(s).

Ref.: Ions 58-59; *DOTTI* 139 150 396/{lit.}; *Zîr* 89/cf./(poem).>

E0192.6\$, Corpse finds its way home (mystically, or by chance).

Link: |E0200, **Malevolent return from the dead**. |E0300, **Friendly return from the dead**. |P0711.8.1\$, Desire to be buried (when dead) in one's own homeland (village, town, etc.).>

E0192.6.1\$, Corpse thrown into sea (river) drifts to its home.

Ref.: *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 39; Shamy (el-) "Eg. Balladry": "Hasan and Naîmah" no. 22.>

E0193\$, Family (nuclear) buried in on grave (cemetery plot).

Link: |P0203.1\$, Family reunited in full (father, mother, and all children). |P0253.11.5\$, Brother and sister buried together. |V0061.0.2.1\$, Inhabitants of graves ('*ahl al-qubûr*'; the dead in graveyards, cemeteries). |V0061.0.3\$, A family's burial-yard (*hoash*) in cemetery.>

E0193.0.1\$, Togetherness in death: burial in same grave ensures that souls remain together.

Link: |E0178.3\$, Reunion of families (chaste lovers, friends, etc.) on Resurrection Day (in the hereafter). |P0226\$, Husband and wife buried together (in same grave). |T0086, Lovers buried in same grave.

Ref.: Maspero 142 no. 7 n. 2/("doubles").>

E0193.1\$, Corpse(s) buried away brought 'home' and reunited with other deceased members of family (in same grave).

Link: |P0203.1\$, Family reunited in full (father, mother, and all children). |V0061.0.3\$, A family's burial-yard (*hoash*) in cemetery. |V0061.11.1\$, Aversion to burial away from other family members.

Ref.: Budge/*Romances* 169 no. A-11; Maspero 142 no. 7.>

E0200-E599, GHOSTS AND OTHER REVENANTS.>

E0200-E299, Malevolent return from the dead.>

E0200, Malevolent return from the dead.

Link: |E0230, Return from dead to inflict punishment. |E0418\$, Dead person is 'alive' in grave.

Ref.: Maspero 143 no. 7 n. 3; *RAFE* 120 n. 413; CFMC: N-Nubia 69-10C 10-2-06.>

E0210, Dead lover's malevolent return.>

E0214, Dead lover haunts faithless sweetheart.>

E0220, Dead relative's malevolent return.>

E0221, Dead spouse's malevolent return.>

E0221.1, Dead wife haunts husband on second marriage.>

E0221.3, Dead husband returns to reprove wife's second husband (lover).>

E0221.3.1\$, Dead husband returns to stop his widow's remarriage. He torments bride and groom.

Ref.: Nabhânî (al-) I 284.>

E0222, Dead mother's malevolent return. Type: 545H\$.

Ref.: *DOTTI* 300; *TAWT* 419 no. 7/{Egy}>

E0222.0.1, Mother haunts daughter. Type: 545H\$.

Link: |S0012.8\$, A mother's cruel nagging, drives child insane.

Ref.: *DOTTI* 300; *TAWT* 419 no. 7/{Egy}>

E0230, Return from dead to inflict punishment.

Link: |E0200, Malevolent return from the dead.

Ref.: *RAFE* 120 n. 413; CFMC: N-Nubia 69-10C 10-2-06.>

E0231, Return from dead to reveal murder.>

E0231.1, Ghost tells name of murderer.>

E0231.1.1\$, Resuscitated person points out murderer.

Link: |E0177.1\$, Resuscitated man relates eyewitness account of past event(s). |V0229.1, Saint commands return from dead with supernatural information.

Ref.: *DOTTI* 669/{Mrc}; Hanauer 99-100; AUC: 15 no. 2.>

E0232, Return from the dead to slay wicked person. Type: 720.

Ref.: *DOTTI* 396.>

E0232.1, Return from dead to slay own murderer. Type: 720.

Link: |K0920\$, Posthumous murder (killing): one person arranges for another's death after he himself has died. Usually for revenge ('revenge from the grave').

Ref.: *DOTTI* 396; *TAWT* 446 no. 37/{Egy}>

E0235, Return from dead to punish indignities to corpse, or ghost. Type: 366A\$.

Link: |T0466.2\$, Corpse protects itself against sexual assault. |V0060.0.1.2\$, 'Bestowing dignity upon the deceased (corpse) is by burying him (it)'.

Ref.: *DOTTI* 183.>

E0235.2, Ghost returns to demand proper burial. Type: 506**, 760\$.

Link: |E0419.1, Soul wanders and demands that a temple be built for him. |E0750.0.2\$, Destroying tomb deprives the deceased of burial rituals and angers the soul (double).

Ref.: Maspero 143 no. 7 n. 3/cf.>

E0235.4, Return from dead to punish theft of part of corpse. Type: 366A\$.

Ref.: Maspero lxiv 135 no. 7; *DOTTI* 183.>

E0235.4.4, Return from dead to punish theft of liver from man on gallows. Type: 366A\$.

Ref.: *DOTTI* 183.>

E0235.4.4.1\$, Return from dead to demand return of stolen liver (and lung) from corpse. Type: 366A\$.

Ref.: *DOTTI* 183/{Egy}>

E0235.6, Return from dead to punish disturber of grave. Type: cf. 1645D\$.

Ref.: Maspero lxiv 135 no. 7; *DOTTI* 895.>

E0236, Return from dead to demand stolen property. Type: cf. 1645D\$.

Link: |D1817.0.1.3, Wizard compels thief to return stolen property. |N0884.4\$, Robber returns stolen goods to owner.

Ref.: Maspero lxiv 135 no. 7; *DOTTI* 895.>

E0236.1, Return from dead to demand clothing stolen from grave.>

E0236.9\$, Return from dead to demand magic book (scroll, formula, charm, etc.) stolen from grave. Type: 1645D\$, cf. 792\$.

Ref.: Maspero lxiii-lxiv 135 no. 7 n. 3; *DOTTI* 895.>

E0250, Bloodthirsty revenants.>

E0251, Vampire. Type: 307, 363.

Link: |B0789\$, Bats and men (humans).

Ref.: *DOTTI* 181.>

E0251.3.3, Vampire sucks blood. Type: 363.

Link: |G0332.1, Ogre sucks victim's finger and drinks all his blood.

Ref.: *DOTTI* 181 106 121 125 169 182 226 392 537/{Alg, Irq, Mrc}; Rîmôn Baharî *Turâth* V:6/7 197-200 no. 2 (ogre)/cf.>

E0251.3.4, Ghost sucks people's breath.

Link: |B0016.5.1.2.1, Serpent sucks man's breath (blood).>

E0260, Other malevolent revenants.>

E0261, Wandering ghost makes attack. Unprovoked and usually unmotivated.

Link: |E0419.8, Ghost returns to enforce burial wishes or to protest disregard of them. |E0728.0.1\$, Soul (double) possesses living person.

Ref.: Maspero 143 no. 7 n. 3/cf./(motivated).>

E0261.1, Wandering skull pursues man.>

E0261.1.2, Speaking skull tells about previous life, reveals future events, etc.

Link: |B0214.1.14\$, Singing monkey. |D1610.5, Speaking head. |E0366.1, Laughing skull advises hero. |E0367, Return from dead to preach repentance. |N0819.3.1, Helpful speaking skull.

Ref.: Ibshîhî 669; Basset *Mille* III 171 no. 110; *DOTTI* 652/{lit.}>

E0261.1.4\$, Speaking skull tricks man.>

E0261.1.4.1\$, Speaking skull refuses to talk on demand. Discoverer is unable to prove his claim: is severely punished (killed). Type: 565B\$.

Link: |B0210.2, Talking animal refuses to talk on demand. Discoverer is unable to prove his claim: is beaten. |H1387\$, Quest for explanations of eccentric (enigmatic) occurrences observed by chieftain reveals tragic life experiences. |J1074.3\$, Silence saves, talkativeness brings about trouble (is regretted).

Ref.: *DOTTI* 325.>

E0275, Ghost haunts place of great accident or misfortune.>

E0275.3\$, Murder scene haunted by ghost of murdered person. Type: 512B*.

Ref.: *DOTTI* 269; Khalifah 326/cf.; Sayce *Folk-Lore* XI:4 388-89; Schmidt-Kahle 10-11 no. 7; Shamy (el-) "Folkloric Behavior" 214-17/in U.S.>

E0280, Ghosts haunt buildings.>

E0290, Malevolent return from the dead--miscellaneous.>

E0291, Ghosts protect hidden treasure.>

E0291.2, Form of treasure-guarding ghost.

Link: |E0422.9.1.1\$, Living corpse guards treasure (tomb).>

E0291.2.1, Ghost in human form guards treasure.

Link: |E0422.9.1.1\$, Living corpse guards treasure (tomb).>

E0291.2.1.1\$, Ghost of dead treasure owner protects contents of own tomb (treasure). Type: cf. 561.

Ref.: *MITON*.>

E0291.2.2, Ghost animal guards treasure.

Link: |E0422.9.1.1\$, Living corpse guards treasure (tomb).

Ref.: *MITON*.>

E0299.6\$, Ghost demands revenge. Type: 512B*.

Link: |E0473.2\$, *hāmāh*: ghost of murdered person in owl-form that cries for revenge.

Ref.: *DOTTI* 269; AUC: 2 no. 13.>

E0300-E399, Friendly return from the dead.>

E0300, Friendly return from the dead.

Link: |E0418\$, Dead person is 'alive' in grave. |V0463.0.2.2.1\$, Martyrs make their presence felt (beating drums, chanting, or the like).>

E0310, Dead lover's friendly return.>

E0311, Return from dead to return and ask back love tokens.

Link: |P0681.1.1.5\$, Mourning: becoming averse to belongings (personal property) of the deceased (clothes, watch, room, bed, etc.). |T0041.8\$, Love tokens.>

E0320, Dead relative's friendly return.

Ref.: *DOTTI* 321 330/{Egy, Sdn}; Kronenberg *Nubische* 206 no. 43.>

E0323, Dead mother's friendly return. Type: 720A\$.

Ref.: *DOTTI* 399; Noy *Jefet* 60-63 no. 17; *TAWT* 445 no. 36.>

E0323.1.1, Dead mother returns for suckling child. Type: 511A.

Link: |T0584.2.2\$, Child born of dead mother and suckles her breast.

Ref.: *DOTTI* 266; AUC: 18 no. 5/cf.>

E0323.2, Dead mother returns to aid persecuted children. Type: 510A, 511.

Ref.: *DOTTI* 124 126 159 260 265 267 706/{Ymn}.>

E0323.2.1, Dead mother (in animal [(cow)] form) returns to aid persecuted children. Type: 511A.

Ref.: *DOTTI* 266; *TAWT* 444 no. 36.>

E0323.2.4\$, Only the hand of dead mothers is to be used to punish her children. Type: 480, 511A.

Link: |D1500.1.6.1, Corpse's hand as remedy. |E0782.1.2.1\$, Vital mother's hand: firm but compassionate.

Ref.: Aswad (al-) 29-34; *DOTTI* 249 251 266/{Syr}; *TAWT* 441 no. 32.>

E0323.4, Advice from dead mother. Type: 720A\$.

Ref.: *DOTTI* 188 237 399/{Syr}.>

E0323.4.1\$, Voice of dead mother gives advice (informs of crime). Type: 720A\$.

Ref.: *DOTTI* 399/{Qtr}; Duwayk (al-) II 278.>

E0324, Dead child's friendly return to parents. Frequently to stop weeping.>

E0324.0.1\$, Dead son's friendly return to parent(s).

Ref.: Shamy (el-) *Beyond Oedipus* 9-11/(to mother and sister).>

E0324.1.1\$, Voice of child buried alive heard from underground. Type: 720B, 780B.

Link: |E0401, Voices of dead heard from graveyard.

Ref.: *DOTTI* 399 441 673/{Ymn}; Hein-Müller *Mehri-Hadramî*: *SAE* IX 126-29 no. 47; Willmore 364 no. 24.>

E0325, Dead sister's friendly return. Type: 872B\$.

Ref.: *DOTTI* 494.>

E0326, Dead brother's friendly return. Type: 720.

Ref.: *DOTTI* 396; Shamy (el-) *Beyond Oedipus* 9-11/(to sister); *TAWT* 446 no. 37/{Egy}.>

E0327, Dead father's friendly return. Type: cf. 561B\$, 1645C\$.

Ref.: *DOTTI* 319 894.>

E0330, Locations haunted by non-malevolent dead.>

E0332, Non-malevolent road ghosts.>

E0332.3, Ghost on road asks traveler for ride.>

E0332.3.1, Ghost rides horseback with rider.

Link: |G0417.1\$, Ogress poses as stranded (lost) woman and asks for a ride.>

E0332.3.3, Ghost asks for ride in automobile.>

E0332.3.3.1, The vanishing hitchhiker.>

E0334, Non-malevolent ghost haunts scene of former misfortune, crime, or tragedy.

Ref.: Sayce *Folk-Lore* XI:4 388-89.>

E0334.2.1, Ghost of murdered person haunts burial spot.>

E0334.2.3, Ghost of tragic lover haunts scene of tragedy.>

E0334.4, Ghost of suicide seen at death spot or near by.>

E0337, Ghost reenacts scene from own lifetime.

Link: |V0065.9.1.1\$, Sacred-drama: commemoration of death of holy personage by re-enactment of tragic scene--"Passion Play".>

E0340, Return from dead to repay obligations.>

E0341, The grateful dead.

Ref.: *DOTTI* 93 137 254 257 317 458 518/{Egy, lit., Plst}; *MITON*; CFMC: Aswan 70-12A 3-1-no. 2.>

E0341.1, Dead grateful for having [his] corpse ransomed. Type: 505, 507C.

Ref.: *DOTTI* 253 256.>

E0341.1.1, Dead grateful for having been spared indignity to corpse.

Ref.: Shamy (el-) "Egypt" (1971) no. 6.>

E0350\$, Dead returns to ensure that guests receive hospitality. Type: cf. 756K\$.

Link: |E0508\$, Hospitable phantom (ghost). |E0780.4.1\$, Bone in grave would express owner's feeling when alive. |P0230.15\$, Parent(s) 'come(s) to' child (son, daughter) in vision.

Ref.: *DOTTI* 420/{lit.}; *MITON*.>

E0350.1\$, Dead hospitable person causes guest's animal to be slaughtered for food and then compensates guest for slaughtered animal (usually by providing a substitute). Type: 756K\$.

Link: |P0336.0.1\$, Hâtîm at-Tâ'î's hospitality. He kills his only asset (horse) and serves it to his guests; they had intended to test host's hospitality by asking for his beloved animal for their king.

Ref.: *MITON*.>

E0352, Dead returns to restore stolen goods.>

E0360, Other reasons for friendly return from the dead. Type: 510.

Ref.: *DOTTI* 257.>

E0366, Return from the dead to give counsel.>

E0366.1, Laughing skull advises hero. Type: 517A\$.

Link: |E0261.1.2, Speaking skull tells about previous life, reveals future events, etc.

Ref.: Basset *Mille* III 171 no. 110/cf.; *DOTTI* 286.>

E0367, Return from dead to preach repentance.

Link: |E0261.1.2, Speaking skull tells about previous life, reveals future events, etc.>

E0373.1, Money received from ghost as reward for bravery. Type: 512B*.

Ref.: Chauvin V 78 no. 22 n. 1; *DOTTI* 269.>

E0380, Ghost summoned.>

E0380.1\$, Summoning the soul of the dead.

Link: |E0721.1.0.1\$, The dead 'come to' (communicate with) the living in dreams (visions). |F0404, Means of summoning spirits. |J0157.8.1\$, Satan misleads in dreams (and similar experiences, such as communication with the dead).

Ref.: Amîn 381-82; Khalîfah 256-57; *RAFE* 72-73 130-30.>

E0387, Reasons for summoning of ghost.>

E0387.1, Ghost summoned in order to talk to it.>

E0387.3, Ghost summoned for purpose of necromancy. Type: cf. 792\$.

Link: |E0177.1\$, Resuscitated man relates eyewitness account of past event(s). |E0190.5\$, Resuscitated person cannot remain alive because his predestined livelihood had already been consumed (during his normal lifetime).

Ref.: Tha^Clabî 35/cf.: Shamy (el-) "Arab Mythology" no. 100; Amîn 35-36 189-90; Barghûthî (al-) 162-66 no. 41; Khalîfah 256-57.>

E0390, Friendly return from the dead--miscellaneous.>

E0400-E599, Ghosts and revenants--miscellaneous.>

E0400, Ghosts and revenants--miscellaneous.

Ref.: Campbell *Arab Tribes* 56-69; *DOTTI* 718 734/{Irq}.>

E0401, Voices of dead heard from graveyard. Type: 780B.

Ref.: *DOTTI* 441.>

E0404\$, Corpse vanishes (mystically).

Link: |D2188.2, Person vanishes. |V0241.1.3\$, Angel buries deceased mortal (angel-assisted burial).

Ref.: Yâfiî 173.>

E0405\$, Uncontrollable corpse ('flying bier'): bearers compelled as to speed and route.

Link: |E0340, **Return from dead to repay obligations**. |E0419.8, Ghost returns to enforce burial wishes or to protest disregard of them. |E0422, The living corpse. [Has attributes of a living person]. |E0545.19.1.1\$, The dead cannot speak back, but communicate with the living through other means. |E0722.2.8.3\$, Soul lingers in body until certain need is met (e.g., receiving news, seeing someone, or the like). |Q0559.3, Body of murdered man cannot be moved [□]. Leads to exposure of murderer.

Ref.: Romer 102-3; Amîn 192; ^CAbd-al-Hâdî 180-83 no. 42; *DOTTI* 414 636 677/{Egy, Plst}; Khoalî (el-) 334-40; Nabhânî (al-) I 386 416 540; *RAFE* 73 n. 241, 127 n. 450; Shamy (el-) *Egypt* 166 no. 38; *TAWT* 450 no. 43/{Egy}.>

E0405.1\$, Vanishing (elusive) corpse. (Repeated disappearances).

Link: |D2188.1.2\$, Sudden disappearance (from sight) only to appear (surface) elsewhere. |E0419.6, Lovers buried apart found in one grave each morning.

Ref.: *RAFE* 304 n. 39; *TAWT* 450 no. 43.>

E0406\$, Immovable corpse.

Link: |D1654.0.1, Magic immovability of saints (or their possessions). |D1654.9.1, Corpse cannot be moved. |Q0559.3, Body of murdered man cannot be moved [□]. Leads to exposure of murderer.

Ref.: *MITON*; Shamy (el-) *Egypt* 166 no. 38.>

E0406.1\$, Corpse can be moved only when certain thing happens (condition met).

Link: |E0068, Apparently dead persons revived when certain thing happens. Proper prince appears, or the like. |E0451, Ghost finds rest when certain thing happens.

Ref.: *MITON*; *RAFE* 127 n. 450.>

E0407\$, Earth (tomb) ejects corpse (coffin).

Link: |E0419.4, Dead move when cemetery is moved.

Ref.: Shamy (el-) *Egypt* 167 no. 38/cf.>

E0407.1\$, Corpse mystically moved from one cemetery (burial site, land) to another. (Usually by angels, God's Will or the like).

Link: |E0410.3\$, Grave (tomb) moves with corpse from one site to another.

Ref.: *RAFE* 128 n. 452, 300 n. 14.>

E0410, The unquiet grave.>

E0410.3\$, Grave (tomb) moves with corpse from one site to another.

Link: |E0407.1\$, Corpse mystically moved from one cemetery (burial site, land) to another. (Usually by angels, God's Will or the like). |E0419.6, Lovers buried apart found in one grave each morning.

Ref.: *DOTTI* 279 673/{lit.}>

E0410.5\$, 'Grave-judgment'. Grave as precursor of the hereafter: reward and punishment administered inside the tomb. Type: 809*.

Link: |A0464.5\$, 'The balance' of Judgment Day: for weighing religious exercise (soul, heart, etc.). |D1610.19.3\$, Grave (tomb) speaks. |E0755.3, Souls in purgatory. |Q0172.0.5\$, Admission to Paradise without judgment (for prophets, martyrs, children, the insane, etc.). |V0220.0.8.4\$, Intercession by deceased pious person delivers entombed neighbors from Hell fires of the grave. |V0311, Belief in the life to come [(hereafter)]. |V0313, Last judgment.

Ref.: Damîrî I 165; Basset *Mille* III 439 no. 264; *DOTTI* 188 237 447 448/{Egy, Syr}; Khalîfah 152-163 177-78 181-85 194-96; Schmidt-Kahle 12-13 no. 8; Shamy (el-) *Egypt* 123-25 268-69 no. 19.>

E0410.5.1\$, Paradise-like conditions inside tomb for the deceased--a reward.

Ref.: Damîrî I 165; *DOTTI* 535 676/{Egy}; Khalîfah 170-71 181-85 191-92 193-94; Shamy (el-) *Egypt* 124-25 no. 19.>

E0410.5.3\$, Hell-like conditions inside tomb for the deceased--a punishment. Type: 1388A\$, cf. 835A*.

Link: |E0190.6\$, Corpse cannot feel pain (inflicted by the living). |E0411, Dead cannot rest because of sin. |J2483, A house without food or drink. [Life in the grave (house) for the dead, "Must be like life in our's"].

Ref.: Damîrî I 165; *DOTTI* 456 782; Shamy (el-) *Egypt* 125 no. 19.>

E0410.7\$, "Grave's hug (*dammat-/daghtat- al-qabr*)": tomb embraces corpse gently for the virtuous or tightly for the sinner as it closes on it.

Ref.: Burton V 111 n. 2; Khalîfah 186-90.>

E0411, Dead cannot rest because of sin. Type: 809*.

Ref.: *DOTTI* 447; Shamy (el-) *Egypt* 268 no. 19.>

E0411.0.3.1, Dead body cannot be moved from where it lies.

Link: |E0406\$, Immovable corpse.>

E0411.0.6, Earth rejects buried body. Type: 751.

Ref.: *DOTTI* 412/{Ymn}; Noy *Jefet* 145-46 no. 48.>

E0411.1, Murderer cannot rest in grave. Type: 760.>

E0417, Dead person speaks from grave.

Link: |E0001.2, Dead man re-enters body and speaks of experience in heaven. |E0177, Resuscitated man relates visions of beyond.>

E0418\$, Dead person is 'alive' in grave.

Link: |E0155, Repeated resuscitation. |E0200, **Malevolent return from the dead**. |E0300, **Friendly return from the dead**. |E0422, The living corpse. [Has attributes of a living person]. |N0769.1\$, Person(s) given up for dead found alive. |V0463.0.1\$, Martyrs are alive (in heavens).>

E0418.1\$, Dead woman (mother, wife) seen 'alive' in grave.

Link: |E0323.1.1, Dead mother returns for suckling child. |T0584.2.2\$, Child born of dead mother and suckles her breast. |T0611.1, Child nourished by suckling its own fingers [(thumb)].

Ref.: Damîrî II 180.>

E0418.2\$, Child born of dead woman in grave found (miraculously) alive in the grave (years later).

Ref.: Damîrî II 180.>

E0419, Other restless dead.>

E0419.1, Soul wanders and demands that a temple be built for him. Type: 506**, 760\$.

Link: |E0235.2, Ghost returns to demand proper burial. |E0419.13.2\$, Dead demands that tomb be made into shrine (or that shrine be built). |E0721.1.0.1\$, The dead 'come to' (communicate with) the living in dreams (visions). |V0005.4\$, Negligence in building (maintaining) houses of worship (temples). |V0113.0.1.1\$, Shrine built (repaired) at demand of (dead) saint.

Ref.: Maspero 276 no. 20; *DOTTI* 426/{lit.}; *RAFE* 304 n. 38/cf.>

E0419.4, Dead move when cemetery is moved.

Link: |E0405.1\$, Vanishing (elusive) corpse. (Repeated disappearances).>

E0419.6, Lovers buried apart found in one grave each morning. Type: cf. 970.

Link: |E0631.0.1, Twining branches grow from graves of lovers.

Ref.: *DOTTI* 673.>

E0419.6.1\$, Graves of friends buried apart move closer to each other. Type: 516C, cf. 980*/613A1\$.

Link: |E0477, Body in coffin moves so as to make room for his recently deceased friend.

Ref.: *DOTTI* 279 673/{lit.}>

E0419.7, Person with missing bodily member cannot rest in grave. Type: 366A\$.

Ref.: *DOTTI* 183.>

E0419.8, Ghost returns to enforce burial wishes or to protest disregard of them.

Link: |E0261, Wandering ghost makes attack. Unprovoked and usually unmotivated. |K0451.6\$, Confederate hidden in grave answers for the deceased.

Ref.: Maspero 143 no. 7 n. 3; Tâhâ Husayn 124-26.>

E0419.10, Concerns of ghost about belongings of its lifetime.

Link: |E0419.13\$, Concerns of dead about own burial site.>

E0419.13\$, Concerns of dead about own burial site.

Link: |E0419.10, Concerns of ghost about belongings of its lifetime. |J0760.0.1\$, Living person prepares for own burial.>

E0419.13.1\$, Dead demands that tomb (grave, pyramid, etc.) be maintained.

Ref.: R.L. Green 60 no. 6/cf.>

E0419.13.2\$, Dead demands that tomb be made into shrine (or that shrine be built).

Link: |E0419.1, Soul wanders and demands that a temple be built for him. |V0220.0.3\$, Attainment of sainthood (saintliness).>

E0420, Appearance of revenant.>

E0422, The living corpse. [Has attributes of a living person]. Type: 317B\$, 456\$.

Link: |E0418\$, Dead person is 'alive' in grave.

Ref.: Campbell *Town and Tribe* 58-72; *DOTTI* 109 124 145 228 269 309/{Muscat, Omn}; D.H. Müller *Sogotri*: *SAE* VI 124-26 no. 38.>

E0422.1.1, Headless revenant.

Link: |F0511.0.1, Headless person.>

E0422.9\$, The living corpse--miscellaneous.>

E0422.9.1\$, Living corpse as phantom guard.

Link: |E0500, **Phantom hosts**.>

E0422.9.1.1\$, Living corpse guards treasure (tomb). Type: 561, cf. 561C\$.

Link: |B0011.6.2, Dragon guards treasure. |E0291.2, Form of treasure-guarding ghost. |N0581.2\$, Treasure guarded by magic

automata. |N0581.3.1\$, Mechanical statue of armed human guards treasure.

Ref.: *DOTTI* 317/{lit.}; *MITON*.>

E0422.9.2\$, Series of living corpses as phantom guards.

Ref.: *MITON*.>

E0422.9.2.1\$, Treasure (tomb) protected by series of phantom guards. Type: 561, cf. 561C\$.

Link: |H1423, Fear test: fighting with spirits [(demons)]. |Z0071.5.13\$, Seven hazards (ordeals, tribulations, etc.).

Ref.: *DOTTI* 317 320/{lit.}; *MITON*.>

E0423.1.2, Revenant as cat.>

E0422.1.10, Dismembered corpse. Type: 980H\$, cf. 990*.

Link: |S0118.5\$, Cut up corpse found (in chest, sack, etc.).

Ref.: Ions 59/cf./(Osiris); *DOTTI* 132 378 382 681 691 692/{Sdn}; *TAWT* 415 no. 3 453 no. 46-3.>

E0422.1.10.1, Dismembered corpse assembled. Type: 315.>

E0422.1.10.1.1\$, Dismembered corpse assembled and the resuscitated. Type: 315.

Ref.: Ions 59/cf./(Osiris); Ibn-^CAasim no. 517.>

E0422.1.10.2\$, Cut up corpse sewed together (for burial, or resuscitation). Type: 315/590, 676/954, 950.

Link: |K0414, Quartered thief's body sewed together to escape detection.

Ref.: *DOTTI* 139 336 367 655 660.>

E0422.1.10.2.1\$, Cut up corpse sewed together by cobbler. Type: 676/954.

Link: |Z0071.5.0.1.2.1\$, Corpse cut-up into fourteen portions (two sevens).

Ref.: *DOTTI* 367 660.>

E0423.3, Revenant as bird.

Link: |E0732, Soul in form of bird.>

E0423.3.5, Revenant as owl.>

E0423.7, Revenant as fly.>

E0425, Revenant in human form.

Link: |E0427\$, The *Ba/Bâ* as human-headed revenant (bird).>

E0427\$, The *Ba/Bâ* as human-headed revenant (bird).

Link: |E0425, Revenant in human form. |E0473\$, Revenant seeking revenge at the hands of the living. |E0732.9.0.1\$, Soul in form of hawk or falcon. (The *Ba/Bâ*).

Ref.: Ions 133.>

E0430, Defense against ghosts and the dead.>

E0431, Precautions at funeral against revenant.

Ref.: Khalifah 327-28.>

E0431.5, Limbs of dead fettered to prevent return.

Link: |E0789.8.1\$, Sand (dirt, or the like) placed between severed limbs prevents them from rejoining.

Ref.: Frobenius *Kabylen: Atlantis* I 15f.>

E0431.7.2, Decapitating in order to prevent return [of dead].>

E0431.7.2.1, Head of beheaded man separated from body (by walking between them) to prevent return.

Link: |E0789.8.1\$, Sand (dirt, or the like) placed between severed limbs prevents them from rejoining.>

E0431.9, Ashes of dead thrown on water to prevent return.

Link: |E0721.1.2.3.2\$, Body cremated so soul cannot return to it. |Q0414.3, Punishment: burning and scattering ashes.>

E0431.11, Coin placed in mouth of dead to prevent return.

Link: |P0613, Charon's fee: putting coin in dead person's mouth to pay for ferry across Styx.>

E0433, Ghosts placated by sacrifices.

Link: |C0092.1.0.1.1\$, Tabu: slaughtering animal as offering for jinn.

Ref.: Shamy (el-) *Egypt* 284 no. 41/cf.>

E0436, Ghost detected.>

E0437, Revenants banished.>

E0440, Walking ghosts "laid".>

E0441.2, Ghost laid by placing stones in throat of the corpse.

Link: |G0373.1.1\$, Ogre as a bead lodged in person's throat: must be enticed out (extracted).>

E0451, Ghost finds rest when certain thing happens.>

E0451.9, Ghost laid when revenge is accomplished.

Link: |D1318.5.6.1\$, Drop of murdered person's blood boils until revenge has been accomplished.>

E0451.9.1\$, The *hâmah* ceases to appear when revenge is accomplished.

Link: |E0473.2\$, *hâmah*: ghost of murdered person in owl-form that cries for revenge. |S0260.2.1.1\$, Human sacrifice so as to still boiling blood--(usually martyr's).

Ref.: Damîrî II 160; Khalîfah 326; *MITON*; *RAFE* 113 n. 386.>

E0456, Man raises corpses and gets their shrouds, then "lays" them again.>

E0460, Revenants in conflict.>

E0465, Revenant rewards its conqueror.>

E0470, Intimate relations of dead and living.>

E0473\$, Revenant seeking revenge at the hands of the living.

Link: |E0423.3, Revenant as bird. |E0427\$, The *Ba/Bâ* as human-headed revenant (bird). |P0525.3.1.1\$, Plea to vendettist-to-be. Relative(s) of murdered person wail(s) for vengeance. (Usually showing evidence of crime: corpse, bloody garment, or the like). |S0260.2.1.1\$, Human sacrifice so as to still boiling blood--(usually martyr's).

Ref.: Maspero lxiv/cf.>

E0473.1\$, *sadâ*: ghost of murdered person in bird-form that cries at the *hâmah* for revenge.

Link: |A0497, Echo. |E0693, Reincarnation for revenge. |E0724.1.2\$, Spirit that inspires artistic creativity (Muse). |E0724.1.4\$, Echo (*sadâ*) as a person's counter-spirit.

Ref.: Damîrî I 160 II 59; Shamy (el-) "Arab Mythology" no. 117; *RAFE* 113 n. 386.>

E0473.2\$, *hâmah*: ghost of murdered person in owl-form that cries for revenge.

Link: |A2426.2.17, Origin of owl's cries. |E0275.3\$, Murder scene haunted by ghost of murdered person. |E0451.9.1\$, *hâmah* ceases to appear when revenge is accomplished. |E0732.10\$, Soul in form of owl. |E0780.3.1\$, Blood of murdered person cries out for revenge (justice).

Ref.: Ibn-^CAasim no. 83; Damîrî I 160 II 374; Ibshîhî 432; Khalîfah 326; Littmann 308-9 no. 112; Shamy (el-) "Arab Mythology" no. 116; *MITON*; *RAFE* 113 n. 386.>

E0474, Cohabitation of living person and ghost.

Link: |B0754.9.3.1\$, Hyena (female) has sexual intercourse with erect penis of swollen human corpse. |T0466, Necrophilism: sexual intercourse with dead human body.>

E0474.1, Offspring of living and dead person.

Link: |T0540, **Miraculous birth.**>

E0476\$, Corpse covers its privates out of modesty. (Privates were inadvertently exposed).

Link: |T0466.2\$, Corpse protects itself against sexual assault. |W0044\$, Proper bashfulness (*hayâ/khafar, kusûf/khajal*). A person's modesty (social sensitiveness, shyness, or decency).

Ref.: Nabhânî (al-) II 379.>

E0477, Body in coffin moves so as to make room for his recently deceased friend.

Link: |E0419.6.1\$, Graves of friends buried apart move closer to each other.>

E0478\$, Living person's traffic with the dead.

Link: |D1783.7.1\$, Magic ritual requires entering cemetery (grave) backwards. ("Summoning Za^Czû^C"). |E0541, Revenants eat. |H1430, **Fearless traffic with ghosts.** |T0351.3\$, Corpse of chastity (continence): human corpse placed in sight of couple(s) induces abstention from coition. |V0065.7\$, Visiting the dead.

Ref.: *RAFE* 303 n. 34/cf.>

E0478.1\$, Indignities to corpse (by living person). Type: 505,-508, 920C.

Link: |C0898.1\$, Tabu: indignities to corpse (beating, cremation, etc.). |E0190.6\$, Corpse cannot feel pain (inflicted by the living). |E0192.1\$, Wife recovers husband's corpse. |E0341.1, Dead grateful for having [his] corpse ransomed. |E0545.9.0.1\$, Corpse reprimands its assailant. |E0753.2\$, Homeless soul: soul without tomb for burial of body to which it belonged. |G0020.0.1\$, Necrophagia: the eating of dead bodies. |P0475.0.1.1\$, Shroud thief. |Q0222.7\$, Punishment for violating sanctity of tomb (grave, cemetery). |Q0491.2, Debtor's corpse flogged. |S0139.2.2, Other indignities to corpse. |T0466, Necrophilism: sexual intercourse with dead human body. |V0060.0.1\$, Necessity of burial.

Ref.: Ions 59/cf./ (Set dismembers Osiris); *DOTTI* 253 588; Taymûr no. 1761.>

E0478.2\$, Organs stolen from corpse. Type: 366A\$, cf. 1805A\$.

Link: |G0097.1\$, Theft from corpse (cadaver). Corpse's organs (limbs) stolen.

Ref.: *DOTTI* 183.>

E0480, Abode of the dead.>

E0480.1, Abode of animal souls.>

E0481, Land of the dead.>

E0481.1, Land of the dead in lower world.>

E0481.2, Land of dead across water.

Link: |A0692.2\$, River marks border to land of afterlife in the west. (Nile). |E0755.0.4.4\$, Souls reside in aquatic environment.>

E0481.2.2, Boat to land of dead.

Link: |A0726.0.2\$, Sun traverses sky ocean in barque (boat). |V0061.1, Dead placed on boat.>

E0481.2.2.1\$, Barque (barge) to land of dead.

Link: |V0061.1.1\$, Dead placed on funerary boat ('sun-boat').

Ref.: Ions 130.>

E0481.8.3, Venus as land of dead.

Link: |E0755.0.4.1\$, *al-barzakh* (Isthmus) as the abode of humans' souls.>

E0481.8.6\$, Abode of the dead in trees.

Link: |E0755.0.4\$, Abode of humans' souls.>

E0481.8.6.1\$, Abode of dead saints in certain trees (Lotus-tree).

Link: |A0151.7.1, Deity resides in tree. |V0001.7.1, Sacred tree.>

E0490, Meetings of the dead.

Ref.: Khalifah, 248-49.>

E0490.1\$, Souls of the dead and the living meet.

Ref.: Khalifah, 249/cf./(souls of dead meet souls of living).>

E0498\$, Visit to the land (world) of the dead. Type: 466B\$, cf. 806\$, 806A\$.

Link: |F0081, Descent to lower world of dead (Hell, Hades).

Ref.: Tha^Clabî 30: Shamy (el-) "Arab Mythology" no. 84; *DOTTI* 188 237 238 445 446/{Alg, Syr}; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.>

E0500, Phantom hosts.>

E0508\$, Hospitable phantom (ghost). Type: cf. 756K\$.

Link: |E0350\$, Dead returns to ensure that guests receive hospitality. |P0336.0.1\$, Hâtîm at-Tâ'î's hospitality. He kills his only asset (horse) and serves it to his guests; they had intended to test host's hospitality by asking for his beloved animal for their king.

Ref.: *DOTTI* 420/{lit.}; *MITON*.>

E0510, Phantom sailors.>

E0511, The Flying Dutchman. [Phantom ship sailed eternally].

Link: |Q0503, Wandering after death as punishment.>

E0520, Animal ghosts.>

E0521, Ghosts of domestic beasts.>

E0530, Ghosts of objects.>

E0530.1, Ghost-like lights.>

E0540, Miscellaneous actions of revenants.>

E0540.1\$, Souls of the dead participate in grave-side activities by the living (e.g., meals, games, singing, and the like, at tomb).

Link: |E0478.1\$, Indignities to corpse (by living person). |E0577, Dead persons play games. |V0065.8\$, Deeds done (at grave-side) on behalf of the deceased--('mercy-soliciting' deeds/rituals)).

Ref.: Ions 137.>

E0541, Revenants eat.

Link: |E0478\$, Living person's traffic with the dead.>

E0541.1, Food placed out for returning souls of dead.

Link: |E0478\$, Living person's traffic with the dead. |V0065.7\$, Visiting the dead.

Ref.: Ions 137/cf.>

E0541.6\$, Fields of the dead: land next to burial grounds dedicated to providing the deceased with food. ("Fields of the funerary domain").

Link: |E0541.1, Food placed out for returning souls of dead. |V0061.0.3.0.1\$, Accessories of a family's burial yard (tomb garden, attendant's living quarters, etc.). |V0067.9.1\$, Property of the dead: certain objects buried with the corpse. |V0401\$, Charitable endowment (*waqf*/*awqâf*): property whose income is to be used for maintaining philanthropic institution (e.g., school, hospital, orphanage, etc.).

Ref.: Hollis 168 no. 10; Maspero 97 no. 4 n. 1.>

E0545, The dead speak.

Link: |E0190.2\$, Decomposed corpse (in forms of dirt, dust, smoke, gas, etc.) reconstitutes (reassembles) self.

Ref.: Tha^Clabî 158.>

E0545.1, Conversation between the dead.

Ref.: Khalifah 245-47; *RAFE* 119 n. 408.>

E0545.2, Dead predict death.

Link: |E0545.16, Dead predict calamity or disaster. |M0341, Death prophesied.>

E0545.2.1\$, Dead appears in dream and predicts a death.

Ref.: AUC: 9 no. 8a-8b.>

E0545.7, Holy man converses with entombed dead.

Link: |E0380.1\$, Summoning the soul of the dead.

Ref.: Tha^Clabî 158/(David); Nabhânî (al-) II 149; *RAFE* 148 n. 536.>

E0545.9.0.1\$, Corpse reprimands its assailant. Type: cf. 756C.

Link: |E0478.1\$, Indignities to corpse (by living person). |T0466.2\$, Corpse protects itself against sexual assault.

Ref.: Yâfi)î 109.>

E0545.13, Man converses with dead.

Ref.: Tha^Clabî 158; Shamy (el-) *Egypt* 156-57 no. 31.>

E0545.16, Dead predict calamity or disaster. Type: cf. 1645D\$.

Link: |E0545.2, Dead predict death. |N0139.1.1\$, Possession of magic book brings misfortune: owner suffers disasters (calamities).

Ref.: Budge/*Romances* 159-63 no. A-11; *DOTTI* 895.>

E0545.19, Addressing the dead.

Link: |K0451.6\$, Confederate hidden in grave answers for the deceased. |T0039.1.1\$, Girl would enter dead sweetheart's corpse (in grave) so that she my answer interrogative angels (correctly) in his behalf. |V0066.0.1\$, Instructing the dead before burial as to how to answer interrogative angels (*talqîn*, 'prompting').

Ref.: Ibshîhî 671; Khalîfah 142; *RAFE* 119 n. 410.>

E0545.19.1.1\$, The dead cannot speak back, but communicate with the living through other means.

Link: |E0405\$, Uncontrollable corpse ('flying bier'): bearers compelled as to speed and route. |E0406\$, Immovable corpse. |E0721.1.0.1\$, The dead 'come to' (communicate with) the living in dreams (visions). |V0463.0.2.2.1\$, Martyrs make their presence felt (beating drums, chanting, or the like).

Ref.: Basset *Mille* III 341 no. 204, 382 no. 229; Khalîfah 250.>

E0545.19.3\$, Addressing the dead by means of letter (written message).

Ref.: S. Hassan *Mawsû*^Cah 201; Simpson 123; *RAFE* 163 n. 599; Shamy (el-) *Egypt* 162-64 281-82 no. 36.>

E0545..19.4\$, The dead communicate with the living by means of letter.

Link: |E0721.1.0.1\$, The dead 'come to' (communicate with) the living in dreams (visions).

Ref.: S. Hassan *Mawsû*^Cah 201/("likely an ancient forgery").>

E0545.22, Conversation between God and Adam's corpse.

Link: |E0177.1\$, Resuscitated man relates eyewitness account of past event(s).>

E0547, The dead wail.>

E0572, Ghost walks through solid substance.

Link: |D1932.0.1\$, Magic power to pass through solid barriers (walls, trees, etc.). |E0702, Composition of the soul.>

E0573, Ghost tried in court.

Link: |F0451.4.5.2\$, Jinn (afrits, etc.) tribunals and courts of law.>

E0576, Dead man praises God.>

E0577, Dead persons play games.

Link: |E0540.1\$, Souls of the dead participate in grave-side activities by the living (e.g., meals, games, singing, and the like, at tomb).

Ref.: Maspero 133 no. 7 n. 2.>

E0577.0.1\$, Dead person challenges living to game (wager).

Link: |N0003.6\$, Gambling (wager) with the dead (corpse, mummy, ghost, soul, etc.).

Ref.: Budge/*Romances* 161 no. A-11; Maspero 133 no. 7.>

E0577.4\$, Dead persons play the game of draughts (checkers, or the like).

Link: |P0803\$, Competitive game: mental activity--(mainly indoors).

Ref.: Ions 137; Maspero 133 no. 7 n. 2; *RAFE* 119 n. 411.>

E0577.4.1\$, Living person plays draughts with a dead person (mummy, ghost).

Ref.: Maspero 133 no. 7; *RAFE* 119 n. 411.>

E0581, Dead person rides.

Link: |E0755, Destination of the soul.>

E0581.0.1\$, Dead man provided with means of transportation to destination.

Link: |V0067.6\$, Objects (money) buried with the dead for use by the soul.>

E0581.0.1.1\$, Dead man's riding animal left to die next to grave so that he would ride it when resurrected. (*ratîmah*).

Link: |P0613, Charon's fee: putting coin in dead person's mouth to pay for ferry across Styx.

Ref.: *Ibshîhî* 432.>

E0585, Dead person visits earth periodically.

Link: |T0024.9.1.2.1\$, Lover falls asleep only in hope of being visited by the phantom (*ṭayf/khayâl*) of the beloved.>

E0595, Cures by transferring disease to dead. Ghoulish charm used for this purpose.

Link: |D2177.5\$, Exorcism by transferring spirit to another person (or to an animal).>

E0600-E699, Reincarnation.>

E0600, Reincarnation. Type: 318B\$, 425G1\$, 720, 872B\$, cf. 437.

Link: |A0510.2, Culture hero reborn.

Ref.: Badawî *Herodot* 247; *DOTTI* 150 190 206 217 396 494 631/{Qtr}; Duwayk (al-) II 182; Khalîfah 265-68; *TAWT* 448 no. 39/{Ymn}.>

E0605, Reincarnation in another human form.>

E0605.7, Man reincarnated as child.

Link: |E0607.2, Person transforms self, is swallowed and reborn in new form.>

E0606, Reason for reincarnation.>

E0606.2, Reincarnation to complete unfinished work.

Link: |E0235, Return from dead to punish indignities to corpse, or ghost.>

E0607, Method of reincarnation. Type: 561B\$.

Ref.: *DOTTI* 319.>

E0607.1, Bones of dead collected and buried. Return in another form directly from grave. Type: 318B\$, 425G1\$, 561B\$, 720.

Ref.: *DOTTI* 124 150 169 191 206 260 265 319 396/{Mrc, Ymn}; Sulaymân 155-56 no. V-2; *TAWT* 446 no. 37/{Egy}.>

E0607.2, Person transforms self, is swallowed and reborn in new form. Type: 318.

Link: |E0605.7, Man reincarnated as child. |D0610, **Repeated transformation.**

Ref.: *DOTTI* 146.>

E0607.2.1, Person is swallowed and then reborn.>

E0607.5, Cauldron of regeneration (reincarnation). Type: 318B\$, 720.

Ref.: *DOTTI* 150 396.>

E0607.7\$, Dead visits (returns) to world of living in any form he chooses.

Ref.: Maspero 136 no. 7.>

E0610, Reincarnation as animal. Type: 318B\$, 720.

Link: |A0113, Totemistic gods. Gods which have animal associations; e.g., Athena with the owl, Venus with the sparrow.

Ref.: *DOTTI* 150 396.>

E0611, Reincarnation as domestic animal.>

E0610.1, Reincarnation: man to animal to man. Type: 318B\$, 720.

Ref.: Daum 55-69 no. 5; *DOTTI* 124 150 169 396/{Ymn}.>

E0611.2, Reincarnation as cow. Type: 510, 511.

Link: |D0133.1, Transformation to cow.

Ref.: *DOTTI* 257 265.>

E0611.2.0.1, Divinity reincarnated as cow.

Link: |A0132.9.2\$, Goddess in form of cow (Nut, Hathor).>

E0611.2.1, Reincarnation as bull. Type: 318.

Ref.: Maspero 18 no. 1; *DOTTI* 146.>

E0611.2.1.0.1, Divinity reincarnated as bull.

Link: |A0132.9, Bull-god.

Ref.: Ions 92, 122/(Osiris/Apis).>

E0611.5, Man reincarnated as cat.

Ref.: Sulaymân 155-56 no. V-2.>

E0611.5.1, God reincarnated as cat. [(Bes)].

Ref.: Ions 119.>

E0612, Reincarnation as wild animal.>

E0612.15\$, Reincarnation as rodentia (ichneumon, mongoose, weasel, etc.).

Ref.: Ions 118, 126/(Atum/ichneumon).>

E0616, Reincarnation as insect.>

E0616.6\$, Reincarnation as beetle (scarab).

Link: |Z0194.9.8.1.1\$, Scarab--rebirth.

Ref.: Ions 126/(Khepri).>

E0613.0.1, Reincarnation of murdered child as bird. Type: 318B\$, 720.

Ref.: *DOTTI* 150 396; *TAWT* 446 no. 37/{Egy}.>

E0613.3, Reincarnation as hawk.

Link: |D0152.1.1, Transformation: god to hawk.>

E0630, Reincarnation in object. Type: 720.

Ref.: *DOTTI* 397.>

E0631, Reincarnation in plant (tree) growing from grave. Type: 318, 511A, 545H\$, 720, 780A, 780C, 872B\$.

Ref.: Maspero 18 no. 1; Chimenti 5-6; *DOTTI* 146 266 300 385 397 441 494/{Mrc}; Shamy (el-) *Egypt* 282 no. 37; *TAWT* 419 no. 7/{Egy} 446 no. 37/{Lib} 447 no. 39/{Ymn}.>

E0631.0.1, Twining branches grow from graves of lovers. Type: 970.

Link: |E0419.6, Lovers buried apart found in one grave each morning. |T0086.0.1\$, Lovers buried in side by side graves.

Ref.: Chauvin V 107 no. 37; *DOTTI* 584 673 674 675 676/{Egy, lit., Ymn}; Shahâb 162-67; *TAWT* 354-55 456 no. 49; Shamy (el-) "Arab Mythology" no. 113-1.>

E0631.0.1.2, Tablets made of trees from lovers' graves magically unite.>

E0631.0.3, Plant from blood of slain person. Type: 780C, cf. 971\$.

Link: |A2613, Plant from spittle.

Ref.: Chauvin V 107 no. 37; *DOTTI* 441 674; Frobenius *Kordofan: Atlantis* IV 225f; Shamy (el-) *Egypt* 164-5.>

E0631.0.3.1, Red plant from blood of slain person. Type: 780C.>

E0631.0.3.1.1\$, Watermelon (red inside) plant from blood of slain person. Type: 780C.

Link: |Z0141.4.1\$, Man experiences penis-erection from touching watermelon (uncut): thus he realizes that it is ripe (red inside). |Z0186.2.1\$, Symbolism: diving into watermelon after cutting it with knife--sexual intercourse.

Ref.: *DOTTI* 441; Shamy (el-) *Egypt* 165 no. 37.>

E0631.0.4, Speaking and bleeding trees. Type: 872B\$.

Link: |F0811.20, Bleeding tree. Blood drops when tree is cut.

Ref.: *DOTTI* 494; *TAWT* 447 no. 39/{Ymn}; AUC: 9 no. 6.>

E0631.0.5, Tree from innocent man's blood. Type: 561B\$, 780C, 872B\$.

Ref.: *DOTTI* 319 441 494; *TAWT* 447 no. 39/{Ymn}.>

E0631.0.7\$, Tree (plant) from blood of slain animal. Type: 318.

Ref.: Maspero 18 no. 1; *DOTTI* 146.>

E0631.1, Flower from grave. Type: 780.

Ref.: *DOTTI* 440.>

E0631.1.8\$, Flower from certain (buried) body organs.>

E0631.1.8.1\$, Flower from buried eyes. Type: cf. 403D\$.

Link: |D2161.3.1.1, Eyes torn out magically replaced.

Ref.: *DOTTI* 191.>

E0631.1.8.1.1\$, Lotus flowers from buried eyes.

Link: |D0479.9.1\$, Transformation: eyes to stars.

Ref.: S. Hassan *Mawasû)ah* 153; Ions 75; Simpson 119.>

E0631.5, Reincarnation as plant.>

E0631.6, Reincarnation [□ as] tree from grave. Type: 511A.

Ref.: *DOTTI* 266; Shamy (el-) "Folkloric Behavior" 192.>

E0631.9\$, Reincarnation in plant--miscellaneous.>

E0631.9.1\$, Corpse enclosed (incorporated) in tree (trunk) retrieved and then resuscitated (reincarnated)--(Osiris's). Type: 318B\$, 1442*.

Link: |A0151.7.1, Deity resides in tree. |D0950.20\$, Magic sycamore tree. |D1393.1.2\$, Tree grows around object (person) and encloses it (him). |E0607.2.1, Person is swallowed and then reborn. |F0913, Victims rescued from swallower's belly. |R0311.4,

Stretching tree refuge for fugitive.

Ref.: Budge *Gods* II 190; Ions 59; *DOTTI* 810.>

E0632, Reincarnation as musical instrument. The singing bone [reveals murder]. Type: 315, 780.

Ref.: *DOTTI* 139 440.>

E0632.1, Speaking bones of murdered person reveal murder.

Link: |E0178.0.2\$, Certain part of dead body remains eternally vital. |E0780.4\$, Vital bone (speaks, moves, etc.).>

E0632.1.1\$, Harp (fiddle, rebec, psaltery, etc.) made of murdered person's bones speaks. Type: 315A, 590, 780.

Link: |S0139.2.0.1\$, Ghoulish trophy: part of enemy's corpse kept and displayed (or put to use).

Ref.: *DOTTI* 124 126 141 142 163 165 303 336 337 366 440 441 517/{Irq, Mrc}; Juhaymân (al-) II 309-21; Qasîr *Falsafah* 138-46.>

E0632.1.2\$, Dialogue of ghoulish trophies (usually musical): instruments made of murdered persons' bones converse (or assign blame). Type: 315A.

Ref.: *DOTTI* 141 142 165/{Sdn}.>

E0650, Reincarnation: other forms.>

E0654\$, Drop of blood becomes a living creature (animal, man, ogre, etc.). Type: 363, cf. 325.

Link: |D0447.3, Transformation: blood to animal.

Ref.: *DOTTI* 93 125 129 152 169 170 181/{Sdn}.>

E0670, Repeated reincarnation.

Ref.: *DOTTI* 148 150 190 192 226 322/{Alg, Sdn, Syr}; *TAWT* 444 no. 35.>

E0670.2\$, Repeated reincarnation: person (woman, mother) becomes cow, then tree, then fruit, etc. Type: 511A, 872B\$, cf. 318.

Link: |A0179.5, Deity reincarnated. |E0156, Gradual resuscitation--one organ at a time.

Ref.: *DOTTI* 146 266 494; *TAWT* 445 no. 36/{Egy} 447 no. 39/{Ymn}.>

E0671, Reincarnation: man--object--object.

Link: |E0704\$, Ecology: life-chain (cycle) of matter. Matter becomes living organism and vice versa.>

E0690, Reincarnation: miscellaneous.>

E0693, Reincarnation for revenge. Type: 318.

Link: |S0401, Unsuccessful attempts to kill person in successive reincarnations (transformations).

Ref.: *DOTTI* 146.>

E0700-E799, The soul.>

E0700, The soul [(ar-rûh)].

Link: |E0190\$, **The corpse (cadaver, skeleton, etc.) after death.**

Ref.: Lane 525 526; Khalîfah 217-31.>

E0700.1, Names given the soul.>

E0700.1.0.1\$, Soul labeled "The divine secret".

Ref.: ^CIdwî (al-) 18.>

E0700.1.1\$, Other entities called: "rûh (soul)".

Ref.: Khalîfah 219-21.>

E0700.2\$, Composition of the *nafs* (self, psyche, 'soul/'life,' etc.).

Link: |U0102.1\$, 'The psyche (self) is ever an instigator of the-sinful [(al-sû\$, wick. |W0251\$, Beliefs (theories) about composition of character (personality). Implicit (folk) Personality theory.

Ref.: Jâhîz V 111-18; Ibshîhî 432.>

E0700.2.1\$, *nafs* (self) is constituted of *nafass* (breath, breeze, air, etc.).

Link: |A0185.12.0.1\$, God 'breathes' soul into Adam's pottery figure. |E0703.1\$, Soul created in Adam from God's breath.

|T0016.6\$, Passion (*hawâ*) aroused due to nakedness or body exposure caused by gust of wind (air: *hawâ*). |Z0108\$, Sound (name) symbolism: association based on sound similarities (homophony). |Z0158.1.4\$, Symbolism: breeze ('air')--gentleness.

Ref.: Jâhîz V 111-18; Ibshîhî 432.>

E0700.2.1.1\$, It is possible to kill a *nafs* (self, person), but not possible to kill a *rûh* (soul).

Link: |E0700.3\$, The soul is eternal.

Ref.: Jâhîz V 111-18.>

E0700.3\$, The soul is eternal.

Link: |E0700.2.1.1\$, It is possible to kill a *nafs* (self, person), but not possible to kill a *rûh* (soul).

Ref.: Badawî *Herodot* 247; Khalîfah 217-18 224; Nabhânî (al-) I 21.>

E0700.4\$, When the mind is diminished, the soul's (spiritual) capabilities are expanded.

Link: |C0434.2.2\$, Mental illness is referred to as forbearance or mercy from God (*lutf*). |E0709.3\$, Perishable body shackles the soul to earth thus depriving the soul of its divine (angel-like) capabilities. |U0240, Power of mind over body. |V0223.0.2.1\$, Saintly powers of the idiot (fools, the insane, the *magâdhîb*).>

E0701, Soul of object.>

E0701.9\$, Other motifs concerning souls of objects--miscellaneous.>

E0701.9.1\$, Inanimate objects (*gamâdât*) have no souls.

Link: |C0222\$, Tabu: eating or drinking during Lent whatever comes from a creature-with-soul--(e.g., cow, chicken, fish, etc.)--("Christians's fasting"). |Z0010, **Formulistic framework for tales**.>

E0702, Composition of the soul.

Link: |E0572, Ghost walks through solid substance. |F0401.0.1\$, Composition of spirits (angels, souls, afrits, jinn, etc.).

Ref.: Nabhânî (al-) I 21.>

E0702.1\$, The soul is etherial.

Link: |F0401.0.1.1\$, Spirits are etherial.

Ref.: Khalîfah 217; *RAFE* 118 n. 403.>

E0702.2\$, A human's soul is eternal; it does not perish with death.

Link: |E0190.1\$, Resurrection: soul re-enters corpse (body) permanently. |E0709.3\$, Perishable body shackles the soul to earth thus depriving the soul of its divine (angel-like) capabilities. |E0730.1.1\$, Souls of animals perish after death.

Ref.: *RAFE* 16.>

E0702.2.1\$, Human's soul is constituted of sacred entities (substances).

Link: |A0185.12.0.1\$, God 'breathes' soul into Adam's pottery figure.

Ref.: Nabhânî (al-) I 21.>

E0703, Creation of soul.>

E0703.1\$, Soul created in Adam from God's breath.

Link: |E0700.2.1\$, *nafs* (self) is constituted of *nafass* (breath, breeze, air, etc.).

Ref.: Tha^Clabî 17-18; Anonymous "Aghânî Anwar el-)Askarî" 3.>

E0703.2\$, Jesus created in Virgin Mary's womb from divine breath (Gabriel's).

Link: |T0518, Conception from divine impregnation. |V0312.0.1\$, Counter-belief: Miraculous Conception (immaculate conception) through God's command.

Ref.: Tha^Clabî 213-14/cf./(Gabriel's).; Shamy (el-) "Eg. Balladry": "Maryam" no. 52 8.>

E0704\$, Ecology: life-chain (cycle) of matter. Matter becomes living organism and vice versa.

Link: |A0814.3, Earth from decayed matter on primeval water. |A1006, Renewal of world after world calamity. |A1710, **Creation of animals through transformation**. |A2611, Plants from body of slain person or animal. |E0600, **Reincarnation**. |E0671, Reincarnation: man--object--object. |L0406.1\$, Food-chain among animals: one predator eaten as prey by another. |T0589.5.1\$, New-born child divine compensation (Cawad^C/iwad) for recently deceased relative. |Z0040.1\$, Life-death cycle: from grain, to flour, to dough, to bread, to excreta (human's and animal's), to plant eaten by animals, to milk and butter, to flesh and blood.

Ref.: Jâhîz V 14.>

E0706, Abode of unborn souls.

Link: |E0755.0.4\$, Abode of humans' souls.>

E0709\$, Relations between soul and body.

Link: |E0720, **Soul leaves or enters the body**.>

E0709.1\$, Conflict between soul and body.

Link: |F1042\$, Mania: compulsion--uncontrollable (involuntary) behavior.

Ref.: Khalîfah 211; *RAFE* 207 n. 727.>

E0709.3\$, Perishable body shackles the soul to earth thus depriving the soul of its divine (angel-like) capabilities.

Link: |A0185.12.0.1\$, God 'breathes' soul into Adam's pottery figure. |E0700.4\$, When the mind is diminished, the soul's (spiritual) capabilities are expanded. |E0702.2\$, A human's soul is eternal; it does not perish with death.

Ref.: *RAFE* 41 121 128; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 3.>

E0710, External soul. Type: 302, cf. 318.

Ref.: Chauvin II 193 no. 12 V 176 no. 100; *DOTTI* 105 146; *MITON*; Shamy (el-) *Egypt* 8 no. 1.>

E0711, Soul kept in object. Type: 302.

Link: |A0109.3\$, Deity with multiple souls. |E0765.4.8\$, Supernatural being will die if certain thing happens.

Ref.: *DOTTI* 105.>

E0711.1, Soul in egg. Type: 302.

Ref.: *DOTTI* 99 105 107 112 288 303 664/{Egy}.>

E0711.2, Soul in plant.>

E0711.2.4, Soul in pomegranate. Type: cf. 325.

Ref.: *DOTTI* 152.>

E0711.2.4.1\$, Soul in pomegranate seed (section). Type: 325.

Ref.: Chauvin I 136; *DOTTI* 152 153/{Egy}.>

E0711.3, Soul in jewel.>

E0711.4, Soul in necklace. Type: 412.

Ref.: *DOTTI* 198 199/{Egy}.>

E0712, Hidden soul (life).>

E0712.1, Soul hidden in tree. Type: 318.

Link: |E0714.4, Soul (life) in the heart.

Ref.: *DOTTI* 146.>

E0712.4, Soul hidden in box. Type: 412, cf. 302.

Ref.: *DOTTI* 105 106 112 663/{Egy}; CFMC: Cairo 68-9B 2-1-8.>

E0712.8\$, Soul hidden in heavenly body (star, planet).

Link: |F0969.8.2\$, Hiding in mystical location between earth and the sky; e.g., in an arch-saint's domain, the Isthmus (*al-barzakh*), or the like).

Ref.: Ions 65/(Osiris' in moon); Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9/cf.>

E0713, Soul hidden in a series of coverings. Type: 302.

Ref.: *DOTTI* 105; *MITON*.>

E0714, Soul (or life) kept in special part of the body.

Link: |N0330, **Accidental killing or death**.>

E0714.4, Soul (life) in the heart. Type: 318.

Link: |E0712.1, Soul hidden in tree.

Ref.: *DOTTI* 146.>

E0714.12, Soul in hair.

Link: |D1831, Magic strength resides in hair.>

E0714.14\$, Soul in nose (nostrils)--temporarily.

Link: |A0185.12.0.1.2\$, Vivified head of Adam sneezes when soul enters his nostrils: soul thus penetrates to his mouth and tongue causing him to utter first words. |D1812.5.0.1, Omens from sneezing. |F0950.0.9.1\$, Sneezing as promoter of good health. |G0303.9.8.13.3.1\$, Devil enters into a person when that person yawns (through open mouth).

Ref.: Burton IX 220 n. 3.>

E0714.15\$, Soul in tongue.>

E0715, Separable soul kept in animal. Type: 302.

Ref.: *DOTTI* 105.>

E0715.1, Separable soul in bird. Type: 302.

Ref.: *DOTTI* 105.>

E0715.4.4\$, Separable soul in crocodile. Type: 302.

Ref.: *DOTTI* 99 105 107 112 118 122 288 303 664/{Egy}; Shamy (el-) *Egypt* 8 no. 2.>

E0716\$, Special part of the body containing soul (life) hidden in object. Type: 318.

Link: |E0712, Hidden soul (life). |E0714, Soul (or life) kept in special part of the body.

Ref.: *DOTTI* 146.>

E0717\$, Multiple souls: a being with more than one soul.

Link: |A0109.3\$, Deity with multiple souls. |B0844.1\$, 'Cat has seven souls (lives)'.

Ref.: Maspero 105 no. 5.>

E0720, Soul leaves or enters the body.

Link: |E0190\$, **The corpse (cadaver, skeleton, etc.) after death**. |E0709\$, Relations between soul and body.>

E0721, Soul journeys from body.

Ref.: K. Sa^Cd-al-Dîn *Turâth* III:10 21; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 3.>

E0721.0.1, Mark inflicted on wandering soul seen on body after soul's return.

Link: |D0702.1.1, Cat's paw cut off: woman's hand missing.

Ref.: Nabhânî (al-) II 48 (one-eyed saint)/cf.; Sha)râwî 8-19.>

E0721.1, Soul wanders from body in sleep. Dreams explained as experiences of the soul on these wanderings.

Link: |A1399.2, Origin of dreams.

Ref.: *RAFE* 40/cf. 179.>

E0721.1.0.1\$, The dead 'come to' (communicate with) the living in dreams (visions). Type: 760B\$, 561B\$, 1645C\$, cf. 506**.

Link: |D1810.8.2, Information received through dream. |E0380.1\$, Summoning the soul of the dead. |E0419.1, Soul wanders and demands that a temple be built for him. |E0545.19.1.1\$, The dead cannot speak back, but communicate with the living through other means. |E0545.19.3\$, Addressing the dead by means of letter (written message). |J0157.0.1, Deity appears in dream and gives instructions or advice. |J0157.8.1\$, Satan misleads in dreams (and similar experiences, such as communication with the dead). |P0230.15\$, Parent(s) 'come(s) to' child (son, daughter) in vision. |V0113.0.1.1\$, Shrine built (repaired) at demand of (dead) saint. |V0510.1, God speaks in vision to devotee.

Ref.: Budge *Gods* II 193/("Osiris appeared to his son"); Maspero 277 no. 20/(ghost); *DOTTI* 319 426 894; *RAFE* 304 n. 38, 306 n. 48; Shamy (el-) *Beyond Oedipus* 9-11, "Eg. Balladry": "Obituary for M.A.D." no. 37; Tâhâ Husayn 124-26.>

E0721.1.2, Soul of sleeper prevented from returning to his body.>

E0721.1.2.3.1, Body dismembered so soul cannot return.>

E0721.1.2.3.2\$, Body cremated so soul cannot return to it.

Link: |C0898.1\$, Tabu: indignities to corpse (beating, cremation, etc.). |E0431.9, Ashes of dead thrown on water to prevent return. |E0753.1\$, Homeless soul: soul without the body to which it belonged. |Q0407.1.1\$, Body destroyed so that soul cannot return to it: resurrection impossible. |Q0414.0.2, Burning as punishment for adultery. |Q0414.3, Punishment: burning and scattering ashes.

Ref.: Maspero 26-27 no. 2-1-1 n. 1.>

E0722, Soul leaves body at death.

Ref.: Shamy (el-) "Eg. Balladry": "Death of Sa^Cd Zaghlûl" no. 30.>

E0722.0.1\$, Gasping (*shahqah*) accompanies soul's departure from body at death.

Ref.: *MITON*; Ibshîhî 208 209 213 540-41; *RAFE* 122 n. 423; *TAWT* 186/384 n. 447 no. 19 354 no. 49.>

E0722.0.2\$, Soul struggles (contends) to remain in the body--(*munâza*^Cah).>

E0722.0.2.1\$, Soul being extracted out of body emits scraping sound of excruciating pain_(*hashrajah/sakarât al-mawt*).

Ref.: *MITON*; *RAFE* 122 n. 423.>

E0722.0.2.2\$, Azrael uses his right hand to extract a believer's souls (gently), his left for unbeliever's (severely).

Link: |A0487.2\$, Azrael (^CIzrâ'îl, ^CAzrâ'îl, ^CUzrâ'in\$, etc.): angel of death. |Z0179.3.1\$, Right side is good (blessed); left sides is evil (cursed).

Ref.: Qazwînî I 99-100/cf.>

E0722.0.3\$, Soul makes a declaration as it leaves the body.

Link: |V0028.0.1\$, *tashahhud* (uttering the testimony: "No god but God, and Mohammed is His Messenger"): dying Moslem's last rite.

Ref.: Shamy (el-) "Eg. Balladry": "Death of Sa^Cd Zaghlûl" no. 30.>

E0722.1, Form of soul as it leaves body at death.>

E0722.1.4, Soul leaves the body in form of bird.

Link: |E0732, Soul in form of bird.>

E0722.1.4.1\$, Soul out of its body in form of colored bird.>

E0722.1.4.1.1\$, Soul out of its body in form of green bird.

Link: |Z0145.2\$, Green: auspicious color.

Ref.: Ibshîhî 287; *RAFE* 121 n. 421.>

E0722.1.4.1.1\$, Souls of martyrs are inside gizzards of green birds in Paradise.

Link: |V0463.0.1\$, Martyrs are alive (in heavens).>

E0722.2.8, Soul reluctant to leave body.>

E0722.2.8.0.1\$, Why soul unwilling to leave body at death: it entered first man (Adam) by coercion and subsequently was forced to leave.

Link: |A0106.4.2\$, Soul fails to obey God: refuses to enter into Adam. Compelled to comply.

Ref.: Tha^Clabî 17; Shamy (el-) "Arab Mythology" no. 41.>

E0722.2.8.1, Soul lingers in body at death.

Link: |E0190.2\$, Decomposed corpse (in forms of dirt, dust, smoke, gas, etc.) reconstitutes (reassembles) self. |E0722.4\$, Soul remains in touch with dead body.>

E0722.2.8.3\$, Soul lingers in body until certain need is met (e.g., receiving news, seeing someone, or the like). Type: 971A\$.

Link: |E0405\$, Uncontrollable corpse ('flying bier'): bearers compelled as to speed and route. |V0028\$, Declarations before death or execution (last rites).

Ref.: *DOTTI* 675; Yâfi)î 173.>

E0722.2.8.3.1\$, Dying person clings to life until beloved arrives (death follows). Type: 971A\$.

Ref.: *DOTTI* 675.>

E0722.2.8.3.4\$, Soul lingering in body (corpse) after death squeezed out (by hand).

Link: |D2176.3, Evil spirit exorcised. |E0728.1, Evil spirit [(revenant)] cast out of person.

Ref.: *RAFE* 124 n. 438.>

E0722.2.10, Soul taken away by God (angel). Type: 332.

Link: |A0487.2\$, Azrael (^CIzrâ'il, ^CAzrâ'il, ^CUzrâ'in\$, etc.): angel of death. |V0233, Angel of death.

Ref.: *DOTTI* 176.>

E0722.3, Circumstances of soul on leaving dead body.>

E0722.3.1.1, Soul remains about dead body.

Ref.: Amîn 140; Lane 525; Willmore 372 no. 39.>

E0722.3.3.1\$, Soul visits dead body in grave at certain times.

Link: |V0065.7\$, Visiting the dead.>

E0722.4\$, Soul remains in touch with dead body.

Link: |E0190.2\$, Decomposed corpse (in forms of dirt, dust, smoke, gas, etc.) reconstitutes (reassembles) self. |E0722.2.8.1, Soul lingers in body at death. |E0765.1.3, Life-lights in lower world. Each light mystically connected with the life of a person. When light is extinguished, person dies.

Ref.: Ions 133/(Ka, Ba).>

E0722.4.1\$, Soul connected with its dead body (corpse) via invisible light-like beam.

Link: |E0190\$, **The corpse (cadaver, skeleton, etc.) after death.**

Ref.: *RAFE* 126 n. 444.>

E0723, Wraith of person separate from body. [A living person's ghost].

Link: |E0724\$, A person's counter-spirits (Qarînah, Qarîn, 'Ukht, 'Akhkh, 'Umm-es-Subyân, etc.). |V0238, Guardian angel.

Ref.: *RAFE* 51 n. 163.>

E0723.4.3, Wraith of debtor tries to find his creditor at time of death.

Link: |P0776.0.2\$, Debts (being debtor). |V0021.7.2\$, On Judgment Day, debtor must obtain release (forgiveness) from creditor.>

E0723.7, Actions of wraith.>

E0724\$, A person's counter-spirits (Qarînah, Qarîn, 'Ukht, 'Akhkh, 'Umm-es-Subyân, etc.).

Link: |A1225.3\$, First man hermaphroditic: one side male, the other female. |E0723, Wraith of person separate from body. [A living person's ghost]. |F0403.2.3.7\$, Jealousy of familiar spirit.

Ref.: Amîn 324; Ibn-Kathîr I 67 (prophet's); Hanauer 9, 69 n.; D.H. Müller *Soqotri*: *SAE* VI 64-65 no. 5, cf. 65 no. 6; Nabhânî (al-) I 403/(*tâbi*^C); *RAFE* 301 n. 18; Stevens 108-11 no. 25; Walker-Ismâ^Cîl 46-47.>

E0724.0.1\$, The *Ka/Kâ* as a person's counter-spirit ('Double').

Link: |E0427\$, The Ba/Bâ as human-headed revenant (bird).

Ref.: Budge/*Romances* 42 no. A-01 110 no. A-05 189 no. A-11; Ions 109 131 133; Maspero 103 no. 5 n. 1 120 no. 7 142 no. 7 n. 2; Simpson 23 n. 11; *RAFE* 80 n. 258; Wickett 107.>

E0724.1\$, Types of the counter-spirits.>

E0724.1.0.1\$, Every one has his own satan (urging misdeeds).

Ref.: Taymûr no. 2418.>

E0724.1.1\$, Eblis's progeny: for each descendant of Adam God promised to create a satan counterpart as descendant of Eblis.

Link: |A0063.5.1, Satan seduces Adam to sin because he is jealous of him. |A0102.16.2\$, Fairness of god. |G0303.9.0.3.1\$, Satan's misdeeds motivated by envy (jealousy). |K2020.1\$, Eblis secures God's promise of longevity (till Resurrection-Day) and then vows to corrupt Adam's offspring.

Ref.: Damîrî I 209.>

E0724.1.2\$, Spirit that inspires artistic creativity (Muse).

Link: |A0465.0.1, The Nine Muses, patronesses of the arts. |C0672, Compulsion to tell stories. |F0451.6.3.3.1, Dwarf musician

(poet). |F1042.6\$, Compulsion to creatively compose (story, poem, song, music, drawing, or the like).

Ref.: Boqarî 124/cf.>

E0724.1.2.1\$, A poet's counter-spirit: inspires poetic creativity. Also labeled a poet's `satan\$, *tâbi*^C ('follower'), etc. Type: cf. 971A\$.

Link: |A0465.1.0.1\$, Demon (satan) of poetry. |C0005.4\$, Satan's recitation (reading): poetry. |F1042.6\$, Compulsion to creatively compose (story, poem, song, music, drawing, or the like). |G0225, Witch's familiar spirit [(*tâbi*^C)]. |G0303.0.1\$, Other entities labeled `satan'. |Z0117, Poetry personified.

Ref.: Boqarî 124; *DOTTI* 675; *RAFE* 83 n. 270.>

E0724.1.4\$, Echo (*sadâ*) as a person's counter-spirit.

Link: |C0005.2\$, Satan's voice (caller of Satan, summoner of Satan): pipe (music). |F0443, Echo as wood-spirit. |F0460.0.1, Mountain-spirits as souls of dead. |E0473.1\$, *sadâ*: ghost of murdered person in bird-form that cries at the *hâmah* for revenge. |K1887.1, Echo answers.

Ref.: Damîrî II 59-60: Shamy (el-) "Arab Mythology" no. 117.>

E0724.3\$, Actions of the counter-spirit.

Link: |F0403.2.3, Deeds of familiar spirit.>

E0724.3.0.1\$, Counter-spirit forces its human-counterpart to express its will--(person acts involuntarily, and is not responsible for own actions).

Link: |F0381.0.1\$, Fairy (jinni, spirit) possesses man. |F0415.1\$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama. |P0526.3.1\$, Conditions that render a person not responsible for consequences of own actions (e.g., being a minor, insanity, drunkenness, etc.). |W0199\$, Self-deception (rationalization, regression, projection, etc.).

Ref.: *DOTTI* 565/{Egy}; *RAFE* 79 n. 256, 300 n. 17.>

E0724.3.1\$, Benevolent (helpful) counter-spirit.

Link: |D1810.12, Magic knowledge from guardian spirit.

Ref.: Walker-Ismâ^Cîl 46-47.>

E0724.3.1.1\$, Counter-spirit protects human counterpart.>

E0724.3.1.1.1\$, A\$Ukht (Sister) protects her human brother.

Ref.: *RAFE* 86 n. 286, 300 n. 17.>

E0724.3.1.1.2\$, A\$Akhkh (Brother) protects his human sister.>

E0724.3.5\$, Malevolent (harmful) counter-spirit.

Link: |A1599.10.1\$, Origin of witchcraft due to hatred: ^CUnâq (Lilith) as the first witch. |F0304.7.1\$, Jinni counter-spirit violates woman with whom he is associated.

Ref.: Barghûthî (al-) 131-35 no. 21; Shamy (el-) "Belief Characters" 23-25.>

E0724.3.5.1\$, Counter-spirit harms human counterpart.

Link: |T0606\$, Infant mortality. |Z0097.3.5\$, 'ukht/'akhkh (sister/brother): *khawat* (epilepsy, mental disturbance caused by counterspirit).

Ref.: *RAFE* 82 n. 268, 300 n. 17.>

E0724.3.5.1.1\$, A\$Ukht (Sister) injures her human sister.

Ref.: *RAFE* 86 n. 286.>

E0724.3.5.1.2\$, A\$Akhkh (Brother) protects his human sister.>

E0724.3.5.2.1\$, Counter-spirit causes death to human children.

Link: |F0499.4.1\$, Jinni (fairy) kills human. |N0199.1.1\$, A parent's male children die, female survive (live).

Ref.: *RAFE* 82 n. 268, 301 n. 18.>

E0724.3.5.2.1.1\$, "SIDS" (Sudden Infant Death Syndrome, '*khunnâq*') caused by suffocation by malevolent counter-spirit (Qarînah, 'Ukht, or the like).

Link: |F0363, Fairies cause death. |F0499.4.1\$, Jinni (fairy) kills human.

Ref.: *RAFE* 82 n. 267 82 n. 268.>

E0725, Soul leaves one body and enters another. Type: 678.

Ref.: *DOTTI* 370.>

E0726, Soul enters body and animates it.

Link: |E0178.0.3\$, Resurrection at Judgment Day involves both the body and its soul (or vice versa). |V0001.2.5\$, Demon (devil, jinni, afrit, etc.) enters into idol and animates it.

Ref.: Chauvin V 287 no. 171; Khalîfah 222-24.>

E0726.0.1\$, Soul enters body through mouth.

Link: |A0185.12.0.1\$, God `breathes' soul into Adam's pottery figure. |C0869.2\$, Tabu: abortion--(aborting fetus with soul).

[T0572.2, Abortion. [Means of terminating pregnancy].

Ref.: Ions 71; Tha^Clabî 16-17/(17): Shamy (el-) "Arab Mythology" no. 41.>

E0726.1, Soul received at birth.>

E0726.1.1\$, Soul received at trimester of pregnancy.

Link: |C0869.2\$, Tabu: abortion--(aborting fetus with soul).>

E0727, Relation of body to soul.

Ref.: Khalifah 241.>

E0727.1, Debate of body and soul [as to the relative merits of each. [Y]. Type: cf. 293A\$.

Link: |J0461.1, The belly and the members. Debate as to their usefulness. |U0282.0.1\$, Debate with oneself over merits of living or dying (committing suicide).

Ref.: *DOTTI* 95.>

E0727.2, Soul as vital principle.

Link: |E0780, **Vital bodily members**. They possess life independent of the rest of the body.>

E0728, Evil spirit [(revenant)] possesses person.

Link: |F0381.0.1\$, Fairy (jinni, spirit) possesses man. |G0303.9.8.13.3\$, Satan (The Devil) possesses person (animal).

|G0303.16.14, The devil exorcised. |K2385, Demon enters person and refuses to leave until wishes have been fulfilled.

Ref.: Basset *Mille I* 59 no. 4; *DOTTI* 83 342 450/{Tns}; *RAFE* 303 n. 29; Shamy (el-) *Egypt* 284 no. 41/cf.>

E0728.0.1\$, Soul (double) possesses living person.

Link: |E0261, Wandering ghost makes attack. Unprovoked and usually unmotivated.

Ref.: Maspero 143 no. 7 n. 3.>

E0728.1, Evil spirit [(revenant)] cast out of person.

Link: |D2176.3, Evil spirit exorcised. |D2176.3.4, Devil cast out of possessed man's body. |E0722.2.8.3.4\$, Soul lingering in body (corpse) after death squeezed out (by hand). |F0382, Exorcising fairies.>

E0730, Soul in animal form.

Link: |F0234.1, Fairy in form of an animal. |F0401.3, Spirit in animal form.

Ref.: Schmidt-Kahle 10-11 no. 7.>

E0730.1, Souls of animals.

Ref.: Khalifah 271.>

E0730.1.1\$, Souls of animals perish after death.

Link: |E0702.2\$, A human's soul is eternal; it does not perish with death.

Ref.: Khalifah 271.>

E0731, Soul in form of mammal.>

E0731.2, Soul in form of cat.

Link: |F0401.3.6.1\$, Spirit (afrit, jinni) in the form of cat.

Ref.: *DOTTI* 125 129 169/{Sdn}.>

E0731.10, Soul in form of fox.

Ref.: *DOTTI* 153/{Egy}; CFMC: Sawâm)ah 71-1 14-1-no. 1.>

E0731.15\$, Soul (ghost) in form of sheep.

Ref.: Schmidt-Kahle 10-11 no. 7.>

E0732, Soul in form of bird. Type: cf. 505, 505A\$, 720.

Link: |E0722.1.4, Soul leaves the body in form of bird. |F0234.1.15, Fairy in form of bird.

Ref.: Ions 109; Simpson 209 n. 35; W.M. Müller 174; *DOTTI* 253 254 397; Littmann *Tigré* 308-9 no. 112; *MITON*; *RAFE* 80 n. 258, 121 n. 421; Shahâb 86-88; Shamy (el-) "Egypt" (1971) no. 6.>

E0732.9, Soul in form of hawk or falcon, seen in dream.>

E0732.9.0.1\$, Soul in form of hawk or falcon. (The *Ba/Bâ*).

Link: |E0425, Revenant in human form. |E0427\$, The *Ba/Bâ* as human-headed revenant (bird).>

E0732.10\$, Soul in form of owl.

Link: |A2426.2.17, Origin of owl's cries. |E0473.2\$, *hâmah*: ghost of murdered person in owl-form that cries for revenge.

Ref.: Ions 134/(picture /cf.; Damîrî I 160; Damîrî II 59; Shamy (el-) "Arab Mythology" no. 117; Littmann 308-9 no. 112; Shamy (el-) "Arab Mythology" no. 116; *RAFE* 113 n. 386.>

E0733, Soul in form of reptile.>

E0733.1, Soul in form of serpent [(snake)].

Link: |F0401.3.8, Spirit in form of snake.>

E0734, Soul in the form of insect.>

E0734.1, Soul in the form of butterfly.

Ref.: K. Sa^Cd-al-Dîn *Turâth* III:10 21.>

E0734.7, Soul in the form of fly.

Ref.: *RAFE* 121 n. 421.>

E0734.7.1\$, Soul in the form of blue (green) fly.

Ref.: *RAFE* 121 n. 421.>

E0740, Other forms of the soul.>

E0741, Soul in form of heavenly body.>

E0741.1, Soul in form of star.

Link: |E0712.8\$, Soul hidden in heavenly body (star, planet).

Ref.: Ions 24, 42.>

E0741.1.1, Shooting star signifies that someone is dying.

Link: |A0788.6\$, Shooting star is a star falling due to death of angel carrying it.

Ref.: *RAFE* 36.>

E0741.1.1.1, New star for each birth.>

E0741.1.1.2, Star as sign of birth of hero.

Link: |M0302.4, Horoscope taken by means of stars. [Astrology]. |M0311.0.4.2\$, Dream about light issuing out of person: birth of great leader (hero, prophet, savior, etc.). |T0054, Choosing bride by horoscope. |T0570.3.1\$, Conception at appearance of certain star ensures birth of hero ("rising star").>

E0742, Soul as light.>

E0750, Perils of the soul.>

E0750.0.1, Soul cannot enter heaven till body is buried.

Link: |E0235.2, Ghost returns to demand proper burial.>

E0750.0.2\$, Destroying tomb deprives the deceased of burial rituals and angers the soul (double).

Link: |E0235.2, Ghost returns to demand proper burial.

Ref.: Maspero 143 no. 7 n. 3.>

E0750.2, Perilous path for soul to world of dead.>

E0751, Souls at Judgment Day.>

E0751.0.1, There are to be two resurrections.>

E0751.0.3\$, Tomb-judgment: by interrogative angels. It precedes resurrection.

Link: |A0679\$, Interrogative angels (Nâkir and Nakîr, Munkir and Nakrân, etc.) question the dead at time of burial. |J2212.2, Burial in old grave to deceive angel. [Fool hopes to avoid questioning by the interrogative angels: Nâkir and Nakîr].

Ref.: *DOTTI* 178 920/{lit., Syr}; Khalîfah 152, cf. 194-96.>

E0751.1, Souls weighed at Judgment Day.

Link: |A0464.5\$, 'The balance' of Judgment Day: for weighing religious exercise (soul, heart, etc.).

Ref.: Simpson 183/cf.>

E0752, Lost souls.>

E0752.1.2.1, Demons amuse themselves by plaguing souls in hell.

Link: |A0671.1.5\$, *zabâniyah*: Hell's angels; they administer punishments (torture).>

E0752.8, Souls of dead eaten by sky-spirits.>

E0752.9, Souls of wicked eaten by deity.>

E0752.9.1\$, Souls of wicked devoured by monstrous creature.

Link: |B0014.1.1\$, Ammut (Ament). Combination of lion, hippopotamus, and crocodile. Devours hearts of sinners.>

E0753\$, Homeless soul (or 'double').

Ref.: Maspero 26-272 no. 2-1-1 n. 1 143 n. 3 no. 7.>

E0753.1\$, Homeless soul: soul without the body to which it belonged.

Link: |E0511, The Flying Dutchman. [Phantom ship sailed eternally]. |E0721.1.2.3.2\$, Body cremated so soul cannot return to it. |Q0407.1.1\$, Body destroyed so that soul cannot return to it: resurrection impossible.

Ref.: Maspero 26-027 no. 2-1 n. 1.>

E0753.2\$, Homeless soul: soul without tomb for burial of body to which it belonged.

Link: |E0478.1\$, Indignities to corpse (by living person). |V0060.0.1\$, Necessity of burial.

Ref.: Maspero 143 no. 7 n. 3.>

E0754, Saved souls.>

E0754.1, Condemned soul recovered [(saved)]. Type: cf. 760*.

Ref.: *DOTTI* 426.>

E0754.3, Burial in certain ground assures going to heaven.

Link: |V0085.5.1.1\$, Desiring death (and burial) in "Holy Land".

Ref.: Basset *Mille* I 509 no. 200/cf.; *RAFE* 300 n. 14; Shamy (el-) "Belief Characters" 32-33 n.>

E0754.9\$, Corpse (coffin) ascends to heaven.

Link: |E0405\$, Uncontrollable corpse ('flying bier'): bearers compelled as to speed and route.

Ref.: Basset *Mille* III 423 no. 253; Shamy (el-) "Eg. Balladry": "Armanyaoas" 22/(implicit) no. 62R.>

E0755, Destination of the soul.

Link: |E0581, Dead person rides.>

E0755.0.4\$, Abode of humans' souls.

Link: |E0481.8.6\$, Abode of the dead in trees. |E0481.8.3, Venus as land of dead. |E0706, Abode of unborn souls.>

E0755.0.4.1\$, *al-barzakh* (Isthmus) as the abode of humans' souls.

Link: |A0691\$, *al-barzakh* (Isthmus, [Purgatory]): intermediate world between heavens and earth. |E0755.3, Souls in purgatory.

|V0511.3, Visions of purgatory ([*al-barzakh*]).

Ref.: Khalifah 242-44 258-65; Lane 525-26 n. 3; *MITON*; HE-S: Kafr El-Zaytûn 69-4 no. 7.>

E0755.0.4.3\$, Souls reside with God (in the sky).>

E0755.0.4.3.1\$, Souls reside with deity in west.

Link: |A0768.1.1\$, Stars ordered (by deity) to set in west. |E0741.1, Soul in form of star. |H1257, Quest for location of paradise.

Ref.: Maspero lxxii lxxiv/cf.; Simpson 124.>

E0755.0.4.3.2\$, Souls reside in valley.>

E0755.0.4.3.2.1\$, "Red Valley" ("*al-wâdî al-ahmar*") as residence for sinners's souls.

Link: |A0671.2.4.14.2\$, Names given Hell's fires (strata). |F0756.1, Valley of fire. |Z0141.3.1\$, Red as symbol of evil (danger, drought, etc.).

Ref.: Ibshîhî 53; *Zîr* 19.>

E0755.0.4.4\$, Souls reside in aquatic environment.>

E0755.0.4.4.1\$, Souls reside on an island.

Link: |A0872.2\$, River (sea) that leads to the land (island) of the dead. |E0481.2, Land of dead across water. |F0129.4.4, Voyage to island of the dead.>

E0755.0.4.4.1.1\$, "The Island of the Double" (Island of the *Ka/Kâ*) as the abode of humans' souls.

Ref.: Maspero lxxii-lxxiv no. 5.>

E0755.0.4.4.2\$, Souls reside in well.

Link: |D0926, Magic well. |F0402.6.3, Demons live in well.

Ref.: Khalifah 350.>

E0755.0.4.4.2.1\$, Souls of believers reside in sacred well (e.g., Zamzam-well, Jerusalem-well, etc.).

Link: |V0134.5\$, Zamzam as a sacred well.

Ref.: *RAFE* 125 n. 439.>

E0755.0.4.4.2.2\$, Souls of disbelievers confined in torturous (condemned, bottomless, etc.) well (e.g., Barahût/Barhût).

Ref.: Tha^Clabî 101; Qazwînî I 304; Ibshîhî 502; Khalifah 350; *RAFE* 125 n. 439.>

E0755.1.1, Heavenly hierarchy.>

E0755.1.5\$, Hierarchy (stratification) of souls in the Isthmus (*al-barzakh*).

Link: |V0220.0.1\$, Hierarchy (stratification) of saints. |V0463.0.2.2\$, Community of martyrs.

Ref.: Lane 525-26 n. 3.>

E0755.2, Souls in hell (Hades).>

E0755.2.5, Icy hell.

Link: |Q0567, Punishments by cold in hell.

Ref.: *Jâhiz* V 66-71-(lit.).>

E0755.2.8, Dialogue between Christ and the souls in hell.

Link: |A0171.4\$, God answers questions. (Dialogue between God and a creature, usually a sacred person).

Ref.: Basset *Mille* III 171 no. 110.>

E0755.2.8.[1], Series of hells.

Link: |A0671.2.4.14\$, Seven strata of hell's fires.

Ref.: *MITON*.>

E0755.3, Souls in purgatory. Type: 769*.

Link: |E0755.0.4.1\$, *al-barzakh* (Isthmus) as the abode of humans' souls. |V0511.3, Visions of purgatory ([*al-barzakh*]).>

E0756, Contest over souls. Type: 808, 808A.

Ref.: *DOTTI* 446.>

E0756.1, Devils and angels contest for man's soul. Type: 808.

Ref.: Ions 136/cf.; *DOTTI* 416 446/{lit.}>

E0756.1.1\$, Hell's angels (*zabâniyah*) and angels of Paradise contest for a person. Type: 808.

Link: |A0671.1.5\$, *zabâniyah*: Hell's angels; they administer punishments (torture).

Ref.: Ibshîhî 18-19 639; Basset *Mille* III 247 no. 146, 530 no. 322; *DOTTI* 446; Shamy (el-) *Egypt* 229 no. 65.>

E0760, Life index. Object or animal has mystic connection with person. Changes in one correspond to changes in the other.

Link: |E0761.3, Life-token: tree (flower) fades. |E0761.5.7\$, Life token: organic object ages or withers.

Ref.: Kisâ'î 75-77/(Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71.>

E0761, Life token. Type: 301A, 303, 318, 707.

Ref.: Chauvin V 87 no. 27 n. 1 295 VII 98 no. 375 n. 1; *DOTTI* 104 107 146 385; Shamy (el-) *Egypt* xi n.; Slyomovics 69.>

E0761.1.7.2, Life token: scissors (razor, knife) drip blood.

Ref.: Chauvin VII 198.>

E0761.3, Life-token: tree (flower) fades.

Link: |E0760, **Life index.** Object or animal has mystic connection with person. Changes in one correspond to changes in the other. |E0761.5.7\$, Life token: organic object ages or withers.

Ref.: *DOTTI* 100 109 519 751/{Alg, Plst}; Littmann *al-Quds* 255-59 (*Arabische* 396-402).>

E0761.4.4, Life token: ring rusts. Type: 303B\$.

Ref.: *DOTTI* 110; Shamy (el-) *Egypt* 239 no. 1.>

E0761.4.4.1\$, Life token: ring tightens around finger. Type: 707.

Link: |Z0186.9.1.1\$, Symbolism: ring--vagina, anus.

Ref.: *DOTTI* 100 126 144 355 385/{Sdn}>

E0761.5, Life token: object breaks (bursts).>

E0761.5.7\$, Life token: organic object ages or withers.

Link: |E0760, **Life index.** Object or animal has mystic connection with person. Changes in one correspond to changes in the other. |E0761.3, Life-token: tree (flower) fades.>

E0761.5.7.1\$, Life token: hair turns gray (white).

Ref.: Kisâ'î 75-77/(Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71.>

E0761.6, Life token: troubled liquid.>

E0761.6.4, Life token: beer foams. Type: 318.

Link: |D1045, Magic beer.

Ref.: Hollis 27; Maspero 10 no. 1; *DOTTI* 146.>

E0761.7, Life token: miscellaneous.>

E0761.7.3, Life token: leaves fall from tree.>

E0765, Life dependent on external object or event. Person's life is mystically connected with something else and comes to an end when that thing is destroyed.>

E0765.1, Life bound up with light (flame).

Link: |E0765.4.9.1\$, Person will die if he sees the sun.>

E0765.1.3, Life-lights in lower world. Each light mystically connected with the life of a person. When light is extinguished, person dies. Type: 332.

Link: |E0722.4\$, Soul remains in touch with dead body.

Ref.: *DOTTI* 176; *RAFE* 126 n. 444.>

E0765.2, Life bound up with that of an animal. Person to live as long as animal lives.

Link: |E0768.1\$, Person's wellbeing (fortunes) bound up with that of a horse.

Ref.: D.H. Müller *Shhauri*: *SAE* VII 132 no. 40.>

E0765.2.1\$, Person to live as long as a certain eagle lives: (Lubad: the seventh of seven eagles, or the third of three eagles).

Link: |D1857.3\$, Culture-hero (Luqmân) lives for the duration of the life-spans of seven (three) eagles (camels, etc.). |J0234.3\$, Longevity chosen above all else.

Ref.: Tha^Clabî 39; Shamy (el-) "Arab Mythology" no. 110; Burton X 118 n.; *RAFE* 114 n. 388.>

E0765.3.0.1, Life bound up with magic object. When magic object is lost, person dies.>

E0765.3.3, Life bound up with tree. Type: 613.

Link: |A0652.3.2\$, Tree of life-spans in upper world. (Has as many leaves as there are living persons, when a leaf falls the corresponding person dies).

Ref.: Chauvin II 193 no. 12; *DOTTI* 344 345/{lit.}; Lane 471/cf.: Shamy (el-) "Arab Mythology" no. 19; Shahâb 86-88.>

E0765.3.6\$, Life bound up with idol.

Ref.: *DOTTI* 106 289/{Egy}>

E0765.4, Life bound up with external event. Death to come when certain thing happens.>

E0765.4.3, Father will die when daughter bears son.

Link: |T0589.5.1\$, New-born child divine compensation (Cawad/^Ciwad) for recently deceased relative.>

E0765.4.3.3\$, Man (father) will die upon birth of own son. Type: 937A*.

Link: |E0765.4, Life bound up with external event. Death to come when certain thing happens. |M0343, Parricide prophecy. [Oedipus]. |M0343.0.1.1\$, Prophecy: father's death at hands of son (son will kill father). |N0260.1\$, Childless person dies before birth of long awaited child.>

E0765.4.3.3.1\$, Father will die if he sees own his child. Type: 937A*.>

E0765.4.8\$, Supernatural being will die if certain thing happens.

Link: |E0711, Soul kept in object. |C0721, Tabu: bathing.>

E0765.4.8.1\$, Queen of vipers will die when man (hero) bathes.

Link: |C0721, Tabu: bathing.

Ref.: *MITON*; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>

E0765.4.9\$, Life bound up with external event--miscellaneous.>

E0765.4.9.1\$, Person will die if he sees the sun. Type: 937\$.

Link: |E0765.1, Life bound up with light (flame).

Ref.: *DOTTI* 641.>

E0765.5, One person's life dependent on another's.

Ref.: Nabhânî (al-) II 42.>

E0767.1, Affinity of person to object. [Empathy with an object].

Link: |U0245\$, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation".

Ref.: D.H. Müller *Shhauri*: *SAE* VII 132 no. 40.>

E0768\$, Affinity of person to animal or bird.>

E0768.1\$, Person's wellbeing (fortunes) bound up with that of a horse.

Link: |E0765.2, Life bound up with that of an animal. Person to live as long as animal lives.

Ref.: *Zîr* 75.>

E0769\$, Affinity (sympathy, empathy)--miscellaneous.>

E0769.1\$, Affinity of one body member (part) to another--(non-biological).

Link: |P0302.1\$, Cohesion among members of small group ('esprit de corps').

Ref.: Maspero 13 no. 1 n. 2.>

E0770, Vital objects. Objects that have life in them.>

E0771, Ring with life in it.>

E0780, Vital bodily members. They possess life independent of the rest of the body.

Link: |E0178.2.2\$, Incomplete (partial) resurrection (resuscitation): only certain organ(s) become alive. |E0727.2, Soul as vital principle.>

E0780.2, Animal bodily [□ member] transferred to person or other animal retains animal powers and habits. Type: 660, 1862D\$.

Link: |E0781, Eyes successfully replaced. |E0782, Limbs successfully replaced. |E0789.2\$, Organ from animal used in man.

Ref.: *DOTTI* 939.>

E0780.3\$_ (formerly, E0079.2\$), Vital drop of blood (speaks, warns). Type: 318, 327K\$.

Link: |F1036.1\$, Dead man's blood forms supernatural message (from God).

Ref.: *DOTTI* 146 171.>

E0780.3.1\$, Blood of murdered person cries out for revenge (justice).

Link: |E0299.6\$, Ghost demands revenge. |E0473.2\$, *hâmah*: ghost of murdered person in owl-form that cries for revenge.

Ref.: Tha^Clabî 26-27/(27): Shamy (el-) "Arab Mythology" no. 60 61.>

E0780.4\$, Vital bone (speaks, moves, etc.).

Link: |E0178.0.2\$, Certain part of dead body remains eternally vital. |E0632.1, Speaking bones of murdered person reveal

murder. |E0789.2.1.1\$, Only pig's bone compatible with man's.

Ref.: *DOTTI* 171/{Tns}.>

E0780.4.1\$, Bone in grave would express owner's feeling when alive.

Link: |E0350\$, Dead returns to ensure that guests receive hospitality.

Ref.: *MITON*.>

E0780.5\$, Transplanted organ retains original characteristics. Type: 318A\$, cf. 1862D\$.

Link: |X0372.7.3\$, Animal bodily members substituted for human's: patient acquires animal's habits.

Ref.: *DOTTI* 148 149 220 379 939/{Egy, Kwt, lit.}; *TAWT* 435 no. 25.>

E0781, Eyes successfully replaced. Type: 403D\$.

Ref.: *DOTTI* 153 163 191 226/{Sdn}.>

E0781.2, Eyes bought back and replaced. Type: 403D\$.

Ref.: *DOTTI* 189 191 262/{Plst, Sdn}; *TAWT* 423 no. 10/{Egy} 439 no. 30/{Syr} 444 no. 35/{Irq}.>

E0782, Limbs successfully replaced. Type: 318A\$, 403D\$, 706.

Link: |D2161, Magic healing power.

Ref.: Jâhîz II 14; *DOTTI* 148 191 379; *TAWT* 444 no. 35/{Irq}.>

E0782.1, Hands restored. Type: 706.

Ref.: *DOTTI* 379; Shamy (el-) "Eg. Balladry": "Ring of ^CAlî" no. 55.>

E0782.1.2\$, Vital hand. Alive after death of owner.>

E0782.1.2.1\$, Vital mother's hand: firm but compassionate. Type: 511A.

Link: |E0323.2.4\$, Only the hand of dead mothers is to be used to punish her children. |P0244.1\$, "I might slaughter my son with a knife, but would hate whoever would say to me, 'Amen' (i.e., agree with my deed)!".

Ref.: *DOTTI* 251 266/{Egy}; Juhaymân (al-) IV 181-87; CFMC: ^CUKH-I no. 531.>

E0782.6\$, Severed genitals replaced. Type: 318A\$.

Link: |V0059.2.1\$, Severed organ restored in answer to prayer.

Ref.: Ions 59; *DOTTI* 148 149 220 379/{Kwt, lit.}.>

E0782.6.1\$, Severed penis (phallus) replaced. Type: 318A\$.

Link: |D2161.3.2.4\$, Severed penis supernaturally restored.

Ref.: Budge *Gods* II 192-93; Ions 59; *DOTTI* 150/{lit.}; *TAWT* 435 no. 25/{Egy}; Ja^Cfar (al-) no. 10.>

E0782.6.1.1\$, Pitcher's spout substituted for man's severed penis (by saint).

Link: |H0767.6\$, Sitting on his little wall, dangling his little penis. (Answer: pitcher with spout on table, in niche, or the like).

|V0223.10.3\$, Saint as potter (potter-saint). |Z0186.5\$, Symbolism: pitcher's spout--penis.

Ref.: CFMC: Cairo 69-9B (comment: personal communication to Shamy (el-)).>

E0783, Vital head. Retains life after being cut off.

Link: |D0992, Magic head. |E0789.3.1\$, Severed head rejoins body. |F0511, Person unusual as to his head.

Ref.: *DOTTI* 945 947/{Sdn}.>

E0783.1, Head cut off and successfully replaced. Type: 325A\$, 1930.

Ref.: *DOTTI* 154 953.>

E0783.5, Vital head speaks. Type: 980H\$.

Ref.: *DOTTI* 681; Hanauer 31 (forty heads); *TAWT* 415 no. 3.>

E0783.5.1\$, Severed head speaks.

Link: |D1610.5, Speaking head.

Ref.: *MITON*.>

E0783.6, Headless body vital.>

E0783.6.1\$, Headless body (of deity) transforms self to headless statue.

Link: |D0630.4, Deity has power of self-transformation. |X1726.2, Man cuts off own head, picks it up and replaces it.

Ref.: Simpson 118.>

E0786, Heart successfully replaced. Type: 660.>

E0786.0.1\$, Internal organ (heart, liver, lung, etc.) successfully replaced (transplanted).

Link: |F0668.1, Skillful surgeon removes and replaces vital organs.>

E0786.1\$, Severed heart (liver) speaks. Type: 980H\$.

Ref.: *DOTTI* 681; *TAWT* 415 no. 3/{Egy}.>

E0788, Severed pap [(breast)] regrows when woman bears child.>

E0789, Vital bodily members--miscellaneous.>

E0789.1, Organs exchanged with those of animal.>

E0789.2\$, Organ from animal used in man.

Link: |F0668.1, Skillful surgeon removes and replaces vital organs. |E0780.2, Animal bodily [□ member] transferred to person or other animal retains animal powers and habits.>

E0789.2.1\$, Only certain animals' organs are compatible with man's.>

E0789.2.1.1\$, Only pig's bone compatible with man's.

Link: |E0780.2, Animal bodily [□ member] transferred to person or other animal retains animal powers and habits. |E0780.4\$, Vital bone (speaks, moves, etc.).

Ref.: Jâhîz IV 95.>

E0789.3\$, Severed organ rejoins body.>

E0789.3.1\$, Severed head rejoins body. Type: 325A\$, 1930.

Link: |B0011.5.5, Self-returning dragon's head. |E0783, Vital head. Retains life after being cut off. |G0635.1, Monster's returning head. Joins body after it has been severed.

Ref.: Budge/*Romances* 25 no. A-01 154 no. A-11/cf.; Maspero 33-34 no. 2-3; *DOTTI* 154 945 947 953 954/{Egy}>

E0789.3.2\$, Body cut through (cut-up) rejoins.

Ref.: Budge/*Romances* 154 no. A-11; Tha^Clabî 243/(Girgîs's/miraculous).>

E0789.3.2.1\$, Serpent cut through, parts rejoin.

Ref.: Budge/*Romances* 154 no. A-11.>

E0789.4\$, Severed organ refuses to rejoin body. Type: 1930.

Ref.: *DOTTI* 953.>

E0789.4.1\$, Severed head refuses to rejoin body. Type: 1930.

Ref.: *DOTTI* 114 945 947 953/{Egy}>

E0789.8\$, Severed limb prevented from rejoining body.

Link: |E0431, Precautions at funeral against revenant.>

E0789.8.1\$, Sand (dirt, or the like) placed between severed limbs prevents them from rejoining.

Link: |E0431.7.2.1, Head of beheaded man separated from body (by walking between them) to prevent return. |G0635.1, Monster's returning head. Joins body after it has been severed.

Ref.: Budge/*Romances* 156 no. A-11.>

E0790, The soul--miscellaneous.>

F. MARVELS

F0-F199, Otherworld Journeys

F0000, Journey to otherworld.

Ref.: Burton VIII 70, IX 181ff., S II 85ff., S IV 443ff.>

F0000.1, Names for otherworld.>

F0001, Journey to otherworld as dream or vision.

Link: |J1798\$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)--or the imaginary is mistaken for actual.>

F0002, Translation to otherworld without dying. Type: cf. 806\$-806A\$.

Link: |F0011.2, Man goes to heaven without dying. |F0081, Descent to lower world of dead (Hell, Hades).

Ref.: Tha^Clabî 30/cf.: Shamy (el-) "Arab Mythology" no. 84; *DOTTI* 445 446/{Egy}.>

F0007, Journey to otherworld with angel. Type: cf. 806\$.

Link: |B0041.3\$, *al-Burâq*: angel-horse [(she-mule)]. |F0063.2, Mortal taken to heaven by angel.

Ref.: Damîrî II 182-3: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; *DOTTI* 240 445 446/{lit.}.>

F0009\$, Utopian otherworld. Type: 470C\$, 470D\$, 470F\$.

Link: |F0701.2, Land of the blessed. Everything as it should be. |H1376.11\$, Quest for equitable people (the just nation, tribe, etc.). |V0298.1\$, Pious community.

Ref.: Damîrî II 182-3: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; Basset *Mille* III 569 no. 348; *DOTTI* 239 240 241 243 446/{lit.}; *RAFE* 38 n. 121, 306 n. 50.>

F0010-F79, The upper world.>

F0010, Journey to upper world. Type: 800-809.

Ref.: Chauvin VII 54ff. no. 77.>

F0011, Journey to heaven (upper-world paradise). Type: 800-809.

Link: |F0069\$, Tour of sky-worlds.

Ref.: Burton II 197n.; Lane 468-69 482.>

F0011.1, Journey to heaven in trance.>

F0011.2, Man goes to heaven without dying.

Link: |D1856, Death evaded. Person enters on the next life without dying. |F0002, Translation to otherworld without dying. |K0354.3.1\$, Mortal on tour of paradise (sky world) tries to escape eviction by clinging to tree branches--(must be dragged away).

Ref.: Tha^Clabî 30: Shamy (el-) "Arab Mythology" no. 84; *DOTTI* 106 108 446/{Plst}.>

F0012, Journey to see deity. Usually to the upper world. Type: 460A, cf. 759D\$.

Ref.: *DOTTI* 229 425.>

F0015, Visit to star-world.>

F0018\$, Person is abducted from earth by inhabitants of another planet (world).

Link: |K0419.12.1\$, Blame for missing person fastened on jinn (fairies).>

F0030, Inhabitant of upper world visits earth.>

F0034, Temptress sent from upper world by deity (Pandora).

Link: |T0370\$, Satanic (diabolic) beauty: an utterly wicked (evil) person with extraordinary good looks.

Ref.: Maspero xvii n. y/cf.>

F0037\$, Inhabitants of another planet (extra-terrestrial) visit earth.>

F0038\$, Inhabitants of another planet communicate with earth creature(s).>

F0050, Access to upper world.>

F0052, Ladder to upper world.

Link: |Z0139.7, Ladder as symbol of upward progress.

Ref.: Ions 78/("ladder of the sky"); W.M. Müller 176.>

F0054, Tree to upper world. Type: 1960G.

Ref.: W.M. Müller 176.>

F0055, Mountain reaches to sky.

Ref.: W.M. Müller 176.>

F0055.3\$, Mountain so high that no clouds can reach its peak. Type: 936*.

Ref.: *MITON*; Qazîwnî I 262.>

F0056, Sky-window. An opening into the sky gives access to upper world.

Link: |A0661.0.1.1.3\$, 'Door (Gate) of Atonement' leads to gates of heaven.>

F0057, Road to heaven. Type: 806\$, 806A\$.

Ref.: Tha^Clabî 30; Shamy (el-) "Arab Mythology" no. 84; *DOTTI* 445 446.>

F0060, Transportation to or from upper world.>

F0062, Bird carries person to or from upper world. Type: cf. 470D\$, 470E\$.

Ref.: *DOTTI* 241 242; Shamy (el-) "Sailor" 48 no. 4C.>

F0062.1, Birds carry person to upper world.

Ref.: Chauvin VII 84 no. 373bis n. 2.>

F0063, Person carried to upper world by deity (spirit).>

F0063.2, Mortal taken to heaven by angel.

Link: |F0007, Journey to otherworld with angel.

Ref.: Damîrî II 182-83/cf.: Shamy (el-) "Arab Mythology" no. 109-1; *DOTTI* 240 446/{lit.}>

F0063.6\$, Person carried to skies by saint.>

F0066, Ascent to upper world on horseback.

Link: |V0215.5\$, Prophet Mohammad's ascent to Heavens via Jerusalem and return to earth (*al-'Isrâ` wa al-Mi^C râj*).>

F0069\$, Tour of sky-worlds. Type: 806\$, cf. 979\$, 801.

Link: |F0011, Journey to heaven (upper-world paradise).

Ref.: Budge/Spitta *Romances* 204-212 no. B-02; *DOTTI* 445 446/{Egy}; *MITON*; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.>

F0069.1\$, Saint takes person (mother) on tour of paradise and hell. Type: 806\$.

Link: |D2121.5.1.3\$, Saint carries house with inhabitant(s) to destination. Usually, holy place. |J2133.5.1, Wife carried up tree to sky in bag in husband's teeth. She asks questions and he drops her when he answers. |P0240.3\$, Mother's spiraling demands: price for her heart's contentment. |Q0172.8, Mother of saint admitted to heaven.

Ref.: Maspero 148-53 no. 8/cf./(to Amentî/ the other wrld.); *DOTTI* 445 446/{Egy}; *RAFE* 298 n. 6; Shamy (el-) *Egypt* 259 no. 12; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.>

F0069.3\$, Search in the sky-world: looking for something (someone) in paradise (hell). Type: 806\$.

Link: |F0969.8.2\$, Hiding in mystical location between earth and the sky; e.g., in an arch-saint's domain, the Isthmus (*al-barzakh*), or the like). |F1012.1\$, The long search: looking for something (someone) for unusually long time (years). |H0509.11\$, Contest in hiding.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9.>

F0070\$, Ascent to other planets (worlds) by space ship (flying saucer).>

F0071\$, Ascent to other planets (worlds) by 'UFO'.>

F0072\$, Beings (creatures) from other planets 'descend' to earth on flying object (space ship, meteor, falling star, etc.).

Link: |F0282.4\$, Jinn (fairies) came to earth on falling star.

Ref.: Maspero 104 no. 5 n. 2.>

F0080-F109, The lower world.>

F0080, Journey to lower world. Type: 301, 650A.

Ref.: *DOTTI* 101 353.>

F0081, Descent to lower world of dead (Hell, Hades). Type: 806A\$.

Link: |E0498\$, Visit to the land (world) of the dead. |F0002, Translation to otherworld without dying.

Ref.: Maspero 151-53 no. 8; Tha^Clabî 30/cf.: Shamy (el-) "Arab Mythology" no. 84; *DOTTI* 446.>

F0081.1, Orpheus. Journey to land of dead to bring back person from the dead.>

F0090, Access to lower world.>

F0092, Pit entrance to lower world. Entrance through pit, hole, spring, or cavern. Type: 301, 953A\$, cf. 470C\$-E\$.

Link: |F0158, Pit entrance to otherworld.

Ref.: *DOTTI* 101 239 242 658.>

F0093.1, River entrance to lower world.

Ref.: W.M. Müller 176.>

F0100, Visit to lower world—miscellaneous motifs.>

F0101.3, Return from lower world on eagle. Type: 301.

Link: |F0174.3\$, Person carried back from otherworld by bird.

Ref.: *DOTTI* 101.>

F0102, Accidental arrival in lower world. Type: 301.

Ref.: *DOTTI* 101.>

F0102.5\$, Hero 'rammed' into lower world by one of two fighting rams (black and white) when he tried to separate them. Type: 301, 1643A\$.

Link: |B0766.6.2.2\$, Aggressive ram. |C0748\$, Tabu: separating fighting animals (birds) in other world. |F0171.4, Fighting animals seen in otherworld.

Ref.: *DOTTI* 101 891.>

F0110-F199, Miscellaneous otherworlds.>

F0110, Journey to terrestrial otherworlds.>

F0110.1, Wonder voyages. Type: 936A\$, 1645D\$.

Link: |F0709.5.2.1.1\$, Voyage to Qâf Mountains.

Ref.: Chauvin V 32-35 no. 16 VII [7ff.]; *DOTTI* 578 638 640 895/{lit.}>

F0110.2\$, Wonder journey to the bottom of the sea. Type: 470F\$.

Link: |H1371.2, Quest for the bottom of the sea.>

F0110.3\$, Perilous sea-voyage. Type: 432, 936A\$, 1689A.

Ref.: Maspero 102-103 no. 5 205 no. 15; Damîrî II 181; *DOTTI* 179 180 212 308 344 633 638 640 895 911/{Irq, lit.}; *MITON*; Sâî 221-29 no. 52[+1].>

F0110.3.1\$, Sindbad's sea-voyages. Type: 936A\$.

Ref.: Chauvin VII nos. 373A-H 7-29; *DOTTI* 638; *MITON*.>

F0111, Journey to earthly paradise. Type: 470C\$, 470D\$, 470E\$, 472\$, cf. 470F\$, 936A\$.

Ref.: Bustânî (al-) 276-82; *DOTTI* 221 239 240 241 242 243 246 247 456 457 638 693/{Egy, Irq, Plst, Plst, Tns}; Laroui 53-61; Littmann *Ägypten* pt. I 31-35 no. 4; Littmann *al-Quds* 26-36 (*Arabische* 43-58); ^cAbd-al-Hâdî 142-47 no. 33; *MITON*; *RAFE* 306 n. 50; Schmidt-Kahle I 190-99 no. 50; Shamy (el-) "Sailor" 57 no. 4C *Around the World* 149; Socin "Môgul und Maerdîn" 270-76 no. b-9; Spitta *Grammatik* 444-8.>

F0112, Journey to Land of Women. Island of women, land of maidens, country of the Amazons, etc. Type: cf. 470E\$, 801E\$.

Link: |B0225.3\$, Kingdom of vipers: all females.

Ref.: *DOTTI* 242 240 241/{lit., Mrc}; *MITON*.>

F0112.0.1.1, Journey to island inhabited by only one (beautiful) woman.

Ref.: *MITON*.>

F0112.0.1.2\$, Community (nation, tribe, etc.) of females. They give birth to only females (no males).

Ref.: Ibshîhî 492.>

F0112.0.3\$, Community of mermaids (water spirits): all females.

Link: |B0225.3\$, Kingdom of vipers: all females. |F0420.0.2\$, Jinn live under water. |F0499.3.5\$, Habitat of the jinn.

Ref.: *MITON*; *RAFE* 63 64 n.>

F0112.1, Man on Island of Fair Women overcome by loving women.

Ref.: *MITON*.>

F0112.2, City of women. Type: cf. 470E\$.

Link: |P0722.1.1\$, Community of only females (no men).

Ref.: *MITON*; Ibshîhî 500.>

F0112.4\$, In the land of women where females govern (rule) the state, males perform domestic and menial chores.

Link: |J2431, Man undertakes to do his wife's work: all goes wrong. |P0020.5\$, Queen as head of government. (Female as sovereign). |P0722.1\$, Gender as factor in population analyses.

Ref.: *MITON*.>

F0116.1, Voyage to the Land of Youth. Type: 470*.

Link: |P0722.2\$, Age as factor in population analyses.>

F0123, Journey to land of little men (pygmies).

Ref.: Damîrî II 181; *DOTTI* 285 402 709/{Plst}>

F0127, Journey to animal kingdom. Usually underground. Type: 159C\$.

Ref.: *DOTTI* 67.>

F0127.1, Journey to serpent kingdom.

Link: |B0225.3\$, Kingdom of vipers: all females.

Ref.: Maspero 102 no. 5/cf.; *MITON*.>

F0127.2, Journey to land of elephants. Type: 936A\$.

Link: |B0221.4, Land of elephants. |B0257.9.1.1.1\$, Elephants's cemetery (graveyard)--they go there to die. |F0731.7\$, Island of ivory.

Ref.: Chauvin VII 26 no. 373G/(in Lang's); *DOTTI* 638.>

F0127.4\$, Journey to monkey kingdom. Type: 159C\$.

Ref.: *DOTTI* 67.>

F0129, Miscellaneous otherworlds.

Link: |W0030.5.2\$, A clique of sorrowers bewail their misfortune: a number of persons (small group) united by regret for having lost.>

F0129.2, Voyage to Land of Mossynoikoi. (People of topsy-turvy morals). Type: 978A\$, cf. 1935.

Link: |X1505.3\$, Land where everyone speaks obscenely.

Ref.: Ibshîhî 617; *DOTTI* 679 956/{Egy}>

F0129.4, Journey to otherworld island.>

F0129.4.2, Voyage to Isle [(City, Land)] of Truth. People cannot lie. Type: 859F\$, cf. 470D\$.

Link: |F0701.2.1\$, Land where everyone knows (and accepts) own social status and economic worth (value of earnings, 'purchasing power'). |F0701.4\$, Land of Truth (Justice): no one lies, no one distrusts, no one refuses to help.

Ref.: Damîrî II 182-83: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; *DOTTI* 240 446 479/{lit.};

MITON.>

F0129.4.4, Voyage to island of the dead.

Link: |A0692, Island of the blest. |A0872.2\$, River (sea) that leads to the land (island) of the dead. |E0755.0.4.4.1\$, Souls reside on an island.

Ref.: Maspero lxxii no. 5/cf.>

F0129.4.5, Voyage to Island of Darkness. Type: 774R\$.

Link: |F0706, Land of darkness.

Ref.: *DOTTI* 432.>

F0129.4.7\$, Journey to isle (land) of one-eyed people.

Link: |F0535.5.1, War of pygmies and cranes.

Ref.: Qazwînî II 379-80/(passim); Damîrî II 181: Shamy (el-) "Arab Mythology" no. 112-1.>

F0129.4.9\$, Journey to otherworld island--miscellaneous.>

F0129.4.9.1\$, Journey to uninhabited island.

Link: |F0709.5.3\$, Uninhabited Quarter(s) of earth: faraway.

Ref.: *MITON*.>

F0129.4.9.2\$, Journey to island (land) of cannibals. Type: 936A\$.

Link: |A1602\$ (formerly A0874.7\$), Inhabitants of the lower strata of earth. (Usually cannibals or beast-men). |G0019.1\$, Cannibals live on island (island of cannibals). |G0407\$, Lost ship (boat) lands on shores of land of ogres (cannibals).

Ref.: *DOTTI* 638; *MITON*.>

F0129.5, Voyage to land of no return.

Link: |F0709.8.1\$, Deadly site: "To enter is to die ('perish'), to exit is to live ('be reborn')". |N0122.0.2\$, The choice of roads: Road of Safety, Road of Sorrow, or Road of No-return.>

F0129.5.2\$, Land from which no traveler has ever returned.

Link: |F0130.5.1\$, 'Wâq-el-Wâq': (Indonesia, Japan, etc.).

Ref.: *MITON*.>

F0129.7, Journey to land of naked people.

Link: |P0715.9.1\$, The uncivilized (barbarians, cannibals, savages, etc.).

Ref.: *MITON*; Ibshîhî 499.>

F0129.8\$, Journey to land of strange customs (habits). Type: 470C\$-470F\$, 936A\$.

Link: |A1681, Tribal characteristics--eating. |P0634.0.2.1\$, People(s) who eat in public (streets, marketplaces, etc.). |P0717\$, Characteristic external treatment of body--national appearance. |P0717.1.4\$, People who remove their body hair (armpit, pubic, etc.). |X1505, Topsy-turvy land. Land where all is opposite from the usual.

Ref.: *DOTTI* 239 638.>

F0130, Location of otherworld.

Link: |A0671.0.1.1.1\$, Hell is located in the sky.>

F0130.1, Land of India (Greece) as otherworld. Type: 303B\$, 936A\$.

Ref.: *DOTTI* 110 638.>

F0130.5\$, Lands of the Far-East (China, Japan, etc.) as otherworld. Type: 303B\$, 936A\$.

Ref.: *DOTTI* 110 638.>

F0130.5.1\$, 'Wâq-el-Wâq': (Indonesia, Japan, etc.).

Link: |F0129.5.2\$, Land from which no traveler has ever returned.

Ref.: Ibshîhî 500; *MITON*; Shamy (el-) *Egypt* 3 9 no. 1 21 no. 2.>

F0130.9\$, Location of otherworld--miscellaneous.>

F0131, Otherworld in hollow mountain.

Ref.: *DOTTI* 188 237/{Syr}>

F0132, Otherworld on lofty mountain.>

F0132.1, Earthly paradise on mountain.

Link: |F0111, Journey to earthly paradise.

Ref.: *MITON*.>

F0133, Submarine otherworld. Type: 470F\$, 1889H.

Ref.: Chauvin V 151 no. 73; *DOTTI* 66 243 244/{lit.}; *MITON*; Shamy (el-) "Sailor" 33 no. 2; *TAWT* 433 no. 23.>

F0133.1, Marine counterpart to land. Type: 470F\$.

Link: |F0724\$, Wonders of the sea world.

Ref.: Chauvin VII no. 241B n. 1; *DOTTI* 243; *MITON*; Wehr 124ff. no. 6.>

F0133.5, Otherworld at bottom of well. Type: 470C\$, 480, cf. 563, 564.

Ref.: *DOTTI* 239 249 321 323.>

F0133.6\$, Otherworld inside body of a person. Type: 425L.

Ref.: *DOTTI* 207; *TAWT* 433 no. 23/{Egy}>

F0133.7\$, Otherworld inside body of supernatural being. Type: 123, 333.

Ref.: *DOTTI* 48 178.>

F0133.8\$, Otherworld inside a watermelon. Type: 465, 1889Q\$, 1930.

Ref.: *DOTTI* 155 235 243 293 371 379 946 947 953/{Egy}>

F0140, Bounds of the otherworld.>

F0141, Water barrier to otherworld.>

F0141.1, River as barrier to otherworld.

Link: |A0692.2\$, River marks border to land of afterlife in the west. (Nile). |F0162.2, Rivers in otherworld.>

F0148, Wall around otherworld.

Link: |A0661.0.9, Heaven surrounded by seven walls. |F0777\$, Extraordinary wall (fence).>

F0150, Access to otherworld. Type: 470-470F\$.>

F0150.2, Entrance to other world guarded by monsters (or animals).>

F0150.2.2, Entrance to other world guarded by spirits.>

F0150.2.2.1\$, Entrance to world of the dead (crypt, tomb) guarded by deity (goddess).

Link: |A0310.1.1\$, Goddess as guardian to the entrance of the world of the dead (crypt, tomb). |F0768.2.1\$, City of the mummified (the dead).

Ref.: Maspero 127-28 no. 7 n. 4/(Maruîtsakro).>

F0150.2.4\$, Entrance to world of the dead guarded by vipers (serpents).

Link: |A0131.3.5.1\$, Goddess with viper's (serpent's) head. |N0582, Serpent guards treasure.>

F0151, Road to otherworld.>

F0151.1, Perilous path to otherworld.>

F0151.1.1, Fertile valley [on way to otherworld].

Link: |F0756.2.3\$, Fertile valley (mountain, plain, pasture) where pasturing is prohibited--it is owned by monster (ogre, serpent, witch, etc.).>

F0152, Bridge to otherworld. Type: 471.

Ref.: *DOTTI* 244.>

F0156, Door [(gate)] to otherworld. Type: 471.

Ref.: *DOTTI* 244.>

F0158, Pit entrance to otherworld. Type: 470C\$-E\$.

Link: |F0092, Pit entrance to lower world. Entrance through pit, hole, spring, or cavern. |F0764, Underground city.

Ref.: *DOTTI* 239.>

F0158.1\$, Cave entrance to otherworld. Type: 470C\$, 801A\$.

Link: |F0757, Extraordinary cave. |N0793\$, Adventures from entering pit, hole, cave, well, or crack (in ground). |V0138.2\$, Sacred (holy) cave.

Ref.: *DOTTI* 239.>

F0160, Nature of the otherworld.

Link: |F0130.9\$, Location of otherworld--miscellaneous.>

F0162, Landscape of otherworld.

Link: |J1077.2\$, Traveling allows enjoyment of different landscapes, ('wonders of the world\$, scenes, etc.). (Nature tourism).>

F0162.1.2, Contrasting qualities found in otherworld garden.>**F0162.1.2.1, Sweet and bitter fountain in otherworld garden.**

Link: |A0698.4.1\$, Waters of different tastes in paradise: bitter, sweet, and salty.>

F0162.2, Rivers in otherworld.

Link: |A0694.3.2\$, Rivers in paradise. |F0141.1, River as barrier to otherworld.>

F0162.2.1, The four [(three)] rivers of Paradise.>**F0162.2.2, Rivers of wine in otherworld.**

Link: |A0694.3\$, Paradise as garden (Garden of Eden). |A0698.1.2.1\$, Paradise's liquor (wine) non-intoxicating. |A1332.9.1.1\$, Eve makes Adam drunk in Paradise by giving him liquor.>

F0162.2.3, Rivers of honey in otherworld.>**F0162.2.3.1\$, Rivers of milk in otherworld.>****F0162.2.6, Rivers of oil, milk, wine, and honey in otherworld.>****F0162.2.6.1\$, Rivers of milk, wine, and honey in otherworld.**

Link: |A0694.3\$, Paradise as garden (Garden of Eden).

Ref.: Maspero 80 no. 4/cf.; HE-S/(common knowledge).>

F0162.3.1, Tree of life in otherworld. Nourishes mankind.

Link: |A0652.3.2\$, Tree of life-spans in upper world. (Has as many leaves as there are living persons, when a leaf falls the corresponding person dies). |A0878, Earth-tree [of life-spans]. Tree of life or fate. |E0765.3.3, Life bound up with tree.

Ref.: Lane 471: Shamy (el-) "Arab Mythology" no. 19.>

F0162.3.2, Wishing-tree in otherworld. Type: 1380B\$.

Ref.: *DOTTI* 773.>

F0162.6, Lakes in otherworld.>**F0162.6.2, Lake with water of life in otherworld. Type: 774R\$.**

Link: |D1338.1.1, Fountain [(spring)] of youth. |F0162.8, Magic fountain in otherworld.>

F0162.6.3\$, Reservoir of nectar of energy (vitality) in otherworld.

Link: |A0105.1\$, Deity's energy derives from mystical fluid (elixir, nectar)--("sa"). |A0154.1, Magic drink gives immortality to gods. |D1338.1.1, Fountain [(spring)] of youth. |F0162.8, Magic fountain in otherworld.

Ref.: Maspero 178 no. 10 n. 1.>

F0162.8, Magic fountain in otherworld.

Link: |F0162.6.3\$, Reservoir of nectar of energy (vitality) in otherworld.>

F0169.3, Ship of glass in otherworld. Type: 470C\$.

Link: |F0171.6.4.1\$, People in otherworld pull luminous houseboat (crystal ship) against each other (in opposite directions). Conflict over worldly possessions.

Ref.: *DOTTI* 239; Shamy (el-) "Sailor" 32 no. 2, *Egypt* 93 no. 12.>

F0167, Inhabitants of otherworld.>**F0167.10, No carnal sin in otherworld [(Paradise)].>****F0167.10.1\$, Beautiful maidens as man's sisters in utopian otherworld. Type: 470E\$.**

Link: |F0302.0.3\$, Jinn-`mikhawiyah' ('bebrothering'): jinnyyah (fairy, jinn-woman) as a man's foster-sister.

Ref.: *DOTTI* 95 102 184 204 242 243 246 288 641 646/{Irq, Ymn}.>

F0167.14, Otherworld inhabitants segregated.

Link: |A0661.1.1.1\$, Inhabitants of Paradise divided into strata. |F0180.1\$, Social stratification in otherworld.>

F0167.14.1, Portion of otherworld for women [(harem)].

Link: |T0380.0.1\$, Harem: place of female seclusion.>

F0170, Otherworld--miscellaneous motifs.>**F0171, Extraordinary sights in otherworld. Type: 301, 470C\$.**

Ref.: *DOTTI* 101 239 245/{Irq}.>

F0171.0.1, Enigmatic happenings in otherworld which are later explained. Type: 470C\$, 471, cf. 313.

Link: |H0614, Explanation of enigmatic phenomenon. |U0119.8.2.1\$, Number (social rank) of mourners in funeral procession doesn't indicate reward (or punishment) the deceased will receive in the hereafter.

Ref.: Maspero 151 no. 8; Basset *Mille* II 308 no. 62; *DOTTI* 128 215 239 240 244 245 362 371 444/{Egy, Irq, Kwt, lit.}; *RAFE* 306 n. 50; Shamy (el-) *Egypt* 258 no. 12.>

F0171.1, Fat and lean kine [(cattle, cows)] in otherworld. Type: 470B\$,/801B\$.

Link: |D1812.3.3.5.1, Allegorical dream: ripe and unripe ears, fat and lean kine. |V0516.1\$, Vision of future abundance (prosperity) followed by drought. (Pharaoh's dream).

Ref.: *DOTTI* 242.>

F0171.1.1\$, Strong (fat) animal and weak (lean) animal amidst plenty of food in other world (land). Type: 471B\$.

Link: |U0061.0.2.1\$, A poor person remains poor, even when he has money.

Ref.: *DOTTI* 217 245 511 569/{Alg, Glf/gen.}>

F0171.2, Broad and narrow road in otherworld. Type: 301.

Ref.: *DOTTI* 101.>

F0171.4, Fighting animals seen in otherworld. Type: 301, 313.

Link: |B0766.6\$, Danger from aggressive (quarrelsome) household animals.

Ref.: *DOTTI* 101 128; Nacib 33-37 no. 3.>

F0171.6, Mysterious punishments in otherworld. Type: 840.

Ref.: *DOTTI* 461.>

F0171.6.0.1\$, Futile behavior (efforts) in otherworld. Type: 470C\$, 471B\$.

Ref.: Maspero 151-52 no. 8; *DOTTI* 239 245; *RAFE* 306 n. 50; Shamy (el-) *Egypt* 259-60 no. 12.>

F0171.6.0.1.1\$, Men working hard but their earnings are consumed by animals (asses) in other world. Type: 471B\$.

Link: |W0131.4\$, Wasteful wife (woman). |W0256.6.5\$, Wastefulness of women--(as compared to men).

Ref.: *DOTTI* 245/{lit.}; Shamy (el-) *Egypt* 259 no. 12.>

F0171.6.0.1.1.1\$, Men cannot reach food hanging over their heads because others are digging holes under their feet. Type: 471B\$.

Ref.: *DOTTI* 245/{lit.}; Shamy (el-) *Egypt* 259-60 no. 12.>

F0171.6.0.1.2\$, Ram (goat) butting rock(s) with his horns in other world. Type: 471B\$.

Link: |T0145.0.3\$, Polygyny brings misery (trouble). |Z0194.1.5\$, Goat (kid) symbolism.

Ref.: *DOTTI* 217 245 511 569/{Alg, Glf/gen.}>

F0171.6.0.1.3\$, Serpent leaves hole but cannot reenter (due to swelling of his body) in other world. Type: 471B\$.

Link: |W0047.1.0.2\$, Word uttered (said) cannot be taken back (unsaid) no matter how hard one may try.

Ref.: *DOTTI* 217 245 511 569/{Alg, Glf/gen.}>

F0171.6.2, People in otherworld pour water into tub full of holes. Type: 470C\$.

Ref.: *DOTTI* 239.>

F0171.6.2.1\$, Water for irrigation in otherworld is drawn from river in varying amounts, but is immediately poured back into it. (All earnings are eventually lost to others). Type: 470C\$/801.

Ref.: *DOTTI* 239; Shamy (el-) "Sailor" 32 no. 2, *Egypt* 258 no. 12.>

F0171.6.2.4\$, Spring (fountain, well) suddenly dries up (or its water sinks and cannot be reached) in other world. Type: 471B\$.

Link: |Z0139.9.3.2\$, Water jug (jar, bottle, inkwell, etc.)--female, vagina, womb, (or body orifice). |Z0168.0.1\$, Water source symbolism (well, spring, fountain, etc.)--woman.

Ref.: *DOTTI* 217 245 511 569/{Alg, Glf/gen.}>

F0171.6.4, People in otherworld with horses both before and behind wagon. They pull against each other.

Ref.: *DOTTI* 722.>

F0171.6.4.1\$, People in otherworld pull luminous houseboat (crystal ship) against each other (in opposite directions). Conflict over worldly possessions.

Link: |F0169.3, Ship of glass in otherworld.

Ref.: Shamy (el-) "Sailor" 32 no. 2, *Egypt* 93 no. 12.>

F0171.9\$, Ripe and unripe fruit simultaneously harvested (by old man) in otherworld. (The young die as well as the old).

Link: |U0251, The bad customs of the world [i.e., nature of life]: the young die as well as the old. Hence youth enters monastery.

Ref.: Shamy (el-) "Sailor" 32 no. 2, *Egypt* 93 no. 12.>

F0172, No time, no birth, no death in otherworld.>

F0172.1, No gloom, no envy, etc., in otherworld.>

F0173, Otherworld land of happiness.>

F0173.4\$, No wailing or sorrow over the dead in utopian otherworld. Type: 470F\$.

Ref.: *DOTTI* 243; *MITON*.>

F0174, Hero carried off to otherworld by his supernatural wives.>

F0174.2\$, Hero (prayer-crier) carried off to otherworld by bird. Type: 470D\$.

Link: |B0552, Man carried by bird. |D2135, Magic air journey.

Ref.: *MITON*.>

F0174.3\$, Person carried back from otherworld by bird. Type: 470D\$, cf. 301.

Link: |B0322.1, Hero feeds own flesh to helpful animal. |F0101.3, Return from lower world on eagle. |N0794\$, Adventure from opening forbidden chamber (door).

Ref.: *DOTTI* 105 241; *MITON*.>

F0177, "Heavenly Academy" in otherworld.>

F0177.2\$, Wise woman (wife) in otherworld teaches hero (husband) secrets of utopian life.

Ref.: Shamy (el-) *Around the World* 158-59.>

F0178.2, Green as otherworld color.

Ref.: Wehr 125 no. 6.>

F0179\$, Piety (religious exercise) as a system of earnings (economic) in utopian otherworld. Type: 470C\$, cf. 470D\$.

Link: |J0708\$, Farsighted economy. |J2199.4, Short-sighted economy. |V0004, Value of religious exercise. |V0017.0.1.1\$, Sacrifice in obedience to a deity's command.

Ref.: *DOTTI* 239; *MITON*; *RAFE* 306 n. 50.>

F0179.1\$, Blessings (grace, prayers, etc.) as monetary units in utopian otherworld. Type: 470C\$.

Link: |F0769.1, Town where everything is sold at one price. |L0212.5\$, Blessings accepted in lieu of payment prove more valuable. |P0775.0.1\$, Unusual monetary system.

Ref.: Tha^Clabî 18: Shamy (el-) "Arab Mythology" no. 44-1; *DOTTI* 239; Shamy (el-) *Around the World* 157-58.>

F0180\$, Nature of social life in utopian otherworld. Type: 470C\$.

Link: |A0698.6\$, Social organization in paradise. |V0298.1\$, Pious community.

Ref.: Damîrî II 183: Shamy (el-) "Arab Mythology" no. 109-2; *DOTTI* 239.>

F0180.1\$, Social stratification in otherworld.

Link: |A0661.1.1.1\$, Inhabitants of Paradise divided into strata. |F0167.14, Otherworld inhabitants segregated.

Ref.: Khalîfah 240/(souls).>

F0180.2\$, Each person is fully aware of purchasing power of his earnings in utopian otherworld. Type: 470C\$.

Link: |J0709\$, Wisdom of living within one's means.

Ref.: *DOTTI* 239; Shamy (el-) *Around the World* 157.>

F0181, Lovemaking in otherworld.

Link: |T0009.0.2\$, Beneficial effects of consensual lovemaking (coition, mutual sexual gratification).>

F0181.1\$, Choosing a wife in utopian otherworld. Type: 470C\$.

Link: |T0101\$, Qualities required in a spouse.

Ref.: *DOTTI* 239; Shamy (el-) *Around the World* 156.>

F0181.2\$, Marriage in utopian otherworld is only between equals.

Ref.: Shamy (el-) *Around the World* 156.>

F0183, Foods in otherworld. Type: 470D\$.

Link: |A0698.3\$, Foods of paradise.

Ref.: *DOTTI* 241.>

F0183.1, Automatic service in otherworld: any sort of food desired furnished.>

F0184, Otherworld king.>

F0185, Otherworld queen.>

F0200-F699, MARVELOUS CREATURES.>

F0200-F0699, [Marvelous creatures].>

Link: |A0141.0.1\$, Marvels of Creation by The Creator--(*ajâ'ib al-makhlûqât*: encompasses all aspects of the universe).

|A0141.0.2\$, A "creature (*makhlûq*)" is whatsoever other than Allâh (God).>

F0200-F399, Fairies and elves.>

F0200, Fairies (elves).

Ref.: Ibshîhî 17 478/(implicit/poem).>

F0200.0.1\$, Solomon as supreme ruler of all jinn and similar beings (afrits, dwarfs, elves, etc.).

Link: |D1711.1.1, Solomon as master of magicians. |F0252, Government of fairies [(jinn)]. |F0402.2, Government of demons. |F0451.4.5.1, Dwarfs are ruled by a king. |R0181.3\$, Demons (jinn) escape forced labor through accidental knowledge of captor's (Solomon's) death.

Ref.: *MITON*; Qazwînî II 180-83; *RAFE* 58 n. 190.>

F0200.0.1.1\$, Solomon puts jinn to industrious work (forced labor).

Link: |F0387.1\$, Supernatural being (fairy, Jinni, etc.) enslaved. |R0181.3\$, Demons (jinn) escape forced labor through accidental knowledge of captor's (Solomon's) death.

Ref.: Ibshîhî 495-96; *RAFE* 56.>

F0200.7\$, Social organization of jinn societies.

Link: |F0252.1.0.3\$, Sultan of *asyâd ez-zâr* (possessing-jinn).>

F0200.7.1\$, Jinn societies mirror those of humans.

Link: |B0088.1\$, Fish-men's manner of eating. |F0200.7.3.1\$, Pairs of blood related *zâr*-jinn (brother and sister, parent and child).>

F0200.7.2\$, Social stratification in jinn societies.

Ref.: *MITON*; Jâhiz VI 190.>

F0200.7.2.1\$, Hierarchy in jinn societies: military-like.

Link: |V0247.1.1\$, Military-like organization of angels (protocol).

Ref.: *MITON*.>

F0200.7.3\$, Family of jinn.

Link: |F0252.1.0.3\$, Sultan of *asyâd ez-zâr* (possessing-jinn). |F0402.7, Family of demons. |G0118\$, Ogre's (ogress's) family. |G0302.7.2, Demons marry among themselves.

Ref.: *RAFE* 302 n. 25.>

F0200.7.3.0.1\$, Clique of jinn. Usually labeled: line (*saff*), household, a number of jinn and their servant or slave).

Link: |A0501, Groups of demigods. |F0381.0.4\$, Possession by a clique of jinn (*saff 'asyâd*).

Ref.: *RAFE* 302 n. 25.>

F0200.7.3.0.2\$, Pantheon of *zâr*-spirits: stratified community of *zâr*-jinn with a "sultan" at the peak and slaves at the bottom.

Link: |F0252.1.0.3\$, Sultan of *asyâd ez-zâr* (possessing-jinn).

Ref.: *RAFE* 90, 95-103, 258-60.>

F0200.7.3.1\$, Pairs of blood related *zâr*-jinn (brother and sister, parent and child).

Link: |F0200.7.1\$, Jinn societies mirror those of humans. |F0381.0.4\$, Possession by a clique of jinn (*saff 'asyâd*). |Z0112.3.1\$, Possessing spirits ("asyâd-ez-zâr", jinn, etc.) personified.

Ref.: *RAFE* 302 n. 25; Shamy (el-) "Belif Characters" 26-27: Shamy (el-) "Arab Mythology" no. 119-1.>

F0200.9\$, Other names used to refer to a jinni (e.g., devil, satan, afrit, demon, 'dweller,' etc.). Type: cf. 817*.

Link: |G0303.9.4.5.4.1\$, "Khanzab": name of satan (devil) that causes the forgetting of memorized holy text (scriptural). |Z0094.4.5.1\$, Resourceful (clever, naughty, etc.) person or animal labeled: 'afrit,' 'jinni,' 'devil,' 'satan,' (or the like).

Ref.: *DOTTI* 449 450/{Kwt}>

F0200.9.1\$, Powerful jinni labeled: "afrit" (usually "afrit from the jinn").

Link: |F0480.6\$, Jinni as house-spirit (a place's *Câmir*). |Z0094.5.2.1\$, Troublemaker labeled: afrit, jinni, devil, satan, Eblis, etc.

Ref.: *MITON*; Jâhiz I 301; Tha^Clabî 177.>

F0200.9.2\$, Evil jinni labeled: "satan" (*shaytân*, "devil," "Eblis"). Type: 817*.

Link: |A2927\$, Eblis interpreted as 'jinni' (rather than fallen angel). |F0360, **Malevolent or destructive fairies (pixies)**. |J1786, Man thought to be a devil or ghost.

Ref.: Jâhiz I 291; *DOTTI* 449 450/{Kwt}; *MITON*.>

F0210, Fairyland.>

F0211.1.1, Door to fairyland opens once a year.>

F0212.0.1, Water fairies.>

F0212.1, Fairyland entered through well.>

F0211.2, Fairyland entrance under stone.

Link: |K1872.9.1\$, Passage to treasury (tomb) covered with movable stone.>

F0211.3, Fairies live under earth.

Link: |F0450.0.2\$, Jinn live underground. (Also a category labelled: Ground-jinn/*ginn-'ardiyyah*).

Ref.: *RAFE* 50 62 80.>

F0215, Fairies live in star-world.

Ref.: Maspero 104 no. 5/cf.>

F0217, Congregating places of fairies.

Link: |V0220.0.14\$, Congregating places for saints.>

F0220, Dwelling of fairies.

Link: |F0499.3.5\$, Habitat of the jinn.>

F0221, House of fairy.>

F0230, Appearance of fairies.

Link: |F0531.1, Appearance of giant.

Ref.: *MITON*; *RAFE* 299 n. 11.>

F0230.1\$, Head of jinni (fairy).>

F0230.1.1\$, Shape of jinni's head.

Ref.: *RAFE* 299 n. 11.>

F0230.1.1.1\$, Jinni has square head.

Ref.: *RAFE* 299 n. 11.>

F0230.2\$, Size of jinni's head.>

F0230.2.1\$, Jinni has small head.>

F0230.2.1.1\$, Jinni has head the size of a potato.>

F0230.3\$, Face of jinni (fairy).

Link: |F0234.2.2, Fairy in hideous form.>

F0231, Fairy's limbs.>

F0231.1, Fairy's arms.>

F0231.1.2\$, Jinni has thin arms.>

F0231.3\$, Fairy's (jinni's) wings.>

F0231.3.1\$, Flying jinn have bird's wings and plumage. ("Flyers"/*al-tayyârah*).

Link: |F0450.0.2\$, Jinn live underground. (Also a category labelled: Ground-jinn/*ginn-'ardiyyah*). |F0458\$, Air spirits.

|V0229.29\$, Saint can fly in the air ('flying-saint'). |V0231.1.0.3\$, Plumage (feathers) of angel.

Ref.: *MITON*.>

F0232, Body of fairy.>

F0233, Color of fairy.>

F0233.0.1\$, Color of jinni (fairy) is one of its racial (ethnic) attributes.

Ref.: *MITON*; *RAFE* 57 n. 187.>

F0233.1, Green fairy.>

F0233.1.1\$, Blue fairy.

Ref.: *MITON*.>

F0233.3, Red fairy.>

F0233.3.1, Fairy has red eyes.

Link: |G0120, **Physical characteristics of giant ogres**. |J0815.1.1\$, Nobody would dare say to an ogress, "Your eye is red!">

F0234, Transformed fairy.>

F0234.0.1, Fairy transforms self.>

F0234.0.2, Fairy as shape-shifter. Type: cf. 331, 545, 750D1\$.

Link: |D0631.4, Supernatural creatures change size at will. |F0401.0.1.1.1\$, Afrit (jinni) assumes form of wind or smoke.

|G0640.1\$, Ogre (ogress, demon) as shape-shifter.

Ref.: Amîn 353 ("*mârid*")/cf.; *DOTTI* 487/{lit.}; *MITON*.>

F0234.0.2.1\$, Jinni (afrit) as shape-shifter.

Link: |H0890.5\$, Grows tall (long) and grows short, but is not an afrit; carries saddlebags, but is not spice-vendor; overed with fleece, but is not a ram. (Answer: penis).>

F0234.0.3\$, If a jinni self-transforms into another shape (e.g., animal's) and dies he retains that assumed shape (as corpse).>

F0234.0.3.1\$, Dead animal proves to be jinni's corpse.

Link: |F0339.4.1\$, Man comes across dead viper and spares it indignities; it proves to be a jinni: jinni's relatives are grateful.

Ref.: Damîrî I 207.>

F0234.0.4\$, Fairy (spirit) assumes human form and substitutes for man.

Link: |F0402.1.4, Demons assume human forms in order to deceive. |F0405.7.1\$, Jinnyyah in human form leaves when report is made of the illness of her brother. |F0482.5.4, Helpful deed of brownie or other household spirit. |J1141.1.7, Which is man and which demon in man's shape? Decision to go to whichever can go through end of reed. |N0813, Helpful genie (spirit). |V0231.9.1\$, Angel in human form (shape)--general.>

F0234.0.4.1\$, Jinni (fairy) assumes the form of person so as to enable that person to escape.

Link: |R0164, Rescue by giant.

Ref.: *MITON*.>

F0234.1, Fairy in form of an animal. Type: cf. 545B.

Link: |E0730, **Soul in animal form**. |F0401.3, Spirit in animal form. |G0303.3.3, The Devil in animal form.

Ref.: *DOTTI* 298.>

F0234.1.1, Fairy in form of cow (bull). Type: cf. 511, 511A, 511A*.

Ref.: *DOTTI* 261 267/{Egy}; *TAWT* 445 no. 36.>

F0234.1.6, Fairy in form of frog. Type: 156B*, 476*.

Ref.: *DOTTI* 63 244 247 248 455/{Egy, Emrt}.>

F0234.1.7, Fairy in form of worm (snake, serpent). Type: 156B*, 476*.

Ref.: *DOTTI* 63.>

F0234.1.8, Fairy in form of horse. Type: cf. 314.

Ref.: *DOTTI* 134 272 275 335/{Alg}.>

F0234.1.9, Fairy in form of dog.

Ref.: Taymûr no. 1511/cf.>

F0234.1.9.7\$, Fairy in form of cat. Type: 545B.

Ref.: Shamy (el-) *Egypt* no. 40, 175.>

F0234.1.9.8\$, Fairy in form of mouse.

Link: |G0225.7.3\$, Rat (mouse) as witch's familiar (assistant).

Ref.: *MITON*.>

F0234.1.15, Fairy in form of bird. Type: 400.

Link: |A0132.6.2, Goddess in form of bird. |E0732, Soul in form of bird.

Ref.: *DOTTI* 105 183; Shamy (el-) "Mythological Constituents of *Alf laylah*" 41.>

F0234.1.15.1, Fairy as swan. Type: 400.

Ref.: *DOTTI* 183.>

F0234.1.15.5\$, Fairy in form of male ostrich (*zalîm*).

Link: |B0557.17\$, Demon (afrit, evil jinni, devil, etc.) carried by ostrich (usually male).

Ref.: Ibn-^CAasim no. 343.>

F0234.1.16, Fairy in form of insect.>

F0234.1.16.4\$, Fairy in form of flea.

Ref.: *MITON*.>

F0234.2.2, Fairy in hideous form. Type: 331.

Link: |F0230.3\$, Face of jinni (fairy). |F0531.1.0.2, Hideous giant. |G0303.4.5.10\$, Devil (afrit, ogre) has goat's (ass's) hooves (legs).

Ref.: *DOTTI* 175.>

F0234.2.5, Fairy in form of beautiful young woman. Type: 750D1\$.

Ref.: *DOTTI* 183 409.>

F0234.2.6, Fairy as messenger from fairyland.

Ref.: Tâhâ Husayn 140-41.>

F0234.3, Fairy in form of object.>

F0234.3.5\$, Fairy (jinni) in form of old shoe.

Ref.: Amîn 142.>

F0235, Visibility of fairies.

Link: |F0401.0.1\$, Composition of spirits (angels, souls, afrits, jinn, etc.).>

F0235.1, Fairies invisible.>

F0238, Fairies are naked.

Link: |F0420.1.6.7, Water-spirits are nude.

Ref.: *DOTTI* 98 109 111 288/{Ymn}; Noy *Jefet* 349 no. 22 n.>

F0240, Possessions of fairies.

Link: |G0110, Possessions of giant ogres.>

F0241, Fairies' animals.>

F0241.6, Fairy dogs.>

F0241.7, Fairies have sheep.>

F0241.8, Fairies have poultry.>

F0241.9\$, Fairies' animals--miscellaneous.>

F0241.9.1\$, Deer (gazelle) as jinn's (fairies') cattle.>

F0242, Fairies' conveyances.>

F0242.0.1\$, Jinn's (fairies's) riding-animals (*matâyâ al-gin*).

Link: |F0401.3, Spirit in animal form.

Ref.: Jâhiz VI 46 237.>

F0243, Fairies' food.>

F0250, Other characteristics of fairies.>

F0251, Origin of fairies.

Link: |A2900\$, Creation of jinn--general.>

F0251.5, Fairies as spirits who have been given immortality.

Link: |F0499.3.0.1\$, Jinn, like humans, are born, marry, and die.

Ref.: Shamy (el-) *Egypt* 271: Shamy (el-) "Arab Mythology" no. 109.>

F0251.6, Fairies as fallen angels.

Link: |V0236, Fallen angels.>

F0251.7, Fairies as demons.>

F0252, Government of fairies [(jinn)].

Ref.: Bashmî 'Arkhibîl 120 no. 55; *RAFE* 62 n. 205.>

F0252.1.0.1.1\$_ (formerly, F0252.1.0.1\$), King of the jinn.

Link: |F0402.2.1, King of demons (Asmondeus). |F0451.4.5.1, Dwarfs are ruled by a king. |Z0100.2\$, Awe-evoking names of powerful jinn.

Ref.: *MITON*; *RAFE* 300 n. 13; Walker-Ismâ^Cîl 38 n. 1/(Shamhûrish).>

F0252.1.0.1.2\$, Jinn prince. Type: 432.

Link: |P0030.1, King's sons called kings.

Ref.: *MITON*.>

F0252.1.0.1.3\$, Jinn princess. Type: 400.

Link: |P0040, Princesses.

Ref.: *MITON*.>

F0252.1, Fairy king.>

F0252.1.0.2, King of Land under Water.

Link: |F0420.0.1\$, King-of-the-seas.

Ref.: *MITON*.>

F0252.1.0.3\$, Sultan of *asyâd ez-zâr* (possessing-jinn).

Link: |F0200.7.3.0.2\$, Pantheon of *zâr*-spirits: stratified community of *zâr*-jinn with a "sultan" at the peak and slaves at the bottom. |F0200.7.3.1\$, Pairs of blood related *zâr*-jinn (brother and sister, parent and child). |F0381.0.4\$, Possession by a clique of jinn (*saff* 'asyâd). |Z0100.2\$, Awe-evoking names of powerful jinn. |Z0112.3.1\$, Possessing spirits ("asyâd-ez-zâr", jinn, etc.) personified.

Ref.: *RAFE* 302 n. 26; Shamy (el-) "Belief Characters" 26-27: Shamy (el-) "Arab Mythology" no. 119-1; Shamy (el-) "Belief Characters" 26-29.>

F0252.2, Fairy queen.

Link: |B0244.1.1.1\$, Queen of vipers.>

F0252.3, Fairy army.

Link: |D1475, Magic object furnishes soldiers. |D1778.1\$, Magic results from striking earth with magic rod. |F0873.1, Troops of black, white, and red soldiers. One-third of an army of each. |G0302.9.10.1\$, Demon army.

Ref.: *MITON*.>

F0252.3.2\$, Jinn armies clash (in battle).

Link: |P0550.1\$, War.

Ref.: *MITON*.>

F0252.4, Fairies banished from fairyland.>

F0252.4.1, Fairy banished for adultery.>

F0253, Extraordinary powers of fairies.>

F0254, Mortal characteristics of fairies.>

F0254.2, Fairies not omniscient.>

F0254.2.1\$, Jinn not omniscient: they have no knowledge of future (destiny).

Link: |D1810.0.4.1\$, Supernatural knowledge of jinn (fairies, demons, Satan). |R0181.3\$, Demons (jinn) escape forced labor through accidental knowledge of captor's (Solomon's) death.

Ref.: Tha^Clabî 181; *RAFE* 57 n. 189.>

F0255, Peculiar limitations of fairies.>

F0256, Fairies read men's thoughts.>

F0259, Characteristics of fairies--miscellaneous.>

F0259.1, Mortality of fairies.>

F0260, Behavior of fairies.>

F0261, Fairies dance. Type: 503.

Ref.: *DOTTI* 253.>

F0262, Fairies make music.

Link: |D1275.2.1\$, Magic melody learned from jinn.

Ref.: Bashmî '*Arkhibîl* 15-16 no. 6.>

F0262.0.1\$, Humans (Adamites) attracted by magic music.

Link: |A1461.9.1\$, Music acquired from Iblis (Satan). |A1535, Origin of secular feasts. |D1422\$, Magic melody ('beat') summons jinni (fairy).

Ref.: Tha^Clabî 32-34/(32/Iblis's): Shamy (el-) "Arab Mythology" no. 77.>

F0262.3, Fairy Minstrel.

Link: |P0427.7.5, Bard. [Minstrel, (*shâ*^Cir-rabâbah): performer of *siyar* (heroic epics and romances)].>

F0262.4, Fairy music compared to music of Heaven.>

F0262.7, Fairies whistle.

Link: |C0005.2\$, Satan's voice (caller of Satan, summoner of Satan): pipe (music).>

F0262.7.1\$, Whistling jinni or demon (*ṣâfir*).

Ref.: Boqarî 43; Burton V 333.>

F0269\$, Jinn (fairies) worship.

Link: |V0330, **Conversion from one religion to another.**

Ref.: Kisâ'î 22-23/(Thackston 22): Shamy (el-) "Arab Mythology" no. 37.>

F0269.1\$_ (formerly, F0251.0.8\$), Jinn profess faith in certain religions.

Link: |V0210.1.1\$, God's messenger(s) to jinn. |V0331.8, Fairies convert to Christianity. |V0333\$, Conversion to Islam.

Ref.: *MITON*.>

F0269.2\$_ (formerly, F0251.0.9\$), Jinn observe religious exercise (services, ritual).

Ref.: Basset *Mille* III 223 no. 129, al-Yâfi'î 37-39; AUC: 18 no. 13.>

F0269.3\$, Man joins jinn's religious exercise.

Link: |G0242.7, Person flying with witches makes mistake and falls.>

F0269.3.1\$, Man joins a religious ritual (dance, hymn) and then discovers that participants are jinn.>

F0271, Fairies as laborers.

Link: |F0254.2.1\$, Jinn not omniscient: they have no knowledge of future (destiny).

Ref.: Tha^Clabî 169 176 181.>

F0271.0.1, Fairies as craftsmen.

Link: |F0771.14\$, Palace (castle) built by extraordinary personage (or being). |F0888\$, Extraordinary (marvelous) craftsmanship (non-magical).

Ref.: Kisâ'î 306; Tha^Clabî 170: Shamy (el-) "Arab Mythology" no. 102.>

F0271.1.2.1\$, Solomon's flying war-rug woven by 'demons' (devilish jinn).

Link: |F0200.9\$, Other names used to refer to a jinni (e.g., devil, satan, afrit, demon, 'dweller,' etc.).

Ref.: Tha^Clabî 163-64.>

F0271.1.2.2\$, Magic feather-dress that gives power of flying manufactured by magician of the jinn.

Link: |D1532.6.1\$, Magic feather-dress bears person aloft.

Ref.: *MITON*.>

F0271.2, Fairies as builders.>

F0271.2.0.1, Fairies build great structures in one night. Type: 560, 561, 707.

Ref.: *DOTTI* 314 317 385.>

F0272\$, Jinn (fairies) as builders of great structures (monuments).

Link: |F0531.6.6, Giants as builders of great structures. |F0770.1\$, Marvelous building technique (architecture).

Ref.: *Jâhiz* VI 186; *Damîrî* I 321.>

F0272.1\$, Jinn build great cities (factories) in certain land.

Ref.: Tha^Clabî 178; *Damîrî* I 321; Shamy (el-) "Arab Mythology" no. 103.>

F0274, Fairy physician.>

F0274.1\$, Healing by fairy (jinni, afrit, etc.).

Ref.: *DOTTI* 68/{lit.}>

F0282, Fairies travel through air.>

F0282.4\$, Jinn (fairies) came to earth on falling star.

Link: |A2909\$, Origin of jinn: generated by hallucination caused by sensory deprivation. |F0072\$, Beings (creatures) from other planets 'descend' to earth on flying object (space ship, meteor, falling star, etc.). |F0961.2.10\$, Star falls to earth: shooting (falling) star.

Ref.: Maspero 104 no. 5 n. 2.>

F0286\$, Truth-telling fairy (jinni--man or woman). Type: 707.

Link: |B0131, Bird of truth. |D1810.0.4.1.1\$, *mandal* ('magic liquid-mirror'): knowledge from jinn shown on surface of ink (or oil) in cup.

Ref.: *DOTTI* 385 388 389/{Alg, Egy}>

F0300-F399, Fairies and mortals.>

F0300, Marriage or liaison with fairy. Type: 400, 465A.

Link: |A1278.1.1.1\$, Cain given remodeled female-jinni (from earth) as wife--(unfair treatment). |F0420.6.1, Marriage or liaison of mortals and water-spirits. |T0131.12.4.1\$, Marriage between jinni (fairy) and Adamite opposed.

Ref.: *Jâhiz* I 185-86 188 VI 161-64 196-98 235; *Damîrî* I 23 212ff.; Basset *Mille* I 153 no. 32; *DOTTI* 183 184 238/{Irq}; *MITON*; *RAFE* 89 n. 298; Stevens 105-7 no. 24.>

F0300.0.1\$, Secrecy required for keeping marriage or liaison with fairy. Type: 425.

Link: |C0645\$, The one forbidden thing: revealing secret of being married to fairy (jinniyyah, jinni).

Ref.: *RAFE* 299 n. 11 12; *TAWT* 397 n. 653.>

F0300.0.2\$, Fairy (jinni) and human as rivals in love. Type: cf. 871.

Link: |F0301, Fairy lover. |F0302, Fairy mistress. Mortal man marries or lives with fairy woman. |F0361.17.11\$, Jinni (fairy, etc.) kills human husband of the human woman he secretly loves. |F0471.2.0.1, Demon lover. |T0092, Rivals in love.

Ref.: *DOTTI* 485; *RAFE* 109 n. 364.>

F0301, Fairy lover.

Link: |F0361.17.11\$, Jinni (fairy, etc.) kills human husband of the human woman he secretly loves.

Ref.: Shamy (el-) "Demographic Factor" 98-99; *TAWT* 415 no. 2; Wehr no. 11.>

F0301.1, Summoning fairy lover.>

F0301.2, Fairy lover entices mortal girl. Type: cf. 425M.

Link: |T0111.5.1.1\$, Girl (woman) marries jinni-man.

Ref.: *DOTTI* 208.>

F0301.2.2\$, Jinni-man produces love-longing (lullaby) by addressing (sympathetic) objects. Type: 425D, 425F.

Link: |D1660\$, Sympathetic objects: jewels, implements, utensils, etc., express feelings of sorrow or joy in sympathy with person.

Ref.: *DOTTI* 203 204 205 484/{Alg}>

F0301.6, Fairy lover abducts fairy wife of mortal.

Link: |F0324, Girl abducted by fairy.

Ref.: *MITON*.>

F0302, Fairy mistress. Mortal man marries or lives with fairy woman. Type: 400, 465A, cf. 462.

Link: |A1278.1.1.1\$, Cain given remodeled female-jinni (from earth) as wife--(unfair treatment). |T0111.5.1\$, Marriage of human being and jinni (fairy).

Ref.: *Damîrî* I 213; Basset *Contes pop. berb.* 63 no. 30; Chimenti 37-40; *DOTTI* 183 233 238 287 308 446 711/{lit., Plst, Sdn}; *MITON*; Nabhânî (al-) I 266/cf.; Nabhânî (al-) II 524; Sârîs (al-) 174-6; Shamy (el-) "Mythological Constituents of *Alf laylah*" 41; Wehr 124 no. 6, 289 no. 10; ^CAdlî Ibrâhîm no. 7.>

F0302.0.3\$, Jinn-'*mikhawiyyah*' ('bebrothering'): jinniyyah (fairy, jinn-woman) as a man's foster-sister.

Link: |F0167.10.1\$, Beautiful maidens as man's sisters in utopian otherworld. |F0302.0.4\$, Jinni as woman's foster-brother. |F0403.2.2.5.1\$, Jinni as familiar spirit. |F0451.5.1.2, Dwarfs adopt girl as sister. |J0229.16.2\$, Choice: becoming ogre's son, brother, daughter, or wife, etc. |P0250.0.5.1\$, Inter-species milk-siblings--(jinn-*ince*). |P0311.0.2\$, Man and woman become sworn brethren. |T0042.2.1\$, Lovers address each other as "Brother" and "Sister". |T0300.1\$_(formerly, T0301.0.1\$), 'Bebrothering' between man and woman: chaste, brother-sister-like. |Z0097.3.5\$, 'ukht/'akhkh (sister/brother): khawat (epilepsy, mental disturbance caused by counterspirit).

Ref.: HE-S: Minya 69-63 no. 15; *Alf* IV 16; *DOTTI* 145 184 210 308 486 640 895/{Egy, lit.}; *MITON*; *RAFE* 299 n. 11, 301 n. 22; Shamy (el-) *Egypt* 173 175 no. 40, "Eg. Balladry": "el-Badawî and Three Axes" no. 58 3/cf.; Walker-Ismâ^Cîl 32-34.>

F0302.0.3.1\$, Jinniyyah gives man choice: "You may have me either as wife or as sister". Type: 470E\$, 801B\$.

Link: |F0302.3.2, Fairy offers gifts to man to be her paramour. |F0302.5.4, Fairy mistress demands that man send his mortal wife away. |F0420.6.1.5, Water-maidens make conditions for lovers. |J0229.16\$, Ogre (ogress) gives captive choices. |J0348\$, Having a jinniyyah (fairy) as wife rather than sister proves ruinous to a man.

Ref.: *DOTTI* 242.>

F0302.0.3.1.1\$, Love between jinni foster sister and human foster brother. Type: 400, 551A\$.

Link: |P0274.1, Love between foster sister and foster brother.

Ref.: Maspero 125 n. 3/("schene"/Ptolmic period); *Alf* IV 16.>

F0302.0.3.3\$, Jinni foster sister helps her human foster brother. Type: 400, 551A\$.

Link: |N0815.1.1\$, Fairy-woman (female-genie) as helper.

Ref.: *MITON*.>

F0302.0.4\$, Jinni as woman's foster-brother.

Link: |F0302.5.4, Fairy mistress demands that man send his mortal wife away.

Ref.: *DOTTI* 145 210 486/{Egy}; *RAFE* 299 n. 12; AUC: 25 no. 9/cf.>

F0302.0.4.1\$, Woman (girl) marries jinni foster-brother.

Link: |T0111.5.1.1\$, Girl (woman) marries jinni-man.

Ref.: *DOTTI* 391/{Qtr}; *TAWT* 421 no. 8; AGSFC: QTR 87-3 700-2-no. 7.>

F0302.1, Man goes to fairyland and marries fairy.

Link: |T0111.5.1.2\$, Man marries jinni-woman.

Ref.: *DOTTI* 105 282 290 318 947 954/{Egy}.>

F0302.2, Man marries fairy and takes her to his home. Type: 400, 465.

Ref.: *DOTTI* 183 188 235 237 287 388 389/{Alg, Egy, Irq, Syr}.>

F0302.3, Fairy wooes mortal man.

Ref.: Hurreiz 125 no. 79; Shamy (el-) "Belief Characters" 17.>

F0302.3.1.3, Man is carried to fairyland by fairy and marries her.>

F0302.3.2, Fairy offers gifts to man to be her paramour.

Link: |F0302.0.3.1\$, Jinniyyah gives man choice: "You may have me either as wife or as sister".>

F0302.3.3.1, Fairy avenges herself on inconstant lover (husband).

Link: |F0361.17.10\$, Jinniyyah (fairy) takes revenge on man who slights her love.>

F0302.4.2.1, Fairy comes into man's power when he steals her clothes. Type: 400.

Ref.: *DOTTI* 183.>

F0302.5, Fairy mistress and mortal [i.e., mortal's] wife.

Ref.: *DOTTI* 121/{lit.}; Wehr 289 no. 10.>

F0302.5.2, Fairy mistress transforms man's human wife.

Ref.: *DOTTI* 409/{Egy}.>

F0302.5.4, Fairy mistress demands that man send his mortal wife away.

Link: |F0302.0.3.1\$, Jinniyyah gives man choice: "You may have me either as wife or as sister".>

F0302.6, Fairy mistress leaves man when he breaks tabu.

Link: |C0645\$, The one forbidden thing: revealing secret of being married to fairy (jinniyyah, jinni).>

F0302.7\$, Supernatural foster-sibling and relations of human sibling.

Link: |B0314, Helpful animal brothers-in-law.>

F0302.7.1\$, Supernatural foster-sister as sister-in-law.>

F0302.7.1.1\$, Jinni foster-sister kind to human brother's family.

Ref.: *MITON*.>

F0302.7.2\$, Supernatural foster-brother as brother-in-law. Type: 522C\$.>

F0302.12\$, Fairy (jinn) wife quarrels with human husband.

Link: |F0361.17.10\$, Jinniyyah (fairy) takes revenge on man who slights her love. |T0205\$, The abusive spouse.>

F0302.12.1\$, Fairy (jinn) wife strikes human husband during dispute.

Link: |T0252.9.1\$, Wife beats her timid husband.

Ref.: Damîrî I 213.>

F0302.11, Prince married to a she-monkey (really queen of the fairies). Type: 402.

Link: |T0202.2\$, Happy cross-species marriage or sexual liaison (supernatural wife, husband, lover, etc.).

Ref.: *DOTTI* 186.>

F0303, Wedding of mortal and fairy. Type: cf. 301E\$, 400, 425, 652A.

Ref.: *DOTTI* 105 183 200 355.>

F0304, Sexual relations with fairy.>

F0304.4, Mortal violates fairy woman.

Link: |T0471, Rape.>

F0304.4.1, Fairy ravished by mortal strikes flesh from his ear.

Link: |F0361.9.1\$, Fairy (mermaid) takes revenge on man who tried to rape her. |Q0451.6.0.1, Girl (fairy) bites off ear of ravisher.>

F0304.4.2\$, Mermaids gnaw edges (extremities: ears, nose, lips, genitals) of man who attempted to ravish one of them.

Link: |B0088.1.1\$, Merman (mermaid) gnaws food at edges--as fish do.>

F0304.7\$, Jinni violates human woman (girl).

Link: |D2065.1.1\$, Epilepsy from possession by jinn. |D2161.3.8.1.1\$, Epilepsy cured by coition. |F0324, Girl abducted by fairy.>

F0304.7.1\$, Jinni counter-spirit violates woman with whom he is associated.

Link: |F0361.17.11\$, Jinni (fairy, etc.) kills human husband of the human woman he secretly loves. |F0403.2.3.7\$, Jealousy of familiar spirit. |E0724.3.5\$, Malevolent (harmful) counter-spirit.

Ref.: Damîrî I 207; Damîrî I 207/(*tâbi*^C).>

F0305, [Characteristics of] offspring of fairy and mortal.

Link: |F0420.6.1.6, Offspring of marriage between mortal and water-spirit.

Ref.: Qazwînî I 205; Damîrî II 21; Basset *Contes pop. berb.* 63 no. 30.>

F0305.2, Offspring of fairy and mortal extraordinarily beautiful.

Ref.: *MITON*.>

F0305.5\$, Offspring of fairy and human is adroit (dexterous).

Ref.: Qazwînî I 205.>

F0306\$, Offspring of fairy and mortal (a human) belong to their mother.

Ref.: Ibshîhî 492.>

F0306.1\$, Fairy wife carries off children by her human husband when she leaves him. Type: 400.

Ref.: Basset *Mille* I 209 no. 68; *DOTTI* 183.>

F0306.1.1\$, Mermaid wife carries off children by her human husband and returns with them to the sea.

Ref.: Ibshîhî 492.>

F0306.2\$, Fairy wife leaves behind child(ren) by her human husband when she leaves him.

Ref.: Jâhîz I 185-86.>

F0307\$, Relations between fairy (jinn) spouse and human in-laws.>

F0307.1\$, Amicable relations between fairy wife and her human husband's mother and sister. Type: 400.

Ref.: *DOTTI* 184; *MITON*.>

F0310, Fairies and human children.>

F0311, Fairies adopt human child. Type: 709.

Ref.: *DOTTI* 390 557 809/{Alg}>

F0311.1, Fairy godmother. Attendant good fairy.

Link: |A0471.1.1\$, Seven (nine) Hathors prophecy for mortal.

Ref.: Maspero *lv lvi* 12 no. 1 n. 3 186 no. 8.>

F0312, Fairy presides at child's birth. Type: 410.

Link: |A0471.1.1\$, Seven (nine) Hathors prophecy for mortal.

Ref.: *DOTTI* 198 556/{Syr}>

F0312.1, Fairies bestow supernatural gift at birth of child. Type: 403D\$.

Ref.: *DOTTI* 191.>

F0318\$, Fairy animal adopts a child. Type: 898.

Ref.: *DOTTI* 554 557 809/{Alg}.>

F0320, Fairies carry people away to fairyland.

Link: |R0020\$, Abduction by extra-terrestrial beings.>

F0321.1, Changeling. Fairy steals child from cradle and leaves fairy substitute. Changeling is usually mature and only seems to be a child.

Link: |G0261, Witch steals children. |F0329.4, Fairies who stay with mortals.

Ref.: Amîn 324; Shamy (el-) *Egypt* 179-80 285 no. 43; *TAWT* 57 n. 82; Walker-Ismâ^Cîl 48.>

F0321.0.1, Child sold to fairies. [(Or bartered, promised)].

Link: |S0211, Child sold (promised) to devil (ogre). |S0221, Child sold (promised) for money.>

F0321.1.1.7, Whipping causes changeling to betray his nature.

Link: |H1586.5\$, Test of species: observing for required religious services.

Ref.: Amîn 324; Shamy (el-) *Egypt* 179-80 285 no. 43; Walker-Ismâ^Cîl 48.>

F0321.1.2, Characteristics of changeling.>

F0321.1.2.2, Changeling is always hungry, demands food all the time.

Link: |F0496, Demon of gluttony.

Ref.: Shamy (el-) *Egypt* 285 no. 43.>

F0321.1.2.3, Changeling is sickly.

Ref.: Shamy (el-) *Egypt* 285 no. 43.>

F0321.1.2.4\$, Changeling has all his teeth.

Link: |T0585.5, Child born with all his teeth.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 1/cf.>

F0321.1.4.6, Changeling beaten and left outside; the mortal child is returned.

Ref.: Shamy (el-) *Egypt* 285 no. 43.>

F0321.1.4.7, Mortal mother pays no attention to changeling; the mortal child is returned.

Link: |T0606.2.1\$, Fear of arousing jinn's interest causes mothers to quickly try to stop children's crying.>

F0324, Girl abducted by fairy.

Link: |F0301.6, Fairy lover abducts fairy wife of mortal. |F0304.7\$, Jinni violates human woman (girl). |K0419.12\$, Blame for crime fastened on supernatural being (jinni, ogre, etc.). |R0016.3, Woman abducted by (transformed) fairy.

Ref.: Qazwînî I 205/(mermen); Damîrî I 213; Ibshîhî 495; *DOTTI* 129/{Egy}; *MITON*.>

F0324.3, Youth abducted by fairy.>

F0324.4\$, Boy abducted by fairies (jinn).

Ref.: Damîrî II 130-34; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122.>

F0324.5\$, Man abducted by fairies (jinn).

Link: |F0324.3, Youth abducted by fairy. |R0113\$, Captives in fairyland (jinn-land) ransomed. (Khurâfah).

Ref.: *MITON*; Ibn-^CAasim no. 343.>

F0326, Fairy father carries off child of mortal mother.>

F0326.2\$, Jinni father abducts his fairy-son who married human girl. Type: 425M.

Link: |F0324.5\$, Man abducted by fairies (jinn). |T0197.2\$, Father abducts his married daughter.

Ref.: *DOTTI* 208/{Alg}.>

F0329, Other fairy abductions.>

F0329.4, Fairies who stay with mortals.

Link: |F0321.1, Changeling. Fairy steals child from cradle and leaves fairy substitute. Changeling is usually mature and only seems to be a child. |R0113.5\$, Fairy (jinni, mermaid, etc.) captured by Adamite(s) ransomed by own kind.>

F0329.4.3, Fairy captured by mortal escapes.>

F0330, Grateful fairies.

Link: |V0249.7\$, Grateful angel--(to mortal).

Ref.: *DOTTI* 68/{lit}.>

F0330.0.1\$, Fairy (jinni) repays a kindness.

Ref.: *MITON*.>

F0332, Fairy grateful for hospitality.>

F0332.0.1, Fairy grateful to mortal for daily food.

Ref.: *DOTTI* 63 248/{Lib}.>

F0332.1\$, Spirit grateful for offering (gift: food, drink).

Ref.: *DOTTI* 355 356 388/{Egy}; *RAFE* 302 n. 23/cf.>

F0333, Fairy grateful to human midwife. Type: 476*, cf. 156B*, 834A.

Link: |F0372.1, Fairies take human midwife to attend fairy woman. |P0424.7\$, Midwife (*dâyah, qâbilah*).

Ref.: *DOTTI* 63 247 248 454/{Alg}; Taymûr no. 1511/cf.>

F0334, Fairy grateful to mortal for healing.

Ref.: *DOTTI* 331 468/{Plst}>

F0337, Fairy grateful to mortal for saving his life.

Ref.: *DOTTI* 194 330/{Tns}>

F0337.1, Fairy grateful to mortal for saving children's life.

Link: |W0027.4\$, Gratitude for rescue (deliverance)>

F0337.2\$, Fairy grateful to mortal (person) for saving a relative from danger.

Ref.: *MITON*>

F0337.3\$, Fairy (in viper form) saved from pursuer (unwanted suitor): grateful. Type: 560, 563.

Link: |B0367\$, Animal grateful for having been given refuge from pursuer. |B0523, Animal saves man from pursuers.

Ref.: Ibshîhî 456/cf.; *DOTTI* 98 111 174 308 309 314 315 316 321 322 324 325 329 895/{Egy, Jrd, lit., Sdn}; *MITON*; *RAFE* 59 n. 196, 110 n. 366; Sâî 221-29 no. 52[+1]; Sulaymân 71-73 no. I-10.>

F0337.3.1\$, Jinni-maiden (woman) grateful for protection from sexual assault (recusing her sexual honor or modesty).

Link: |F0361.9.1\$, Fairy (mermaid) takes revenge on man who tried to rape her.

Ref.: *MITON*; *RAFE* 59 n. 196.>

F0337.3.1.1\$, White viper (actually jinni-maiden in viper form) grateful for rescue from black one (who is usually unwanted male).

Link: |B0731.11.1\$, White viper. |C0092.1.0.1.1\$, Tabu: slaughtering animal as offering for jinn. |D1016, Magic blood of animal. |F0385.2.8.1\$, Initiation sacrifice (for site): animal (bird) slaughtered as offering to jinn-dwellers (Cummâr).

Ref.: *MITON*>

F0339, Other grateful fairies.>

F0339.0.1\$, Fairy (jinni) repays a kindness.>

F0339.4\$, Jinni (fairy) grateful for burying a dead jinni.>

F0339.4.1\$, Man comes across dead viper and spares it indignities; it proves to be a jinni: jinni's relatives are grateful.

Link: |F0337.3\$, Fairy (in viper form) saved from pursuer (unwanted suitor): grateful. |F0401.3.8.1\$, Spirit (jinni) in form of viper.

Ref.: Damîrî I 207.>

F0340, Gifts from fairies.

Ref.: Stevens 112-13 no. 26.>

F0341, Fairies give fulfillment of wishes.

Link: |F0337.3\$, Fairy (in viper form) saved from pursuer (unwanted suitor): grateful.>

F0341.2, Fairy ransoms self with wish. Type: 331.

Link: |R0114.1\$, Captive ransoms self.

Ref.: *MITON*>

F0342, Fairy gives mortal money.

Ref.: Basset *Contes pop. berb.* 53-54 no. 25; *DOTTI* 63 248/{Lib}>

F0344, Fairies heal mortal.

Ref.: Ibn-^CAasim no. 343/cf.>

F0344.1, Fairies remove hunchback's hump (or replace it). Type: 503.

Ref.: *DOTTI* 253.>

F0344.5\$, Fairy (jinni) prescribes medicine for human.>

F0346, Fairy helps mortal with labor. Type: 510, 510A.

Link: |F0403.2.2.5, Demon as familiar spirit. [*khâdim-suffî* (nether servant)].

Ref.: *DOTTI* 257 260.>

F0346.0.1, Fairy serves mortal.

Link: |D2198.1\$, Spirits (*a^Cwân/khuddâm*) put to do a human's bidding--(saint's, magician's).

Ref.: Jâhîz VI 198.>

F0346.4\$, Fairy helps mortal (Adamite) with household chores (cooking, spinning, laundering, etc.). Type: 156B*, 510A, cf. 500, 561"

Link: |D2183, Magic spinning. Usually performed by a supernatural helper.

Ref.: Fakhro 10-11 no. 1.>

F0348, Tabus connected with fairy gifts. Type: 470C\$.

Ref.: *DOTTI* 239.>

F0348.0.1, Fairy gift disappears or turned to something worthless when tabu is broken. Type: 476*, 832*.

Link: |C0423.7\$, Tabu: revealing secret source of supernatural supplies (food, drink, etc.). Supplies disappear when tabu broken. |D0475.1.0.1.1\$, Transformation: gold to ashes (smoke, straw, etc.). |F0451.5.1.4, Dwarfs' gold. Seemingly worthless gift given by dwarfs turns to gold.

Ref.: Qazwînî II 179/("a saran's"); *DOTTI* 247 454/{Omn}; D.H. Müller *Soqotri: SAE* VI 127-28 no. 40.>

F0348.5.1, Mortal not to betray secret of fairies' gift. Type: 476*.

Link: |C0645\$, The one forbidden thing: revealing secret of being married to fairy (jinniyyah, jinni). |F0302.6, Fairy mistress leaves man when he breaks tabu.

Ref.: *DOTTI* 247.>

F0348.7, Tabu: telling of fairy gifts: the gifts cease. Type: 476*.

Link: |F0342.1, Fairy gold. Fairies give coals (wood, earth) that turns to gold. |F0348.0.1, Fairy gift disappears or turned to something worthless when tabu is broken. |N0182.2\$, Seemingly worthless objects (onion skin, garlic skin, etc.) turn into gold.

Ref.: *DOTTI* 247.>

F0350, Theft from fairies.>

F0359, Theft from fairies--miscellaneous.>

F0359.1, Eggs stolen from fairies.>

F0359.2, Theft of golden bird from fairies.>

F0359.3\$, Theft of clothing from jinni (fairy). Type: 400.>

F0359.3.1\$, Theft of cap (of invisibility) from jinn children. Type: 518.

Link: |D0832, Magic object acquired by acting as umpire for fighting heirs.

Ref.: *DOTTI* 288; *MITON*.>

F0360, Malevolent or destructive fairies (pixies).

Link: |F0200.9.2\$, Evil jinni labeled: "satan" (*shaytân*, "devil," "Eblis").>

F0361, Fairy's revenge.>

F0361.0.1\$, Vengeful fairy (jinni). Type: cf. 750D1\$.

Link: |B0299.0.1\$, Vengeful animals or birds (they hold grudge).

Ref.: *DOTTI* 409; *RAFE* 300 n. 15.>

F0361.1, Fairy takes revenge for being slighted.>

F0361.1.3\$, Spirit (jinni, counter-spirit, etc.) takes revenge (threatens revenge) if its demands are ignored.

Link: |F0385.2.4\$, Possessing *zâr*-jinn placated by appeasing (mollifying) person whom they possess. |F0415.1\$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama. |G0307.3, Jinn kills whoever tries to occupy house he has chosen to live in.

Ref.: *DOTTI* 565/{Egy}>

F0361.4, Fairies take revenge on trespassers on ground they claim as theirs.

Link: |C0048\$, Tabu: trespassing (disturbing) jinni's habitat. |F0499.3.5\$, Habitat of the jinn.>

F0361.5, Fairies punish girl who pours hot water into their spring.

Link: |J1081.3\$, Interrupted sleep (disturbed quiet).>

F0361.8, Fairy takes revenge for slaying of his relatives. Type: 953A\$.

Link: |F0451.4.5.4\$, The killing of a jinni or afrit by a human ('fairy-cide') taken to court.

Ref.: *DOTTI* 658; *RAFE* 300 n. 15.>

F0361.9, Fairies take revenge for being dishonored.>

F0361.9.1\$, Fairy (mermaid) takes revenge on man who tried to rape her.

Link: |F0304.4.1, Fairy ravished by mortal strikes flesh from his ear. |F0337.3.1\$, Jinni-maiden (woman) grateful for protection from sexual assault (recusing her sexual honor or modesty). |F0361.17.10\$, Jinniyyah (fairy) takes revenge on man who slights her love.>

F0361.17, Other punishments by fairies.>

F0361.17.10\$, Jinniyyah (fairy) takes revenge on man who slights her love.

Link: |F0302.3.3.1, Fairy avenges herself on inconstant lover (husband). |F0302.12\$, Fairy (jinn) wife quarrels with human husband. |F0361.9.1\$, Fairy (mermaid) takes revenge on man who tried to rape her.

Ref.: *DOTTI* 121/{lit.}; Shamy (el-) "Belief Characters" 17; Wehr 288 no. 10.>

F0361.17.11\$, Jinni (fairy, etc.) kills human husband of the human woman he secretly loves. Type: 676A\$.

Link: |F0300.0.2\$, Fairy (jinni) and human as rivals in love. |F0301, Fairy lover. |F0363, Fairies cause death. |F0304.7.1\$, Jinni counter-spirit violates woman with whom he is associated. |F0499.4.1\$, Jinni (fairy) kills human. |S0160.3, Fairies [(jinn, etc.)] mutilate mortals. |T0092.15\$, Man and demon (afrit, jinni, ogre, etc.) as rivals in love.

Ref.: *DOTTI* 369; Shamy (el-) "Demographic Factor" 98-99; *TAWT* 415 no. 2.>

F0362, Fairies cause disease.

Link: |J2117.3.1\$, Physical disease said to be caused by possession by jinn (fairies, demons, etc.)>

F0362.0.1\$, Fairies (jinn) cause sickness (illness).

Ref.: *RAFE* 302 n. 23.>

F0362.0.1.1\$, Jinni (fairy) in animal form bites person and makes him sick cause sick.

Link: |F0401.3.15.1\$, Jinni (afrit) in form of fish.

Ref.: *RAFE* 302 n. 23.>

F0362.2, Fairies cause insanity.

Link: |D2065.1.1\$, Epilepsy from possession by jinn.

Ref.: Maspero 267 no. 18/cf.>

F0362.4, Fairy causes mutilation (injury).

Link: |F0407.3\$, Departure of spirit through wound made on the body of possessed person.>

F0362.4.1\$, Spirit possessing person refuses to exit (depart) except via wound. Type: cf. 1168.

Link: |D1610.6.5.1.1\$, Impregnating agent (semen, magic egg, etc.) ordered to exit from a certain part of body.

@|F0407.3\$, Departure of spirit through wound made on the body of possessed person. |F0415.1\$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama. |F0950.10.6\$, Amputation (of diseased limb) as cure.

Ref.: S. Hassan *Mawasû*ah 155/cf./(semen); Maspero 121/cf.; *RAFE* 300 n. 13 15.>

F0363, Fairies cause death.

Link: |F0499.4.1\$, Jinni (fairy) kills human.

Ref.: *RAFE* 237 n. 15; *TAWT* 73-74 no. 2/{Sdi}>

F0363.6, Fairies tickle mortals to death.>

F0364, War between fairies and mortals.

Ref.: *DOTTI* 732/{Egy}>

F0364.2, Fairies wrestle with mortals. Type: cf. 1060-1114.

Link: |G0317, Wrestling ogre. |F0531.5.11, Giant in contest with man.

Ref.: Maspero 268 no. 18; Damîrî II 194-95; *DOTTI* 700.>

F0364.2.1\$, Fairy wrestle with man for prize.

Link: |N0001.8\$, Betting between man and supernatural being (jinni, devil, ogre, etc.).

Ref.: Maspero 268 no. 18.>

F0366.2, Fairies abuse livestock.>

F0366.2.2, Fairy rides behind man on horse.>

F0368, Human beings as game in fairy hunt. Type: cf. 953A\$.

Link: |G0082.2\$, Cannibals raise (shepherd) own herd of humans.>

F0369.7, Fairies lead travelers astray.

Link: |F0491.10\$, *en-Naddâhah* ('the she-Caller'): female spirit who calls people by name and then leads them astray.>

F0369.9\$, Jinni (fairy, afrit) angered by noise (punishes disturbing person).>

F0369.9.1\$, Jinni (afrit) offers help to wailing person so as to get him to be quiet. Type: 563, 564, 1168B, cf. 859F\$.

Link: |D0812.5, Magic object received from genie. |N0813, Helpful genie (spirit).

Ref.: *MITON*.>

F0370, Visit to fairyland.>

F0372.1, Fairies take human midwife to attend fairy woman. Type: 476*, 832*, 834A.

Link: |F0333, Fairy grateful to human midwife. |P0250.0.5.1\$, Inter-species milk-siblings--(jinn-*ince*). |P0424.7\$, Midwife (*dâyah*, *qâbilah*). |T0584, Parturition. [The act of childbirth].

Ref.: *DOTTI* 248 454/{Irq}; Noy *Israel* 24-27 no. 12; ^CAdlî Ibrâhîm no. 7.>

F0372.1.1\$, Woman from water world living in human world requires midwife of her own kind (species).

Link: |B0081.0.2, Woman from water world. |F0569.9\$, Lifestyles in conflict (rural-urban, nomadic-settler, modern-conventional/traditional, etc.)--each is unusual for the other(s).

Ref.: *MITON*.>

F0373, Mortal abandons world to live in fairyland.>

F0374, Longing in fairyland to visit home. Type: 400.

Link: |T0294, Husband (wife) of supernatural being longs for old home and visits relatives.

Ref.: *MITON*.>

F0375, Mortals as captives in fairyland. Type: 953A\$.

Ref.: Ibn-^CAasim no. 280; Qazwînî II 187-88; *DOTTI* 221 658 659 693 732/{Egy, Egy}; Râsî (al-) *khabâyâ* 118-9; *Sabâh el-Khair* no. 552; Shamy (el-) *Egypt* 246 no. 5; CFMC: Siwa 71-10 2-2-no. 2.>

F0376, Mortal as servant in fairyland.>

F0377, Supernatural lapse of time in fairyland. Type: 681.

Link: |U0305.3.1\$, For him who awaits its arrival, 'tomorrow' is very near ("inna ghadan li nâdhirihî qarîb").

Ref.: *DOTTI* 371; Shamy (el-) *Around the World* 154/cf.>

F0377.1, Supernatural lapse of time in paradise. Type: cf. 681.

Ref.: *DOTTI* 371.>

F0377.5\$, Time is longer in jinn-land.>

F0377.5.1\$, Jinni's (fairy's) day is one year.

Link: |A0199.5, God's day is one thousand years.

Ref.: *DOTTI* 67 83 644 647/{Alg}.>

F0378, Tabus connected with trip to fairyland. Type: 470C\$.

Ref.: *DOTTI* 239.>

F0378.0.1, Mortal expelled from fairyland for breaking tabu. Type: 470C\$-470F\$, cf. 953A\$.

Ref.: *DOTTI* 239 658; Shamy (el-) *Around the World* 153 156-57, "Sailor" 34 no. 2.>

F0378.4, Tabu: drinking from certain well in fairyland. Person does, finds himself alone on hillside.>

F0378.4.1\$, Tabu: drinking from certain well in fairyland. Person does, finds himself transformed to different sex. Type: cf. 953A\$.

Link: |C0264\$, Tabu: drinking from certain well.

Ref.: *DOTTI* 658.>

F0379.3, Man lives with fairies seven years. Type: 705B\$.

Ref.: *DOTTI* 379.>

F0380, Defeating or ridding oneself of fairies.>

F0380.1\$, Vulnerability to malice by fairy (jinni).

Link: |F0310, **Fairies and human children**. |F0361.0.1\$, Vengeful fairy (jinni).>

F0380.1.1\$, Melancholiness (depression, sadness, loneliness) renders person vulnerable to jinn's malice.

Link: |A2909\$, Origin of jinn: generated by hallucination caused by sensory deprivation. |F1041.9.0.1\$, Illness of heart (soul, spirit): melancholiness, depression, sadness, etc.>

F0380.1.2\$, Falling on ground renders person vulnerable to jinn's malice. (Because underground belongs to jinn).

Link: |E0724.3.5.1\$, Counter-spirit harms human counterpart. |W0250.1.2\$, Personality type: *turâbî* ('earth-prone\$, melancholic, passive).

Ref.: *RAFE* 300 n. 15.>

F0381, Getting rid of fairies.

Link: |D2198.7\$, Dismissing summoned spirit(s): after performing assigned task, or the like--(*sarf al-'a^Cwân*). |F0959.8\$, Treatment for madness (insanity, (possession)). |F0959.8.1.1\$, Possession (insanity) treated by beating (the possessing spirit).>

F0381.0.1\$, Fairy (jinni, spirit) possesses man.

Link: |E0724.3.0.1\$, Counter-spirit forces its human-counterpart to express its will--(person acts involuntarily, and is not responsible for own actions). |F0385.2\$, Jinni (fairy) placated.

Ref.: *DOTTI* 83 342 450/{Tns}; Duwayk (al-) II 257-8; *MITON*; *RAFE* 303 n. 30; Sayce *Folk-Lore* XI:4 390; Shamy (el-) "Eg. Balladry": "Ibrahîm el-Sannân" no. 14, *Egypt* 175-78 284-85 no. 41; HE-S: Suhâg 69-63 no. 6.>

F0381.0.2\$, Fairy (jinni, spirit) possesses animal.

Ref.: Ibshîhî 432/(oxen); *DOTTI* 254/{Ert}; Littmann *Tigré* 318-20 no. 121.>

F0381.0.4\$, Possession by a clique of jinn (*saff 'asyâd*).

Link: |F0200.7.3.0.1\$, Clique of jinn. Usually labeled: line (*saff*), household, a number of jinn and their servant or slave).

|F0402.7, Family of demons. |Z0112.3.1\$, Possessing spirits ("asyâd-ez-zâr", jinn, etc.) personified.

Ref.: *TAWT* 55 n. 66.>

F0381.0.5\$, Fairy (jinni, spirit) possesses by 'riding' ('mounting,' 'wearing') victim.

Link: |Z0186.4.3.1\$, Symbolism: wearing (slipping on, pounding "it" into, etc.) a shoe or garment--sexual intercourse.

Ref.: *MITON*; *RAFE* 87 n. 290.>

F0382, Exorcising fairies.

Ref.: *Jâhiz* IV 185-86; *Hurreiz* 125 no. 79.>

F0382.1, Fairies fear the cross.>

F0382.3, Use of God's name nullifies fairies' powers.

Link: |C0051.3.1.1\$, Tabu: mention of God's name during magic ritual (sorcery). |D1745.4\$, Use of sacred 'objects' (God's name, holy verse) nullifies magic power. |D1766.7, Magic results from uttering powerful name. |G0303.16.8, Devil leaves at mention of God's name. |P0682.1, Greeting in God's name.

Ref.: *RAFE* 301 n. 18.>

F0382.3.1\$, Use of prophet's name (or insignia, emblem) nullifies fairies' powers.

Link: |D1273.0.2, Magic spell mixed with Christian [(sacred, holy)] prayers. |D1273.0.6\$, `raqwah/ruqwah: charm containing sacred words renders invulnerable (protects). |D2071.1.4.5\$, Prophet's name (emblem) as guard against Evil Eye.

Ref.: *RAFE* 301 n. 18.>

F0382.3.2\$, Certain prayer nullifies (protects against) jinn's power.

Link: |V0052, Miraculous power of prayer.

Ref.: *MITON*.>

F0382.3.4\$, Mention of God's name causes demon (jinni/fairy, devil, etc.) to burn up (be reduced to ashes).

Ref.: *MITON*.>

F0382.3.5\$, Holy text burns evil demon (jinni/fairy, devil, etc.).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 13.>

F0382.5, Chanting song of St. Nicholas drives fairy away.>

F0382.5.0.1\$, Fairies (jinn) fear saints.>

F0382.5.0.1.1\$, Mention of saint's name drives fairy (jinni) away.

Link: |D2071.1.4.5\$, Prophet's name (emblem) as guard against Evil Eye. |V0229.5, Saint banishes demons [(fairies, jinn, etc.)].>

F0383, Fairy rendered powerless.>

F0383.3, Fairy unable to cross running stream.>

F0384, Magic objects powerful against fairies.>

F0384.0.1\$, Objects that have (magic) power against fairies.

Ref.: *MITON*.>

F0384.1, Salt powerful against fairies.>

F0384.3, Iron powerful against fairies.

Ref.: *Burton* II 316 n.; *RAFE* 107 n. 359.>

F0384.3.1\$, Driving iron needle into shoulders of jinni (afrit) assuming form of animal nullifies his power.

Ref.: *RAFE* 107 n. 359.>

F0384.5\$, Lead powerful against fairies.

Ref.: *MITON*.>

F0384.5.1\$, Imprisoned supernatural being cannot escape container (flask, bottle, box, etc.) sealed with lead.

Type: 331.

Link: |D2071.1.8.1\$, Evil Eye imprisoned.

Ref.: *Burton* VI 84-85/*Alf* III 122; *DOTTI* 175.>

F0385, Means of averting fairy spells.>

F0385.2\$, Jinni (fairy) placated.

Link: |D0730, **Disenchantment by submission**. |M0452.1\$, Curse: spirit-possession (to be 'ridden' by demons.). |V0001.2.1.1\$, *zâr* rituals as veneration (worship) of jinn.

Ref.: *RAFE* 302 n. 23.>

F0385.2.1\$, Possessing jinn placated by supplications (song, dance).

Link: |F0956.7.2.1\$, Curative effects of strenuous physical activity (till exhaustion). |V0093.2\$, Ecstasy (trance) through sacrilegious dancing (*zâr*-ritual).

Ref.: *Boqarî* 43; *Littmann* 310-11 no. 114; *RAFE* 302 n. 26; *Shamy* (el-) *Egypt* no. 176-78 41; *Shamy* (el-) "Belief Characters" 26-27; *Shamy* (el-) "Arab Mythology" nos. 119, 119-1.>

F0385.2.2\$, Possessing *zâr*-jinn (*asyâd*) placated by sacrifice.

Link: |C0092.1.0.1.1\$, Tabu: slaughtering animal as offering for jinn. |F0959.7\$, Music as therapy: marvelous cure (healing) by music. |G0303.16.14, The devil exorcised. |V0011.11\$, Sacrifice to a spirit (jinni). |W0131.0.1.1\$, Three wasteful things torment (bankrupt) a household: a wedding, a funeral, and a *zâr* (ritual). |Z0112.3.1\$, Possessing spirits ("asyâd-ez-zâr", jinn,

etc.) personified.

Ref.: Maspero 179 no. 10/cf.; Amîn 45-47 217-18; Littmann Geisterbeschwrungen pt.-12 21 92 pt.-7/cf. 18-19; *RAFE* 93 n. 307, 302 n. 26, 303 n. 30; Shamy (el-) "Mental Health" 20-21, "Belif Characters" 26-27; "Arab Mythology" no. 119-1; *TAWT* 369 n. 148; Walker-Isma^Cîl 62-67 66 n. 2; Wickett 221; AUC: 9 no. 21, 17 no. 9; CFMC: Aswan 70-12B 11-1-nos. 4 5; CFMC: Oases 71-3 3-1-no. [x], 1-1-no. [6a].>

F0385.2.3\$, Body of person possessed by *zâr*-jinn rubbed (massaged) with sacrificial animal's blood (to placate possessing spirit).

Link: |A0475.3.1\$, Orgiastic cult (ceremony, ritual). |C0275\$, Tabu: drinking blood. |C0893, Tabu: making use of blood. |D1766.2.3, Magic power from shedding blood.

Ref.: Littmann Geisterbeschwrungen 101; *RAFE* 101 93/cf.; Shamy (el-) "Belif Characters" 26-27: Shamy (el-) "Arab Mythology" no. 119-1.>

F0385.2.4\$, Possessing *zâr*-jinn placated by appeasing (mollifying) person whom they possess.

Link: |F0361.1.3\$, Spirit (jinni, counter-spirit, etc.) takes revenge (threatens revenge) if its demands are ignored. |F0415.1\$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama. |K1997.1\$_(formerly, K1997\$), Shamming spirit possession by feigning behavior of the possessed (insane). |K2092\$, Spirit possession feigned in order to gain pity (sympathy).

Ref.: Boqarî 42; *DOTTI* 285/{Alg}; Shamy (el-) "Belif Characters" 26-27: Shamy (el-) "Arab Mythology" no. 119-1; *TAWT* 53 n. 67.>

F0385.2.5\$, Possessed person placates possessing spirit (*zâr*-jinni) by adopting the spirit's lifestyle (e.g., racial, ethnic and religious identity, gender, clothing, speech, jewelry, etc.). Psychodramatic role-playing.

Link: |F0415.1\$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama.

Ref.: *RAFE* 303 n. 29.>

F0385.2.8\$, Household spirits (jinn) dwelling in a site occupied by humans placated.

Link: |F0480.6\$, Jinni as house-spirit (a place's Câmir).>

F0385.2.8.1\$, Initiation sacrifice (for site): animal (bird) slaughtered as offering to jinn-dwellers (Cummâr).

Link: |C0092.1.0.1.1\$, Tabu: slaughtering animal as offering for jinn. |S0261, Foundation sacrifice. [Human]. |S0263, Sacrifice to appease spirits (gods).

Ref.: Damîrî I 213; *RAFE* 93 n. 307.>

F0386, Fairy punished.>

F0386.1, Fairy imprisoned in tree.

Link: |F0386.5, Fairy imprisoned as punishment.

Ref.: *RAFE* 300 n. 15.>

F0386.5, Fairy imprisoned as punishment. Type: 331.

Link: |D2177, Imprisoning by magic.

Ref.: *DOTTI* 175; *RAFE* 300 n. 15; Shamy (el-) "Demographic Factor" 98-99; *TAWT* 415 no. 2.>

F0387, Fairy captured.>

F0387.1\$, Supernatural being (fairy, Jinni, etc.) enslaved.

Link: |F0200.0.1.1\$, Solomon puts jinn to industrious work (forced labor). |R0181.3\$, Demons (jinn) escape forced labor through accidental knowledge of captor's (Solomon's) death.

Ref.: *RAFE* 303 n. 34.>

F0387.1.1\$, Girl from water world captured by a human and sold as slave.

Link: |B0081.13.11, Mermaid captured.

Ref.: *MITON*.>

F0389.1, Fairies driven off with fire.>

F0389.3, Fairy wounded by mortal.

Link: |F0499.4.1\$, Jinni (fairy) kills human.>

F0389.4, Fairy killed by mortal. Type: 953A\$.

Link: |F0451.4.5.4\$, The killing of a jinni or afrit by a human ('fairy-cide') taken to court. |N0331.1.5\$, Object (rock, shoe, knife, projectile, etc.) thrown causes unintentional killing. |N0338.8.1\$, Jinni in form of animal (bird) taken for game and killed.

Ref.: Jâhîz VI 46-47; Damîrî II 178; *DOTTI* 220 235 658 659/{lit.}; *MITON*.>

F0390, Fairies--miscellaneous motifs.>

F0393, Fairy visits among mortals.

Ref.: Tâhâ Husayn 142-43.>

F0394, Mortals help fairies.>

F0394.2, Mortals aid fairies in war.>

F0394.3\$, Jinni learns from human teacher.>

F0394.3.1\$, Jinni as student of human cleric.

Ref.: Nabhânî (al-) I 268 II 34.>

F0398, Hair burned to summon fairies.

Link: |D1734, Magic power from rubbing. |D2074.2.2, Summoning by burning of hair.>

F0399, Other fairy motifs.>

F0399.4, Playful or troublesome fairies.>

F0399.4.1, Fairies sport [(frolic)] with mortal.>

F0399.5\$, Jinni (fairy) envious of human.

Link: |A0063.5.1, Satan seduces Adam to sin because he is jealous of him. |F0321.1, Changeling. Fairy steals child from cradle and leaves fairy substitute. Changeling is usually mature and only seems to be a child. |W0195, Envy. [("Jealousy of/from" (*ghîrah min*: envy of Y)].

Ref.: Jâhîz I 186; TAWT 415 no. 2.>

F0400-F499, Spirits and demons.>

F0400, Spirits and demons (general).>

F0401, Appearance of spirits.

Link: |G0351, Domestic beast as ogre.>

F0401.0.1\$, Composition of spirits (angels, souls, afrits, jinn, etc.).

Link: |F0235, Visibility of fairies.

Ref.: Khalîfah 217.>

F0401.0.1.1\$, Spirits are etherial.

Link: |D1932.0.1\$, Magic power to pass through solid barriers (walls, trees, etc.). |E0572, Ghost walks through solid substance. |E0702.1\$, The soul is etherial. |F1013.1.1\$, Cloud of dust indicates arrival or departure of weighty character (creature, force, etc.).

Ref.: Damîrî I 203.>

F0401.0.1.1.1\$, Afrit (jinni) assumes form of wind or smoke.

Link: |F0234.0.2, Fairy as shape-shifter. |F0559.9.1.2\$, Whirlwind is "afrit's fart".

Ref.: MITON; RAFE 118 n. 404.>

F0401.0.1.1.1.1\$, Jinni named 'Whirlwind' ('*Zawba*^Cah').

Link: |Z0100.2\$, Awe-evoking names of powerful jinn. |Z0108\$, Sound (name) symbolism: association based on sound similarities (homophony). |Z0183.0.1\$, Meaning of a name.

Ref.: Tha^Clabî 178; Damîrî I 207; RAFE 83 n. 270.>

F0401.2, Luminous spirits.

Link: |A0052.3.1.1\$, Luminous angel. |A0052.3.4\$, Angel emits fire.>

F0401.3, Spirit in animal form.

Link: |E0730, **Soul in animal form**. |F0234.1, Fairy in form of an animal. |F0242.0.1\$, Jinn's (fairies's) riding-animals (*matâyâ al-gin*). |F0362.0.1.1\$, Jinni (fairy) in animal form bites person and makes him sick cause sick. |G0211, Witch in animal form. |G0403, Ogre in animal form lures victim into captivity. |G0303.3.3, The Devil in animal form.

Ref.: Amîn 141-43on; Duwayk (al-) II 282; Shamy (el-) *Egypt* 284 no. 40; Willmore 368/? no. 33.>

F0401.3.0.1, Demons on animal feet.

Ref.: Jâhîz VI 214; AUC: 44 no. 5/cf.>

F0401.3.1, Spirit in form of horse.>

F0401.3.1.1\$, Spirit in form of mule. Type: 926A.

Link: |B0108.5\$, She-mule bearing treasure. |G0303.3.3.1.8\$, Devil in form of a donkey (mule).

Ref.: Amîn 91-92; DOTTI 612; MITON; RAFE 107 n. 359.>

F0401.3.1.3\$, Spirit in form of camel.

Ref.: Basset *Mille* III 355 no. 210; DOTTI 255 467 612/{Lbn, lit.}; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 5/cf.>

F0401.3.2, Ox demon. Type: 750D1\$.

Ref.: Ibn^CAasim no. 280; DOTTI 409/{Irq}; Husayn ^CAlî Husayn *Turâth* XI:1 155-58; Qasîr *Falsafah* 160-63.>

F0401.3.2.1\$, Ox demon teaches man lesson. Type: 750D1\$.

Ref.: DOTTI 409.>

F0401.3.3, Spirit as black dog.

Ref.: Jâhîz I 292; Amîn 141-43; Bashmî *Hikâyât* 117-22; *DOTTI* 63 248/{Lib}; Ghâzî al-)Abbâdî *Turâth* I:8 117-9; D.H. Müller *Soqotri*: *SAE* VI 111-12 no. 27; AGSFC: QTR 87-3 747-x-no. 2.>

F0401.3.6, Spirit in the form of hare.>

F0401.3.6.1\$, Spirit (afrit, jinni) in the form of cat.

Link: |F0420.1.3.6, Water-spirit as cat. |E0731.2, Soul in form of cat. |G0303.3.3.1.2, Devil in form of a cat.

Ref.: Amîn 142/(causes illness when beaten) 189-90; *DOTTI* 252/{Mrc}; Duqaire 71; Fakhro 10-11 no. 1; Légey 61-62 no. 13; *RAFE* 301 n. 22, 302 n. 23; Shamy (el-) *Egypt* 173-75 284 no. 40; Sulaymân 155-56 no. V-2; AGSFC: Doha 85-4 5-x-no. 2X?, al-Duwayk I 100.>

F0401.3.7, Spirit in form of a bird.>

F0401.3.7.1, Spirit in form of crow.>

F0401.3.7.5\$, Spirit in form of cock.

Ref.: Basset *Mille* I 59 no. 4.>

F0401.3.7.5.1\$, The 'rooster of the jinn'.

Ref.: *RAFE* 154 n. 570; Shamy (el-) *Egypt* 39 (passim).>

F0401.3.8, Spirit in form of snake.

Link: |A0063.6, Devil in serpent [(viper)] form tempts first woman (Satan and Eve). |D0651.1, Transformation to kill enemy.

|K0928.2\$, Spirit (deity, demon, etc.) transforms self to snake and bites enemy.

Ref.: Ions 61/(Set)/cf.; *DOTTI* 63; *RAFE* 120 n. 414.>

F0401.3.8.1\$, Spirit (jinni) in form of viper. Type: cf. 561A\$.

Link: |F0234.0.3\$, If a jinni self-transforms into another shape (e.g., animal's) and dies he retains that assumed shape (as corpse). |F0339.4.1\$, Man comes across dead viper and spares it indignities; it proves to be a jinni: jinni's relatives are grateful.

Ref.: Damîrî II 178; *DOTTI* 319; *MITON*.>

F0401.3.9\$, Spirit in form of monkey. Type: 565A\$.

Ref.: *DOTTI* 324 325/{lit.}; Hurreiz 116 no. 44; *MITON*; Wehr 299 no. 11.>

F0401.3.10\$, Goat demon.

Ref.: AGSFC: QTR 87-3 674-x-no. 6.>

F0401.3.11\$, Sheep demon.

Ref.: Galley *Badr* 207-25 no. 6; D.H. Müller *Soqotri*: *SAE* VI 112-13 no. 28; Sârîs (al-) 343-45.>

F0401.3.15\$, Spirits in form of water-animal (e.g., crocodile, fish, frog, whale, etc.).

Link: |B0082, Merman.>

F0401.3.15.1\$, Jinni (afrit) in form of fish. Type: 510A, cf. 561.

Link: |B0081, Mermaid. |B0082, Merman. |B0375.1, Fish returned to water: grateful. |D0692, City's Inhabitants transformed to fish. Different classes [(religious denominations)] to different colored fish. |G0303.3.3.5, Devil in form of fish. |F0362.0.1.1\$, Jinni (fairy) in animal form bites person and makes him sick cause sick.

Ref.: *DOTTI* 260 317/{lit.}; *MITON*.>

F0401.6, Spirit in human form. Type: 507C, 750D1\$, cf. 460C\$.

Link: |A0125, Deity in human form. |A0125.6\$, Deity disguised as human. |F0402.1.4, Demons assume human forms in order to deceive. |V0231.9.1\$, Angel in human form (shape)--general.

Ref.: Damîrî II 178/(jinni); Kh. ^CAbd-al-Amîr *Turâth* I:5 82-86; *DOTTI* 93 230 256 304 409/{Irq}; *MITON*; Shamy (el-) "Demographic Factor" 98-99/{Sdi}; *TAWT* 415 no. 2.>

F0401.7, Fire-breathing spirit.>

F0402, Evil spirits. Demons.>

F0402.1, Deeds of evil spirits.

Ref.: Duwayk (al-) I 74; Sârîs (al-) 339-41; Stevens 91-92 no. 19, Jâsim H. al-)Abbâdî *Turâth* I:9 99-103; AGSFC: QTR 87-3 701-1-no. 4.>

F0402.1.3.1\$, Spirits destroy crop, or steal food.

Ref.: D.H. Müller *Soqotri*: *SAE* VI 69 no. 8.>

F0402.1.4, Demons assume human forms in order to deceive.

Link: |F0401.6, Spirit in human form. |F0234.0.4\$, Fairy (spirit) assumes human form and substitutes for man. |G0303.3.5, Devil changes shape [(as shape-shifter)]. |G0415\$, Ogre (predator) poses as relative of intended victim (prey).>

F0402.1.4.1.1\$, Demon in human form invites person to do work (do a chore) together.

Ref.: Kh. ^CAbd-al-Amîr *Turâth* I:1 87-90, A. ^CAbd-al-^CAzîz *Turâth* II:2/3 158-60; Sârîs (al-) 341-43.>

F0402.1.5, Demon causes disease.>

F0402.1.6, Spirit causes weakness.>

F0402.1.6.1\$, Spirit keeps captives by licking their legs thin.

Link: |G0302.4.9.2.2\$, Demon with abrasive (file-like) tongue.

Ref.: Salīm Ṭāhā al-Tikrītī *Turāth* III:8 122-24.>

F0402.1.9, Spirit delivers false message.

Link: yF0403.2.3.4.1\$, Jinn carry news message.>

F0402.1.15.1, Demon suitor of girl. Type: 327M\$, 621.

Ref.: *DOTTI* 173 352.>

F0402.2, Government of demons.

Ref.: Bashmī 'Arkhibīl 120 no. 55.>

F0402.2.1, King of demons (Asmondeus).

Link: |F0252.1.0.1.1\$, King of the jinn. |F1013.1.1\$, Cloud of dust indicates arrival or departure of weighty character (creature, force, etc.). **|P0500, Government.**>

F0402.3, City of demons.>

F0402.3.1\$, City where men grow wings and fly periodically.

Link: |D0625.1\$, Ordinary person becomes winged demon monthly.

Ref.: *MITON*.>

F0402.6, Dwelling of demons.

Link: |F0499.3.5\$, Habitat of the jinn.>

F0402.6.1, Demon lives in tree. Type: 1168B.>

F0402.6.2, Demons live in waste-mound.>

F0402.6.3, Demons live in well. Type: 563, 564.

Ref.: *DOTTI* 321 323.>

F0402.6.3.1\$, Afrit (jinni) inhabitant of a certain well. Type: 563, 564.

Ref.: *DOTTI* 125 129 169 321 323/{Sdn}.>

F0402.7, Family of demons.

Link: |F0200.7.3\$, Family of jinn. |F0381.0.4\$, Possession by a clique of jinn (*saff 'asyād*). |F0420.3.1, Water-spirits have family life under water. |G0118\$, Ogre's (ogress's) family.>

F0403, Good spirit.>

F0403.1, Spirit gives money to mortal.>

F0403.2.1, Acquisition of familiar spirit.

Ref.: Jāhiz VI 203; *RAFE* 299 n. 12.>

F0403.2.2.1, Familiar spirit in animal form.>

F0403.2.2.2, Angels as familiar spirits. [Angel as *khâdim*^Culwī (upper servant)].

Link: |A0729.0.1\$, Gods (angels) assigned to time periods (hour, day, week, etc.). They manage its affairs and passage. |D1420.0.1\$, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--('servant' controlled by object's owner). |D2198, Magic control over spirits (angels). |V0232, Angel as helper.

Ref.: Amīn 84; Gawhary (el-) 198-211; *RAFE* 62; Shamy (el-) "Mental Health" 21.>

F0403.2.2.5, Demon as familiar spirit. [*khâdim-sufli* (nether servant)].

Link: |C0010.2\$, Tabu: nether magic (sorcery, witchcraft, black-magic). |D2198, Magic control over spirits (angels). |D1420.0.1\$, Supernatural being (spirit, genie, angel, etc.) assigned as 'servant' of magic object--('servant' controlled by object's owner). |G0225, Witch's familiar spirit [(*tābi*^C)]. |G0303.22.17\$, Satan enslaved (harnessed): placed under mortal's power.

Ref.: Amīn 84; *MITON*; D.H. Müller *Soqotri*: *SAE* VI 64-65 no. 5; Shamy (el-) "Mental Health" 21.>

F0403.2.2.5.1\$, Jinni as familiar spirit.

Link: |F0302.0.3\$, Jinn-'*mikhawiyyah*' ('bebrothering'): jinniyyah (fairy, jinn-woman) as a man's foster-sister.

Ref.: *DOTTI* 145 210 486/{Egy}.>

F0403.2.3, Deeds of familiar spirit.

Link: |E0724.3\$, Actions of the counter-spirit.>

F0403.2.3.4, Familiar spirit brings news with magic speed.

Ref.: *MITON*.>

F0403.2.3.4.1\$, Jinn carry news message.

Link: |F0402.1.9, Spirit delivers false message. |F0403.2.3.4, Familiar spirit brings news with magic speed. |F0963.5\$, Wind carries news (message).

Ref.: *MITON*.>

F0403.2.3.6, Spirit gives counsel.

Ref.: *RAFE* 299 n. 12 301 n. 21.>

F0403.2.3.7\$, Jealousy of familiar spirit.

Link: |E0724\$, A person's counter-spirits (Qarīnah, Qarīn, 'Ukht, 'Akhkh, 'Umm-es-Subyān, etc.). |F0304.7.1\$, Jinni counter-spirit violates woman with whom he is associated.>

F0403.2.3.7.1\$, Familiar spirit jealous of human counterpart's association with members of opposite sex (marriage or liaison forbidden or restricted).

Ref.: *DOTTI* 511/{lit.}>

F0404, Means of summoning spirits.

Link: |E0380.1\$, Summoning the soul of the dead.>

F0404.3\$, Spirit must be asked to enter shaman's body (so as to be able to speak through him).

Ref.: *RAFE* 301 n. 21, 22.>

F0404.3.0.1\$, Spirit's entry into human's body causes convulsions (contortions, fits) in the human.

Link: |D2198.7\$, Dismissing summoned spirit(s): after performing assigned task, or the like--(*ṣarf al-'a^cwān*).

Ref.: *DOTTI* 511; *RAFE* 301 n. 22.>

F0405, Means of combatting spirits.

Link: |D1766.7.1.1, Evil spirit conjured away in name of deity.>

F0405.5, Cat, dog, and mouse ward off evil spirits.

Link: |U0191.1.1\$, Types (cases) of unverifiable beliefs.>

F0405.5.2\$, Snake wards off evil spirits.

Link: |B0785.1\$, Certain animals found around household (mongoose, weasel, snake, cat) ward off evil jinn.

Ref.: Willmore 351 no. 12.>

F0405.5.3\$, Rooster wards off evil spirits.

Ref.: *Jāhiz* I 377 II 207.>

F0405.7, Spirit leaves when report is made of the death of one of his kind.>

F0405.7.1\$, Jinniyyah in human form leaves when report is made of the illness of her brother.

Link: |F0499.3.0.1.3\$, Mysterious voice (*ḥatīf*) announces death of a jinni.

Ref.: Basset *Mille* I 153 no. 32; *Tāhā Husayn* 140-41; *Taymûr* no. 1511/cf./(death).>

F0405.9, Spirit overcome by driving stake through body it inhabits.>

F0405.12, Demons flee from fire.>

F0405.14, Evil spirit laid after it is tormented by exorciser.

Link: |D0712, Disenchantment by violence.

Ref.: *Jāhiz* IV 185-86.>

F0405.14.1\$, Possessing spirit leaves body of possessed person via wound (made by exorciser).

Link: |D2101.0.1\$, Blood opens treasure. |F0415.1\$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama. |F0420.6.1.5, Water-maidens make conditions for lovers. |K2385, Demon enters person and refuses to leave until wishes have been fulfilled.

Ref.: *RAFE* 99 n. 325, 300 nos. 13, 15.>

F0405.14.3\$, Possessing spirit leaves when it is violated sexually (disgraced, humiliated).

Link: |D2161.3.8.1.1\$, Epilepsy cured by coition.

Ref.: *Barghûthî* (al-) 174 no. 48; *Nabhânî* (al-) II 164/cf.>

F0405.15\$, Spirit leaves when exorciser threatens to resort to its government.

Link: |J0829.2, Devil ([jinni]) decides to leave of own accord. [Before being exorcised by force].

Ref.: *RAFE* 62 n. 205; *Shamy* (el-) "Belief Characters" 19.>

F0406, Spirit propitiated.

Ref.: *Littmann Tigré* 310 no. 114; *RAFE* 302 n. 23.>

F0406.2, Food left out for spirit at night.

Ref.: *RAFE* 302 n. 23.>

F0406.4, Demon of gluttony coaxed from man's stomach with bits of food. Type: cf. 285B*.

Link: |B0784.2.1.2\$, Catfish (eel, snake) enticed out of a man's anus by watermelon.

Ref.: *DOTTI* 92.>

F0406.9\$, Offering made to spirit--(miscellaneous).

Ref.: *Shamy* (el-) *Egypt* 284 no. 40.>

F0406.9.1\$, Food thrown into river (as gift, present) for spirits: they are grateful.

Link: |F0385.2.2\$, Possessing *zâr-jinn* (*asyâd*) placated by sacrifice. |V0011.11\$, Sacrifice to a spirit (jinni). |V0012.4, Animals [(birds)] as sacrifice.

Ref.: *DOTTI* 355 388/{Egy}>

F0406.9.2\$, Statue of person thrown into river for spirits: they reciprocate by giving back real person.

Ref.: *DOTTI* 356/{Egy}>

F0407, Departure of spirit.>

F0407.3\$, Departure of spirit through wound made on the body of possessed person.

Link: |F0362.4.1\$, Spirit possessing person refuses to exit (depart) except via wound.

Ref.: Shamy (el-) "Belief Characters" 19.>

F0411, How spirits travel.>

F0411.0.1, Spirit travels with extraordinary speed.

Link: |D2122, Journey with magic speed.>

F0411.1, Demon travels in whirlwind.

Link: |F0401.0.1.1.1\$, Afrit (jinni) assumes form of wind or smoke.

Ref.: Duwayk (al-) II 257-58; *RAFE* 83 n. 270.>

F0412, Visibility of spirits.>

F0412.1, Invisible spirit speaks.>

F0414, Spirit carries people.

Link: |D2121.5, Magic journey: man carried by spirit or devil. |V0232.2, Angel carries mortal.>

F0414.1, Lover transported to girl's apartment in fortress by spirit. Type: 871B\$, 905A*.

Link: |K1336, Magic helper brings girl to hero's bed. |N0722\$, Runaway machine carries youth to maiden (or vice versa) when it stops.

Ref.: *DOTTI* 486 487 529/{lit., Tns}; *MITON*.>

F0415, Demon occupies oracular artificial head and gives responses to questions.

Link: |K1971, Man behind statue (tree) speaks and pretends to be God (spirit). |V0001.2.5\$, Demon (devil, jinni, afrit, etc.) enters into idol and animates it.

Ref.: *MITON*.>

F0415.1\$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama.

Link: |D1610.6.5.1.1\$, Impregnating agent (semen, magic egg, etc.) ordered to exit from a certain part of body. |F0405.14.1\$, Possessing spirit leaves body of possessed person via wound (made by exorciser). |E0724.3.0.1\$, Counter-spirit forces its human-counterpart to express its will--(person acts involuntarily, and is not responsible for own actions). |F0361.1.3\$, Spirit (jinni, counter-spirit, etc.) takes revenge (threatens revenge) if its demands are ignored. |F0362.4.1\$, Spirit possessing person refuses to exit (depart) except via wound. |F0385.2.4\$, Possessing *zâr*-jinn placated by appeasing (mollifying) person whom they possess. |F0959.8.2\$, Treating mental illness by reorganization (rearrangement) of communal expectations (social roles). Thus, patient is better adjusted for living in community. |K2385, Demon enters person and refuses to leave until wishes have been fulfilled. |P0236.3, Not daring to curse father directly, son does so indirectly. |P0807.1.1\$, Drama performed as pastime activity: enactment (imitation) of scenes from domestic social life (e.g., "House," "Bride-and-Groom," "Doctor," "King," "School," etc.). |V0065.9.1.1\$, Sacred-drama: commemoration of death of holy personage by re-enactment of tragic scene--"Passion Play".

Ref.: Maspero 178-79 no. 10; Jâhiz IV 185-86; Littmann 310-11 no. 114; Shamy (el-) "Arab Mythology" nos. 119 120; *RAFE* 99 n. 325, 300 nos. 13, 15; Shamy (el-) "Mental Health" 20-21, "Belief Characters" 16-19.>

F0418, Spirits (demons) hover in air shrieking over battle.>

F0418.1, Spirits answer war cry. Type: 2031E\$.

Link: |E0155.1.3\$, Dead warrior revived and asked to join battle (war).

Ref.: *DOTTI* 969; Shamy (el-) *Egypt* 156 no. 31/cf.>

F0420, Water-spirits.

Ref.: S.M. ^CAbd-Allâh *Al-Sukkût* 96-97; *MITON*; *RAFE* 302 n. 27A.>

F0420.0.1\$, King-of-the-seas. Type: 470F\$, 652A, 613A1\$,/980*.

Link: |A0425.1.1, Stream is wife of deity. |F0252.1.0.2, King of Land under Water.

Ref.: Tha^Clabî 248; *DOTTI* 243 355 682; Kamâl 148-50.>

F0420.0.2\$, Jinn live under water.

Ref.: *RAFE* 302 n. 27A.>

F0420.0.2.1\$, Jinni as Water-diver (*ghawwâs*).

Link: |D1934\$, Earth diver: supernatural being with the ability to dive into earth. |F0450.0.2\$, Jinn live underground. (Also a category labelled: Ground-jinn/*ginn-'ardiyyah*).>

F0420.1.2, Water-spirit as woman (water-nymph, water-nix).

- Ref.: Shamy (el-) *Egypt* 286 no. 44; AUC: 40 no. 4 ("Dujairah")/{Sdi}.>
- F0420.1.3.3, Water-spirit as horse.>
- F0420.1.3.6, Water-spirit as cat.
- Link: @F0401.3.6.1\$, Spirit (afrit, jinni) in the form of cat.>
- F0420.1.4.1, Body of water-spirit is half human and half fish or snake.>
- F0420.1.4.9, Water giant.
- Ref.: Basset *Mille* I 58 no. 3/cf.; Légey 242-43 no. 67[.2]/cf.>
- F0420.1.4.9.1\$, 'Abu-Duryâh: old man of the sea.
- Link: |B0877.1.1, Giant water monster attacks man [(sailor)].
- Ref.: Duwayk (al-) I 25 48.>
- F0420.1.4.10, Water-spirit with extraordinarily long hair.
- Link: |B0081.9.1, Mermaid's hair reaches her waist.
- Ref.: Maspero 265 no. 18/cf.; AUC: 2 no. 11.>
- F0420.1.4.11\$, Muzayyarah: water-spirit with iron breasts which squirt fire.
- Link: |B0081.3.1, Mermaid appears at midnight, entices people into water. |F0546.5.1\$, Woman with iron breasts (teats) which squirt fire.
- Ref.: Barghûthî (al-) 184-85 no. 57; Kamâl 337/cf.; Sayce *Folk-Lore* XI:4 387; Shamy (el-) *Egypt* 180-81 286 no. 44, Willmore 373 no. 41.>
- F0420.1.6.7, Water-spirits are nude.
- Link: |F0238, Fairies are naked.>
- F0420.1.6.8\$, Female water-spirit exhibits figure (appears in the nude).
- Link: |T0055.6, Person (man, woman) exhibits figure.
- Ref.: Maspero 266 no. 18.>
- F0420.2, Home of water-spirits.>
- F0420.1.2.1, Water-maidens are of unusual beauty.
- Link: |F0499.2.0.1\$, Angelic beauty of a houri (*hûriyyah*).>
- F0420.3, Social life among water-spirits.>
- F0420.3.1, Water-spirits have family life under water.
- Link: |F0402.7, Family of demons.>
- F0420.5.1.7.2, Seemingly worthless gifts of water-spirits turn to gold.
- Link: |F0451.5.1.4, Dwarfs' gold. Seemingly worthless gift given by dwarfs turns to gold.>
- F0420.5.1.7.4, Water-spirit returns to the woodchopper a silver axe in place of the one he has lost. Type: 729.
- Link: |Q0003.1, Woodsman and the gold axe.
- Ref.: *DOTTI* 403/{Irq}.>
- F0420.5.1.10, Water-spirits save man from drowning.>
- F0420.5.2.1, Water-spirits lure mortal into water.>
- F0420.5.2.1.1, Water-maiden enamors man and draws him under water.
- Ref.: Maspero 267-68 no. 18/cf.>
- F0420.5.2.1.3, Hero drowned by water-spirits, who draw him down as he crosses ice.
- Ref.: Sayce *Folk-Lore* XI:4 387-88/cf.>
- F0420.5.2.1.5, Water-spirit drags children into river.>
- F0420.5.2.2, Water-spirits kidnap mortals and keep them under water.>
- F0420.5.2.6.1, Water-spirits take revenge if yearly tribute is not given.>
- F0420.5.2.7.3, Water-spirit wrecks ship. Type: 938.
- Link: |F0420.1.4.9.1\$, 'Abu-Duryâh: old man of the sea. |G0311, Old man of the sea. Burr-woman. Ogre who jumps on one's back and sticks there magically.
- Ref.: *DOTTI* 641; Duwayk (al-) I 25 48.>
- F0420.5.2.10, Water-man sits on back of persons as heavy burden.
- Link: |G0311, Old man of the sea. Burr-woman. Ogre who jumps on one's back and sticks there magically.>
- F0420.6, Marriage of water-spirits.>
- F0420.6.1, Marriage or liaison of mortals and water-spirits. Type: 465, 425L.
- Link: |F0300, Marriage or liaison with fairy.
- Ref.: Basset *Mille* I 209 no. 68; *DOTTI* 235; *MITON*; *RAFE* 63 n. 210.>
- F0420.6.1.5, Water-maidens make conditions for lovers.

Link: |F0302.0.3.1\$, Jinniyyah gives man choice: "You may have me either as wife or as sister". |F0405.14.1\$, Possessing spirit leaves body of possessed person via wound (made by exorciser).

Ref.: Maspero 266 no. 18/cf.; *MITON*.>

F0420.6.1.6, Offspring of marriage between mortal and water-spirit.

Link: |F0305, [Characteristics of] offspring of fairy and mortal.

Ref.: Qazwînî I 205/(dexterous).>

F0430, Weather-spirits.>

F0432, Wind-spirit.>

F0433, Storm-spirit.>

F0440, Vegetation spirits.>

F0440.1, Green vegetation spirit.

Ref.: Ions 91, 114.>

F0440.1.1\$, Grass grows where vegetation spirit (holy man) steps.

Link: |F0440.3\$, al-Khidr (the Green-one): benevolent spirit associated with vegetation and water.>

F0440.3\$, al-Khidr (the Green-one): benevolent spirit associated with vegetation and water. Type: 774R\$.

Link: |A0430, **God of vegetation**. |A0541.2, Culture-hero as god of agriculture. |A0841.5\$, *al-'aqtâb*: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ^Cî, al-Jîlanî/'el-Kilânî\$, ed-Disûqî). |F0440.1.1\$, Grass grows where vegetation spirit (holy man) steps. |M0301.11.1\$, al-Khidr as prophet (messenger of God). |V0202, Sacred spirit.

Ref.: Tha^Clabî 124-26; Damîrî I 271; Damîrî I 224/(as Rudwân); Ibshîhî 670; Amîn 193; *DOTTI* 432; Gawhary (el-) 59-61; Hanauer 51-61; K. Sa^Cd-al-Dîn *Turâth* III:10 17/cf.; Lane 231 n. 1; *RAFE* 47 n. 149, 163 n. 600; Shamy (el-) *Egypt* 127-28 no. 21, 137-38 no. 23, 259 no. 12 n; *TAWT* 406 n. 827; Wickett 95/(see Mot. E0081\$/ "Buto").>

F0443, Echo as wood-spirit.

Link: |E0724.1.4\$, Echo (*sadâ*) as a person's counter-spirit. |F0460.0.1, Mountain-spirits as souls of dead. |K1887.1, Echo answers.

Ref.: Damîrî II 59.>

F0450, Underground-spirits.

Ref.: Littmann *Tigré* 306-8 no. 111; D.H. Müller *Soqotri*: *SAE* VI 121 nos. 34-36.>

F0450.0.2\$, Jinn live underground. (Also a category labelled: Ground-jinn/*ginn*-'*ardiyyah*).

Link: |F0211.3, Fairies live under earth. |D1934\$, Earth diver: supernatural being with the ability to dive into earth. |F0231.3.1\$, Flying jinn have bird's wings and plumage. ("Flyers"/*al-tayyârah*). |F0420.0.2.1\$, Jinni as Water-diver (*ghawwâs*).

Ref.: *RAFE* 50 51 57 62 80 237.>

F0451, Dwarf.

Link: |F0535.0.2\$, Remarkably small woman (girl).>

F0451.6.3.3.1, Dwarf musician (poet).

Link: |C0005.4\$, Satan's recitation (reading): poetry. |D1810.0.11, Magic knowledge of poet. |E0724.1.2\$, Spirit that inspires artistic creativity (Muse). |F0692.0.1\$, Memorizer: person (poet, bard, etc.) with marvelous memory. |M0301.18, Poet as prophet.>

F0451.1.5.7, Dwarfs visit mortal's home.>

F0451.3.13.3, Dwarf breaks wind so hard he capsizes canoes.>

F0451.4.5, Government among dwarfs.>

F0451.4.5.1, Dwarfs are ruled by a king.

Link: |F0252.1.0.1.1\$_ (formerly, F0252.1.0.1\$), King of the jinn.>

F0451.4.5.2\$, Jinn (afrits, etc.) tribunals and courts of law.

Link: |E0573, Ghost tried in court. |H1177, Bringing fairies to court. [A task].

Ref.: Duwayk (al-) I 113-11114; Juhaymân (al-) I 267-75 no. 18; Shamy (el-) "Demographic Factor" 98-99; *TAWT* 415 no. 2; AGSFC: Doha 85-4 5-x-no. 2x.>

F0451.4.5.2.1\$, Jinni (fairy, etc.) testifies.

Link: |H0216.2, Voice from heaven testifies to innocence of accused.

Ref.: *MITON*.>

F0451.4.5.3\$, Man (woman) tried in jinn-court.

Ref.: *DOTTI* 696/{Egy}.>

F0451.4.5.4\$, The killing of a jinni or afrit by a human ('fairy-cide') taken to court. Type: 953A\$.

Link: |F0389.4, Fairy killed by mortal. |F0499.4.1\$, Jinni (fairy) kills human. |N0331.1.5\$, Object (rock, shoe, knife, projectile, etc.) thrown causes unintentional killing.

Ref.: Damîrî II 178; *DOTTI* 220 235 658 659/{lit.}; *MITON*.>

F0451.4.5.4.1\$, Enormity of murdering a jinni (elf, dwarf, fairy, etc.).

Ref.: Jâhîz VI 46-47; Damîrî II 178.>

F0451.5.1.2, Dwarfs adopt girl as sister. Type: 709.

Link: |F0302.0.3\$, Jinn-`*mikhawiyyah*' ('bebrothering'): jinniyyah (fairy, jinn-woman) as a man's foster-sister. |P0250.0.5.1\$, Inter-species milk-siblings--(jinn-*ince*).

Ref.: *DOTTI* 390 391 501/{Irk, Qtr}; Stevens 114-19 no. 27; *TAWT* 421 no. 8/{Alg}; AGSFC: QTR 87-3 700-2-no. 7.>

F0451.5.1.4, Dwarfs' gold. Seemingly worthless gift given by dwarfs turns to gold. Type: 503, 620, 834A.

Link: |F0348.0.1, Fairy gift disappears or turned to something worthless when tabu is broken.

Ref.: *DOTTI* 185 253 350 454/{Egy}; CFMC: Sawâm)ah 71-1 7-2-no. 2.>

F0451.5.1.6.1, Dwarfs' gifts cease when mortal betrays the source.>

F0451.5.1.7, Dwarfs serve mortals.>

F0455.6.10, People possessed by trolls.>

F0458\$, Air spirits.

Link: |F0231.3.1\$, Flying jinn have bird's wings and plumage. ("Flyers"/*al-tayyârah*).

Ref.: *MITON*; D.H. Müller *Soqotri*: *SAE* VI 129 no. 41.>

F0460, Mountain-spirits.

Ref.: Damîrî II 59.>

F0460.0.1, Mountain-spirits as souls of dead.

Link: |F0443, Echo as wood-spirit. |E0724.1.4\$, Echo (*sadâ*) as a person's counter-spirit.>

F0470, Night-spirits.>

F0471, Dream demon.>

F0471.1, Nightmare (Alp). Presses person in dream.

Link: |J0157.8.3\$, Sleeper's past experience as cause of misleading dream (or nightmare).

Ref.: Azraqî (al-) 288; Boqarî 71/cf./(bugs); Sayce *Folk-Lore* XI:4 388-94.>

F0471.2, Incubus. A male demon who comes in sleep and has sexual intercourse with a woman.

Link: |T0332, Man tempted by fiend [(devil)] in woman's shape. (Or woman by fiend in man's shape).

Ref.: Nabhânî (al-) II 430/cf.>

F0471.2.0.1, Demon lover. Type: 315, 315A1\$, cf. 311C\$.

Link: |F0300.0.2\$, Fairy (jinni) and human as rivals in love. |G0302.7.1.1\$, Sexual relationship between woman and demon (ogre, afrit, etc.).

Ref.: *DOTTI* 120 139 143.>

F0471.2.1, Succubus. female incubus.

Link: |T0332, Man tempted by fiend [(devil)] in woman's shape. (Or woman by fiend in man's shape). |T0474.0.1\$, Nocturnal emission ('*iẖtilâm*, involuntary emission, 'wet dream').

Ref.: Maspero 140 no. 7 n. 1.>

F0472, Hackauf. A goblin which jumps on one's back.

Link: |G0311, Old man of the sea. Burr-woman. Ogre who jumps on one's back and sticks there magically. |Q0493.5\$, Punishment: loser made to carry winner on shoulders.>

F0473, Poltergeist. [Mischievous household spirit].

Ref.: Willmore 372 no. 38/cf.>

F0473.1, Poltergeist throws objects.>

F0473.3, Poltergeist mistreats people.

Link: |F0499.4\$, Conflict between jinni and human(s).>

F0473.4, Poltergeist mistreats animals.>

F0473.4.1, Spirit rides horses and mules at night, wears them out.

Link: |F0366.2, Fairies abuse livestock.>

F0473.6.4, Spirit eats food.

Link: |C0092.1.0.1.1\$, Tabu: slaughtering animal as offering for jinn.

Ref.: Shamy (el-) *Egypt* 284 no. 40.>

F0480, House-spirits. ['Dwellers' (Cummâr)].

Ref.: *MITON*; Shamy (el-) "Belief Characters" 13.>

F0480.2, Serpent as house-spirit.

Link: |B0785.1\$, Certain animals found around household (mongoose, weasel, snake, cat) ward off evil jinn.

Ref.: Lane 226.>

F0482.5.4, Helpful deed of brownie or other household spirit.

Link: |B0785.1\$, Certain animals found around household (mongoose, weasel, snake, cat) ward off evil jinn. |F0234.0.4\$, Fairy (spirit) assumes human form and substitutes for man.>

F0480.6\$, Jinni as house-spirit (a place's Câmîr).

Link: |F0200.9\$, Other names used to refer to a jinni (e.g., devil, satan, afrit, demon, 'dweller,' etc.).

Ref.: Jâhîz VI 168-69 171; *DOTTI* 799/{lit.}; *MITON*.>

F0485, Ship-spirit.>

F0490, Other spirits and demons.>

F0491, Will-o'-the-Wisp. (Jack o' Lantern). Light seen over marshy places.>

F0491.1, Will-o'-the-Wisp leads people astray.>

F0491.10\$, *en-Naddâhah* ('the she-Caller'): female spirit who calls people by name and then leads them astray.

Link: |F0369.7, Fairies lead travelers astray.

Ref.: Maspero 266 no. 18; Boqarî 39-40/cf./("Hawl al-Layl").>

F0494, Land spirit.

Ref.: Littmann *Tigré* 306-8 no. 111; D.H. Müller *Soqotri*: *SAE* VI 122f. nos. 34-36.>

F0496, Demon of gluttony.

Link: |B0784.5\$, *Sufar*: viper in man's stomach (intestines) causes hunger. |F0321.1.2.2, Changeling is always hungry, demands food all the time. |G0328.1, Serpent inside man's body eats all his food.>

F0496.0.1\$, Gluttony as an illness.

Link: |F0632.0.1\$, Ways of mighty eaters: gluttonous eating. |F1041.8.5, Madness from overeating. |M0416.1.1\$, Curse: gluttony (being controlled by dictates of the stomach). |M0416.1.1.1\$, 'He whom the Lord dislikes, will have his stomach set against him (by the Lord)'. |W0125, Gluttony. |Z0094.5.6.1\$, Greedy hoarder labeled "ogre" (*ghûl*), "whale" (*hûl*), or the like.>

F0496.1, Saint possessed by demon of gluttony.

Link: |F0632, Mighty eater. Eats whole ox at time, or the like. |V0228.2.1.1\$, Infant saint casts himself into oven-flames and devours all bread.

Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 152-53/(great eater)/cf.>

F0496.2\$, Infant saint devours huge amount of food (meat) as newborn.

Link: |V0228.2.1.1\$, Infant saint casts himself into oven-flames and devours all bread.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 2/(entire chicken).>

F0497, Fire-spirits.>

F0499, Sundry other spirits.>

F0499.2, Nymphs of Paradise (houris [*hûriyyât*]).

Link: |F0499.9.1\$, Serving-boys of Paradise (*wildân*). |F0642.5, Man can see celestial nymphs [houris] dancing in divine world [(Paradise)]. |V0230, **Angels**. |V0232, Angel as helper. |Z0062.5.1.5.1\$, [As beautiful as] 'a houri' (nymph of paradise).

Ref.: Ibshîhî 201; *RAFE* 158-59; *RAFE* 30 n. 88, 298 n. 6; Shamy (el-) *Egypt* 121 no. 17; Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59.>

F0499.2.0.1\$, Angelic beauty of a houri (*hûriyyah*).

Link: |F0420.1.2.1, Water-maidens are of unusual beauty. |F0574.1, Resplendent beauty. Woman's face lights up the dark.>

F0499.2.1\$, Form of *hûriyyât*.

Link: |A1278.1.2.1\$, Remodeled houri: given physical and emotional attributes of human female.

Ref.: Shamy (el-) *Egypt* 120 no. 17.>

F0499.2.3\$, Marriage to *hûriyyât* as reward.

Link: |A1278.1.2.1.1\$, Abel given remodeled houri (from paradise) as wife--(favoring treatment). |V0384.1.3\$, Extreme religious interpretations concerning angels (and similar supernatural beings). |V0463.0.1.1\$, Houris as reward for male martyrs (in Paradise).

Ref.: Ibshîhî 201 213-15; Burton I 90; Shamy (el-) "Eg. Balladry": "Unjustly-treated Orphan" no. 63.>

F0499.3, Jinns [i.e., Jinn].

Link: |G0307, Jinn.

Ref.: Damîrî II 203; Amîn 141-43; Noy *Jefet* 142 no. 46; A.R. *Sâlih* 103-106; AGSFC: Doha 85-84 6-x-no. 27.>

F0499.3.0.1\$, Jinn, like humans, are born, marry, and die.

Link: |E0178.1\$, Resurrection of both Jinn and Humans at Judgment Day. |F0251.5, Fairies as spirits who have been given immortality. |V0002.1\$, Jinn and humans are required to worship God.

Ref.: Ibn-Kathîr I 56.>

F0499.3.0.1.1\$, Longevity of jinn (hundreds, thousands of years).>

F0499.3.0.1.2\$, Jinn are mortal.

Link: |F0389.4, Fairy killed by mortal. |F0451.4.5.4\$, The killing of a jinni or afrit by a human ('fairy-cide') taken to court.

Ref.: Jâhîz VI 202-3.>

F0499.3.0.1.3\$, Mysterious voice (*hâtif*) announces death of a jinni.

Link: |F0405.7.1\$, Jinniyyah in human form leaves when report is made of the illness of her brother. |V0542.0.1\$, Life-saving instructions by supernatural (divine) voice (*hâtif*).

Ref.: Tâhâ Husayn 140-41; Taymûr no. 1511/cf.>

F0499.3.1, Jinns have no bones in their arms: they have only four fingers and no thumbs.>

F0499.3.2, Jinns entitled to share in fruits of earth.>

F0499.3.3, Jinns frequent graveyards, ruined houses, or an alter of sacrifice.>

F0499.3.4\$, Jinn (depending on race, class, and capabilities) can go anywhere in the universe except sky-worlds (heavens).

Link: |A1650.5.1.9\$, Punishment of Adam: being earth-bound (prisoner in *ad-dunyâ*), and suffering the elements. |F0200.7.2\$, Social stratification in jinn societies. |V0230.5\$, Habitat of angels.>

F0499.3.5\$, Habitat of the jinn.

Link: |F0220, **Dwelling of fairies**. |F0361.4, Fairies take revenge on trespassers on ground they claim as theirs. |G0135\$, Habitat of giant ogres. |G0307.1, Where jinn comes from.

Ref.: *MITON*; Jâhîz VI 188-89; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>

F0499.3.5.1\$, Jinn dwell in remote uninhabited regions.

Link: |F0709.5.3\$, Uninhabited Quarter(s) of earth: faraway.

Ref.: Kisâ'î 21-22/: (Thackston 20 no. 8): Shamy (el-) "Arab Mythology" no. 36; *Alf* I 8.>

F0499.3.5.1.1\$, Destructive (infidel) jinn driven to remote corner of earth.

Link: |A0054.3.2\$, Eblis as the general of a victorious angel-army: conceit causes him to rebel against God. |V0210.0.3.1\$, God's messenger to pre-Adamite inhabitants of earth (i.e., jinn, jânn, etc.).

Ref.: Kisâ'î 21-22: (Thackston 20 no. 8): Shamy (el-) "Arab Mythology" no. 36.>

F0499.3.5.1.2\$, Jinn dwell in the (remote) sea.

Ref.: *DOTTI* 105/{lit.}>

F0499.3.5.2\$, Jinn dwell with humans (in such odd places as bathroom, oven room, under staircase.

Ref.: *RAFE* 299 n. 11; Tâhâ Husayn 40, Willmore 370 no. 35; *TAWT* 363 n. 38.>

F0499.3.5.3\$, Jinn dwell in old ruins (temples, monuments).

Ref.: Maspero 267-68 no. 18; Damîrî II 232-33/(ruined church protected); *MITON*.>

F0499.3.5.3.1\$, Jinn dwell in cemeteries.

Link: |V0061.0.2\$, Graveyard (cemetery).

Ref.: *MITON*.>

F0499.4\$, Conflict between jinni and human(s).

Link: |G0307.3, Jinn kills whoever tries to occupy house he has chosen to live in. |F0361.17.11\$, Jinni (fairy, etc.) kills human husband of the human woman he secretly loves.>

F0499.4.1\$, Jinni (fairy) kills human. Type: 676A\$.

Link: |E0724.3.5.2.1.1\$, "SIDS" (Sudden Infant Death Syndrome, '*khunnâq*') caused by suffocation by malevolent counter-spirit (Qarînah, 'Ukht, or the like). |F0451.4.5.4\$, The killing of a jinni or afrit by a human ('fairy-cide') taken to court. |F0473.3, Poltergeist mistreats people. |G0307.3, Jinn kills whoever tries to occupy house he has chosen to live in.

Ref.: Jâhîz I 302; *DOTTI* 156 211 369/{Mrc}; *RAFE* 109 n. 364; *TAWT* 74 no. 2.>

F0499.9\$, Additional sundry spirits--Miscellaneous.>

F0499.9.1\$, Serving-boys of Paradise (*wildân*).

Link: |F0499.2, Nymphs of Paradise (houris [*hûriyyât*]). |P0432.2\$, Server of food or drink (waiter, waitress, flight-attendant, etc.). |V0230, **Angels**. |V0232, Angel as helper. |V0384.1.3\$, Extreme religious interpretations concerning angels (and similar supernatural beings).

Ref.: *MITON*; Musawi (Al-) *Islamic Context* 174; *RAFE* 30 n. 87.>

F0499.9.1.1\$, Beardless waiters of Paradise are for serving foods and drinks only.

Link: |J1288.3.1\$, Homosexuality (sodomy) is a pleasure not found in the eternal life (hereafter); it is available only in the here-and-now.

Ref.: *MITON*; Musawi (Al-) *Islamic Context* 174; *RAFE* 30 n. 87.>

F0500-F599, Remarkable persons.>**F0500, Remarkable persons.>****F0510, Monstrous persons.>****F0510.1, Monstrous races.**

Link: |W0256.5.1\$, Stereotyping: treacherous race.

Ref.: Shamy (el-) *Egypt* 139 273-74 no. 24; Shamy (el-) "Arab Mythology" no. 29-1.>

F0510.2\$, Gog and Magog as monstrous races. Type: 774S\$.

Link: |A1303.2\$, Gog and Magog as giant races. |A1076\$, End of world heralded by escape of Gog and Magog. |W0186.1\$, Warlike nation (tribe).

Ref.: Qazwîni II 377-78; Ibshîhî 488; Basset *Mille* I 401 no. 111/cf.; ^CIdwî (al-) 201; *DOTTI* 185 433 434/{Egy, lit., Syr}; Prym-Socin 175-81 no. 43 181 no. 44; *RAFE* 106 n. 351.>

F0511, Person unusual as to his head.

Link: |E0783, Vital head. Retains life after being cut off. |F0555.0.4\$, Unusual (atypical) hair. |V0220.0.15.2.1\$_(formerly, V0220.0.15.2\$), Saint with (conical) fool's cap (*tartûr*). |Z0188.8.1.1\$, Symbolism: person with too large a head labelled: "*Abu-râsain*/the two-headed".>

F0511.0.1, Headless person.

Link: |E0422.1.1, Headless revenant. |F0525.7\$, Person without body (only a head). |F1084.4.1\$, Heaps of flesh (corpses, organs) mark battle field.

Ref.: Chauvin VII 77 no. 121.>

F0511.0.1.1, Headless person with eyes (eye) and mouth on breast.

Link: |F0000, Journey to otherworld. |F0512.3, Person with eyes in stomach. |F0512.6\$, People with eyes in their chests (breasts).

Ref.: Chauvin VII 87 no. 373 bis n. 2; *MITON*.>

F0511.0.1.5\$, Headless people (nation, tribe, etc.).

Ref.: Ibshîhî 492.>

F0511.0.2.1, Two-headed person.>**F0511.0.2.1.1\$, Twins conjoined from waist down.**

Link: |F0668.9.3\$, Surgery to amputate one twin conjoined from the waist down with another.

Ref.: Ibshîhî 491.>

F0511.1, Person unusual as to his face.

Ref.: *MITON*.>

F0511.2, Person unusual as to his ears.>**F0511.2.2, Person with ass's (horse's) ears. Midas. Type: 782.**

Ref.: *DOTTI* 442.>

F0511.2.5\$, Person with large ears.>**F0511.2.5.1\$, 'Lower ear as mat; upper ear as cover'.**

Link: |F0544.1.1.1\$, 'Lower lip [used] as mat; upper lip as cover' (*watâ* and *ghatâ*).

Ref.: Tha^Clabî 203; Qazwîni II 378; Ibshîhî 488; *RAFE* 104 n. 341.>

F0511.3, Person with horns. Type: 782, cf. 566.

Link: |A0131.6, Horned god. |D0992.1, Magic horns (grow on person's forehead).

Ref.: *DOTTI* 326 442; *RAFE* 143 n. 519.>

F0511.3.2\$, Alexander, 'the dual-horned'. Type: 774S\$, 782.

Link: |F0545.2.2, Horns on forehead. |J0191.5\$, Alexander as wise man.

Ref.: Ions 96; Tha^Clabî 4; Shamy (el-) "Arab Mythology" no. 8; Tha^Clabî 200: "Arab Mythology" no. 104; Damîrî II 22; Ibshîhî 657; *DOTTI* 275 442/{Syr}; Prym-Socin 202-10 no. 50; *RAFE* 143 n. 519; Shamy (el-) *Egypt* 271-72 no. 23 n.>

F0512, Person unusual as to his eyes.

Link: |F0541.1.1.1\$, Eyes emit sparks. |K2266.1\$, Treacherous blue-eyed man (woman).

Ref.: Burton II 103 n. 2 IV 192 n. 2/(Zarqâ' al-Yamâmah).>

F0512.1, One-eyed person.>**F0512.2.1, Persons (animals) with four (six) eyes.**

Ref.: Chauvin VII 82 no. 373bis.>

F0512.2.1.1, Three-eyed person.>**F0512.3, Person with eyes in stomach.**

Link: |F0511.0.1.1, Headless person with eyes (eye) and mouth on breast.

Ref.: Chauvin VI 66 no. 233.>

F0512.6\$, People with eyes in their chests (breasts).

Link: |F0511.0.1.1, Headless person with eyes (eye) and mouth on breast.

Ref.: Qazwînî II 382; *MITON*.>

F0512.7\$, Pop-eyed person (*jâhiz*, *`buhlûq'*).

Ref.: *DOTTI* 741/{lit.}; *TAWT* 23 n. 39.>

F0512.8\$, Squint-eyed person ("*birbish*", *'a^Cmash*). Type: 1572B*, cf. 1577A\$.

Link: |J1603, Eyes treated for the stomach ache. [So as to be able to tell (see) good bread from bad]. |X0120, **Humor of bad eyesight**. |X0121.1, The squint-eyed son and the bottle. [He sees double: breaks the second].

Ref.: Damîrî II 42 60.>

F0512.8.1\$, Night-blind person (*'a^Cshâ'*/akhfash).

Ref.: Damîrî II 60.>

F0513, Person unusual as to his mouth.

Link: |F0544, Remarkable mouth. |W0115.5\$, Person with bad body (mouth) odor avoided.>

F0513.0.1, Person with mouth in stomach.

Ref.: Chauvin VII 87 no. 373bis n. 2.>

F0513.1, Person unusual as to his teeth.

Link: |W0115.5\$, Person with bad body (mouth) odor avoided.>

F0513.1.5\$, Person with teeth that resemble crude tools (wedges, blades, or the like).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 11.>

F0514, Person unusual as to his nose.

Ref.: Tha^Clabî 189.>

F0514.7\$, Pug-nosed person.>

F0514.7.1\$, *khansâ'*: pug-nosed girl (woman).

Ref.: *DOTTI* 469/{lit.}>

F0515, Person unusual as to his hand.>

F0515.1, Person with unusual fingers.>

F0515.1.2\$, Person with thumbs cut off (on hand and foot). Type: 1366\$.

Ref.: *DOTTI* 767; *MITON*.>

F0516, Person unusual as to his arms.>

F0516.5\$, Person (saint) with transcontinental reach.

Ref.: Elder 29-30 no. III-14; *RAFE* 298 n. 6; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" 147 160 no. 56, "Ibrâhîm el-Disûqî" no. 59.>

F0517, Persons unusual as to his legs.>

F0517.0.3\$, Remarkably unattractive legs.

Link: |J1990.6\$, Claim that the wagtail (bird) mashes cream with his feet ("legs"): "Cream's effect should be evident [on his wiry black legs]".>

F0517.0.3.1\$, Woman with hairy legs.

Link: |A1597.2.1.1\$, Satan helps Bilqis (Queen of Sheba) camouflage her hairy legs; hence: women's beautician, the bathhouse, wax (for removal of body hair).

Ref.: Tha^Clabî 178; Damîrî II 124.>

F0517.1.3, Men with sponge feet.

Ref.: Chauvin VII 24 no. 373E n. 1.>

F0518, Persons with tails.

Ref.: Chauvin V 7 no. 3; *DOTTI* 145 173 243/{Ymn}>

F0519\$, Person unusual as to his back (posture).>

F0519.1\$, Hunchback person. Type: 503, 1536B, 1620*, 1661, cf. 990, 1537.

Link: |F0576.2\$, Extraordinarily ugly physical posture (hunchback, very short neck, or the like.). |K2271, Hunchback villain.

Ref.: *DOTTI* 253 691 844 902/{lit.}; *MITON*.>

F0519.1.1\$, Hunchback as helper.

Link: |N0887\$, Unlikely helpers.

Ref.: *MITON*.>

F0523, Two persons with bodies joined. Siamese twins.

Link: |A1225.1, First couple organically united. Like Siamese twins. |F0668.9.3\$, Surgery to amputate one twin conjoined from

the waist down with another. [T0587, Birth of twins.>

F0523.1\$, Cooperation between conjoined twins. Type: cf. 520A\$/551**.

Link: [F0668.9.3\$, Surgery to amputate one twin conjoined from the waist down with another.

Ref.: Ibshîhî 491.>

F0521, Person with unusual covering.>

F0521.3, Men of metal.>

F0521.3.5\$, Man with padlock and key on his chest (thigh, or other parts of the body). Type: 425L.

Ref.: *DOTTI* 88 207 208/{Mrc}; *TAWT* 433 no. 23/{Egy}.>

F0522, Person with wings.

Link: [V0211.9.2\$, Christ granted in Heaven angels' physical attributes (plumage, light's constitution, etc.): he becomes 'human-angel' ('terrestrial-celestial').

Ref.: Jâhîz VII 45/(Ja^Cfar the flyer).>

F0525, Person with half a body. [(*shiq*)]. Type: 327B*.

Link: [D1712.0.3.1\$, Shiq and Sutaîh as augurers as (oracles, soothsayers). [F0529.7.1\$_(formerly, F0528\$), Sutaîh: person without bones in body, a formless lump of flesh. [T0551.1.1, Child born as formless lump of flesh.

Ref.: Jâhîz VI 204 206/(appears to travelers); Damîrî II 46; Ibshîhî 435 500; *DOTTI* 163; II 178-79; *MITON*; Yunis 154.>

F0525.2, Man splits into two parts. Type: 327B*.

Ref.: Chauvin VII 40 no. 153 n. 1, cf. Yunis 154; *DOTTI* 163; *MITON*.>

F0525.2.1\$, *Nuss-Nusais* (Halved): boy born as one side of evenly split person. Type: 327B*.

Link: [F0529.7, Boneless person. [T0554.10.1\$, Woman gives birth to a chicken (half a chicken). [L0101.2\$, Unpromising hero: half boy (Nuss-Nusais: Halved). [L0112.3, Deformed child as hero.

Ref.: Abu-el-Layl 141 [no. 17]; *DOTTI* 55 162 163 294 308 702/{Alg, Egy, lit.}; Shamy (el-) "Folkloric Behavior" 194.>

F0525.7\$, Person without body (only a head).

Link: [F0511.0.1, Headless person. [F1084.4.1\$, Heaps of flesh (corpses, organs) mark battle field.

Ref.: *DOTTI* 325/{lit.}.>

F0526, Person with compound body.>

F0527, Person of unusual color.>

F0527.5, Black man [(in non-black population)].

Ref.: *MITON*.>

F0529, Other monstrous persons.>

F0529.5, Person with transparent body [(monstrous)].

Link: [F0574.5\$, Prophet (Joseph) with transparent body (beautiful).

Ref.: Damîrî II 86/cf.>

F0529.7, Boneless person.>

F0529.7.1\$_(formerly, F0528\$), Sutaîh: person without bones in body, a formless lump of flesh.

Link: [F0525.2.1\$, *Nuss-Nusais* (Halved): boy born as one side of evenly split person. [F0559.1, Person with jointless bodies of bones. [T0551.1.1, Child born as formless lump of flesh.

Ref.: Jâhîz VI 204; Qazwînî II 100; Damîrî II 46; Ibshîhî 435; Yunis 144.>

F0530, Exceptionally large or small men.>

F0531, Giant. A person of enormous size. Type: 328C\$, 1640A\$, 516.

Link: [A1659.1, Origin of the Fomorians (giants). [N0812, Giant or ogre as helper.

Ref.: Maspero 190 no. 13; Ibshîhî 490; Burton I 65 n. V 316 VI 24n. 84 265 n. 268ff. VII 84 n.; *DOTTI* 274 885; *MITON*.>

F0531.0.1, Biblical worthy as giant.

Link: [A1302\$, At first Adam's head reached clouds (sky).

Ref.: Tha^Clabî 136-37: Shamy (el-) "Arab Mythology" no. 76.>

F0531.0.4, Giant woman.

Ref.: Ibshîhî 490/(")*adiyyah*/ordinary [Adamite]").>

F0531.0.4.1\$, Physical might of giant woman.

Link: [F0610.0.1, Remarkably strong woman.

Ref.: Ibshîhî 490/(her hug cruhes her husband).>

F0531.0.5\$, Giant race.

Link: [A1303\$, Giants of mythic measurements--(other than Adam). [A1659.1.2\$, Monstrous giants (Fomorians) descended

from first female cast out of paradise (^CUnâq). |F0533, Remarkably tall man.

Ref.: Ibn-^CAasim no. 145; Tha^Clabî 35/(^CAwj) 136-37; Shamy (el-) "Arab Mythology" no. 75; Damîrî II 405-46; "Arab Mythology" no. 29; Amîn 291-92; Hanauer 15-16/cf.; Juhaymân (al-) IV 332-40; Littmann *Tigré* 89-93 no. 78 93-94 no. 79: "Arab Mythology" no. 79; Shâkir H. Ghadab *Turâth* III:10 57.>

F0531.1, Appearance of giant.

Ref.: *MITON*; Ibshîhî 490.>

F0531.1.0.2, Hideous giant. Type: cf. 331.

Link: |F0234.2.2, Fairy in hideous form.

Ref.: *DOTTI* 175.>

F0531.1.1.3, Blind giant.

Ref.: *DOTTI* 275/{Syr}>

F0531.1.4, Lips of giant.>

F0531.1.4.1, Giant with upper lip reaching heaven; lower earth.>

F0531.1.5.1, Giantess (fairy, mountain woman, [ogress]) throws her breasts over her shoulders. Type: 310.

Link: |G0123, Giant ogress with breasts thrown over her shoulders.

Ref.: *DOTTI* 116; *RAFE* 104 n. 341; Shamy (el-) *Egypt* 55, 58 no. 8; *TAWT* 397 n. 667.>

F0531.1.7, Color of giant.>

F0531.1.7.2, Black giant.

Ref.: *MITON*>

F0531.2, Size of giant.>

F0531.2.1, Extremely tall giant.

Link: |F0533, Remarkably tall man.

Ref.: *MITON*; Ibshîhî 490/(seen in "Bulgâr").>

F0531.2.1.2.1\$, Giant (jinni) so tall that his head is touching clouds (sky).

Link: |A1302\$, At first Adam's head reached clouds (sky). |X0921.1\$, Lie: why the sky felt soft to head of one liar? Actually testicles of the other. |Z0188.5.1\$, Arrogance: to place one's own nose in the sky.

Ref.: *MITON*>

F0531.2.1.2.2\$, Giant forty cubits tall.

Ref.: *MITON*>

F0531.2.7.1\$, Giant so large that his body blocks course of mighty (wide) river.

Link: |F0932.6.5\$, Blockage (obstacle, barrier) causes river to cease flowing.

Ref.: Tha^Clabî 136-37/(136): Shamy (el-) "Arab Mythology" no. 76.>

F0531.3.2, Giant throws a great rock.>

F0531.3.2.4, Giant hurls mountain.

Ref.: Tha^Clabî 136-37: Shamy (el-) "Arab Mythology" no. 76.>

F0531.3.2.4.1\$, Mountain crest, cut off and carried by giant on his head, collapses around his neck: kills him. (Death of (^CAwj)).

Link: |F0840.0.1.1.4\$, Bird's continuous pecking perforates (corrodes) solid rock.

Ref.: Tha^Clabî 136-37: Shamy (el-) "Arab Mythology" no. 76; Qazwînî II 388/(bird pecked hole); Ibshîhî 490-91.>

F0531.3.4, Giant eats (drinks) prodigious amount.

Link: |F0632, Mighty eater. Eats whole ox at time, or the like.

Ref.: Littmann 89-93 no. 73: Shamy (el-) "Arab Mythology" no. 78.>

F0531.4.12, Giant's net can hem in whole forest.

Link: |X0942, Lie: remarkable carrier.>

F0531.4.12.1\$, Giant's (saint's) net hems in whole house, along with inhabitants, furnishings and livestock.

Link: |F0631.7\$, Strong man (saint) carries whole building.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 5-6.>

F0531.5.3, Giant's toy. [A man picked up so as to amuse daughter of giantess]. Type: 554B*, 701, 946F\$.

Ref.: *DOTTI* 312 372 373 649.>

F0531.5.3.1\$, Toy for al-^CAnqâ's (Phoenix's) foster daughter--(youth hiding inside animal hide). Type: 554B*, 701, 774S\$, 860A*, cf. 930F\$.

Link: |K1514.21\$, Parent(s) deceived into bringing home daughter's (son's) lover. |K1861.1, Hero sewed up in animal hide so as to be carried to height by bird.

Ref.: Tha^Clabî 165-68: Shamy (el-) "Arab Mythology" no. 101; *DOTTI* 312 373 374 433 480 481 625

626/{lit., Mrc, Plst}>.

F0531.5.4, Giant thinks hammer-blow on head is a nut falling. [Deadly blows to giant: merely annoying].

Link: |F0615.3.2\$, Strong hero reports the deadly blows he had received as merely annoying.>

F0531.5.10, Giant as servant to man. Type: 516H\$.

Link: |N0801.1\$, Giant man (black) bought from slavery 'As is' becomes hero's helper. |N0812, Giant or ogre as helper.

Ref.: *DOTTI* 283.>

F0531.5.11, Giant in contest with man. Type: 650B, 1640.

Link: |F0364.2, Fairies wrestle with mortals. |G0317, Wrestling ogre.

Ref.: *DOTTI* 355 883.>

F0531.6.1.9, Giants as descendants of Cain.

Link: |A1659.1.2\$, Monstrous giants (Fomorians) descended from first female cast out of paradise (^CUnâq).

Ref.: Tha^Clabî 136-37/cf.: Shamy (el-) "Arab Mythology" no. 76.>

F0531.6.4.1, Giants have great age.>

F0531.6.6, Giants as builders of great structures.

Link: |F0272\$, Jinn (fairies) as builders of great structures (monuments).>

F0531.6.7, Giant's treasure. Type: 328.

Link: |N0538.3.2\$, Comfortable living in absent ogre's (ogress') dwelling.

Ref.: *DOTTI* 173.>

F0531.6.17, Other acts of giant.>

F0531.6.17.2, Giant inflates self and floats through air.

Link: |D0631.4.5\$, Bird indicates state of national virtue: inflates self at prevalence of vice (sin), deflates self at persistence of virtue.>

F0531.6.17.5, Giant herdsman.>

F0531.6.17.5.1\$, Fear-evoking herdsman.

Link: |P0551.0.1.1\$, Band of herdsmen (tribesmen) warriors. |P0731.0.3.1\$, Bedouins (tribe) as raiders (bandits): they attack village, caravan, traveler, etc., to get booty.

Ref.: Maspero 244 no. 17.>

F0532, Remarkably broad man.>

F0533, Remarkably tall man.

Link: |A1687, Tribal characteristics--decorations [(bodily)]. |F0531.0.5\$, Giant race. |F0531.2.1, Extremely tall giant. |X0921, Lie: remarkably tall person.

Ref.: *MITON*.>

F0534\$, Remarkably fat person.

Link: |J1413\$, Fat is beautiful. |Z0130.2.1\$, 'Rafî^Cah-hânim wi es-Sab^C-Afandî' ('Lady-Lean (Slender)' and 'Lion'-Effendi').>

F0535, Pygmy. Remarkably small man. Type: 545H\$, 572\$, 736.

Link: |A0134, Dwarf god [(midget)]. |F0451, Dwarf.

Ref.: Burton V 252 n.; Chauvin VII 15 no. 373C n. 1; *DOTTI* 114 300 333 334 533 608; *TAWT* 419 no. 7/{Egy}; CFMC: Sawâm)ah 71-1 16-1-no. 6/16-2-no. 1.>

F0535.0.2\$, Remarkably small woman (girl). Type: 210A\$, 545H\$, 652A, 1442\$.

Ref.: *DOTTI* 79 300 355 807; Shamy (el-) *Egypt* 203-4 no. 52; *TAWT* 419 no. 7 439 no. 31.>

F0535.1, Thumbling. Person the size of a thumb. Type: 700, 1442\$, cf. 327B.

Ref.: *DOTTI* 372 807/{Egy}; Shamy (el-) "Belief and Non-belief" 14; *TAWT* 439 no. 31/{Egy}.>

F0535.1.1, Adventures of Thumbling. Type: 700.

Ref.: *DOTTI* 372.>

F0535.1.1.10, Thumbling hides in a small place. Type: 700, 1442\$.

Ref.: *DOTTI* 372 807; Shamy (el-) "Belief and Non-belief" 14; *TAWT* 439 no. 31/{Egy}.>

F0535.5, Deeds of pygmies.>

F0535.5.1, War of pygmies and cranes.

Link: |B0266.2\$, Animals fight people over land. |F0129.4.7\$, Journey to isle (land) of one-eyed people.

Ref.: Qazwînî II 379/(passim); Damîrî II 181/(as personal experience narrative by Rûmî/Roman) : Shamy (el-) "Arab Mythology" no. 112-1.>

F0537\$, Remarkably thin person.

Link: |T0024.6.1.1\$, Lover becomes 'as thin as a garment'. |Z0130.2.1\$, 'Rafî^Cah-hânim wi es-Sab^C-Afandî' ('Lady-Lean (Slender)' and 'Lion'-Effendi').>

F0540, Remarkable physical organs.>

F0540.1\$, Artificial organs (limbs): bodily members made of glass, iron, plastic, wood, or the like. Type: 1379*, cf. 1379A*'.
 Link: |F0547, Remarkable sexual organs. |F0555.0.4.1\$, Marvelous artificial hair (wig). |F0557, Removable [(natural, physical)] organs. |K1305.5\$, Woman (bride) with false (artificial) members.
 Ref.: *DOTTI* 772.>

F0540.1.1\$, Lifelike artificial bodily member (organ). Type: cf. 653C\$, 945:II, 1379*.
 Link: |F0888\$, Extraordinary (marvelous) craftsmanship (non-magical).
 Ref.: *DOTTI* 358.>

F0541, Remarkable eyes.
 Link: |F0512, Person unusual as to his eyes. |F0576.1.1\$, Extraordinary ugliness: 'blue eyes on black face'>

F0541.1.1, Eyes flash fire.>

F0541.1.1.1\$, Eyes emit sparks.
 Link: |B0015.4.2.0.1\$, Beast with eyes that emit sparks (fire). |B0721, Cat's luminous eye. |F0512, Person unusual as to his eyes. |F1041.16.1.1\$, Man's eyes flash sparks when enraged. |G0121.3\$, Ogre's (ogress's) eyes emit sparks.
 Ref.: *Damîrî* I 222; *Alf* III 121/(*lion's*); *Burton* V 390/(*serpent's*) VI 96/(*lynx's*); *Shamy* (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 13/cf./(simile).>

F0541.6, Eyes remarkable as to color.>

F0541.9, Eyes shed tears of blood. [(Formulaic)].
 Ref.: *MITON*.>

F0541.12\$, Remarkably beautiful eyes: size, color, etc.
 Link: |F0575.1.5\$, Remarkably beautiful organs (limbs). |Z0191.2.1\$, Doe (she-gazelle)--beautiful female.
 Ref.: *MITON*; *Shamy* (el-) "el-Badawî and Bint-Birrî" 158; *Wickett* 127.>

F0541.12.1\$, Gazelle's eyes.
 Ref.: *MITON*.>

F0541.12.2\$, Eyes with irresistible glances--causes beholder to fall in love.
 Link: |D2071.1, Averting Evil Eye. |W0044\$, Proper bashfulness (*ḥayâ/khafar*, *kusûf/khajal*). A person's modesty (social sensitiveness, shyness, or decency).
 Ref.: *Simpson* 316.>

F0541.13\$, Remarkably beautiful eyebrows.
 Ref.: *MITON*; *Shamy* (el-) "el-Badawî and Bint-Birrî" 158.>

F0541.13.1\$, Thin (defined, as if drawn with pencil) eyebrows.>

F0541.13.2\$, Joined eyebrows.
 Ref.: *MITON*.>

F0541.14\$, Remarkably beautiful eyelashes.>

F0541.14.1\$, Long (thick) eyelashes.>

F0541.14.1.1\$, Eyelashes that would cover an acre.
 Link: |Z0092.8.3\$, Formulas for immense (large) volume (size).
 Ref.: *T. al-Hakîm Yawmiyyât* 14 24; *Shamy* (el) "*Koudia*" 155 n. 50; *HE-S*: *Kafr el-Shaik* 69/(miscellaneous texts written by informants).>

F0543, Remarkable nose.
 Link: |F0514, Person unusual as to his nose. |Z0188.5\$, Symbolism: nose--pride (vanity).
 Ref.: *Jâhîz* IV 338 n. 1.>

F0543.1, Remarkably long nose.>

F0543.2, Remarkably large nose.
 Link: |F0543.6\$, Remarkably ugly nose.
 Ref.: *Tha^Clabî* 189.>

F0543.2.1\$, Nose the size of a mug--(usually old person's nose). Type: 1353.
 Ref.: *DOTTI* 750.>

F0543.5\$, Remarkably beautiful nose.>

F0543.5.1\$, Remarkably small nose--beautiful.>

F0543.5.1.1\$, Nose the size of a small fruit--a 'cherry,' 'lotus-fruit (nabk: *nabqah*),' or the like.>

F0543.5.1.2\$, Remarkably narrow (straight) nose.
 Ref.: *MITON*.>

F0543.5.1.2.1\$, Nose as narrow as sword's edge.
 Ref.: *MITON*.>

F0543.6\$, Remarkably ugly nose.

Link: |F0543.2, Remarkably large nose.

Ref.: Jâhiz VI 263-64.>

F0544, Remarkable mouth.

Link: |F0531.1.4, Lips of giant. |Z0186.9\$, Symbolism: ring--body orifice.>

F0544.0.1, Remarkably large mouth.>

F0544.0.7\$, Remarkably small mouth.

Link: |F0544.1.6.1\$, Beautiful colorful lips: (rose-red, ruby-red, green, etc.>

F0544.0.7.1\$, Mouth the size of ring (jewelry).

Link: |Z0186.9.1\$, Symbolism: ring--mouth (small).

Ref.: *MITON*.>

F0544.1, Remarkable lips.

Link: |F0531.1.4, Lips of giant.>

F0544.1.1.1\$, 'Lower lip [used] as mat; upper lip as cover' (*waṭâ* and *ghatâ*).

Link: |F0511.2.5.1\$, 'Lower ear as mat; upper ear as cover'. |F0531.1.4.1, Giant with upper lip reaching heaven; lower earth.>

F0544.1.6\$, Remarkably beautiful lips.

Link: |F0553.1.2\$, Tattoo on lip.

Ref.: Simpson 316.>

F0544.1.6.1\$, Beautiful colorful lips: (rose-red, ruby-red, green, etc.

Link: |D1454.2.1, Flowers fall from lips [(mouth)]. |F0544.0.7\$, Remarkably small mouth. |T0467.3\$, Honey (liquor, nectar) from biting lip (of the beloved). |Z0141.4\$, Red as symbol of (associated with) sex organs. |Z0186.9.2.5\$, Symbolism: 'lips'--external of vaginal orifice.>

F0545, Other facial features.

Ref.: *MITON*.>

F0545.1, Remarkable beard. Type: 545H\$.

Link: |G0303.4.1.3, Devil's beard. |J2368\$, Fool tells sage: "Your beard reminds me of that of my goat". |P0717.1.1\$, Bearded nations.

Ref.: Boqarî 7 13; Burton II n. 278/(Ali's); *DOTTI* 129 238 272 300/{Alg}; *MITON*; *TAWT* 96/100 no. 7 244 no. 30.>

F0545.1.7\$, Remarkably prickly beard.>

F0545.1.7.1\$, Beard with whiskers like porcupine quills.

Link: |J0484.2\$, Beardless (young) lover preferred to bearded: latter prickly. |J1807.9.1\$, Beard mistaken for animal's (bushy) tail. |Z0193.2\$, Wild animal--male's physical attributes.

Ref.: *MITON*.>

F0545.1.9\$, Remarkable beard--miscellaneous.>

F0545.1.9.1\$, Forked beard.

Ref.: *MITON*.>

F0545.2, Remarkable forehead.>

F0545.2.1, Gold star on forehead. Type: 400, 533, 707.

Ref.: *DOTTI* 184 294 385.>

F0545.2.2, Horns on forehead. Type: 782.

Link: |F0511.3, Person with horns.

Ref.: *DOTTI* 442.>

F0545.2.3, Man with inscription on forehead.

Link: |M0302.2, Man's fate written on his skull.>

F0545.3, Remarkable cheek.>

F0545.3.3\$, Mole (*khâl*, *hasanah*, *shâmah*) on cheek.

Link: |F0511.1, Person unusual as to his face. |F0540.1\$, Artificial organs (limbs): bodily members made of glass, iron, plastic, wood, or the like. |Z0066.3.1\$, Endearment: man addressed as "*khâl* (maternal-uncle)". |Z0095.2\$, *khâl* (maternal-uncle): *khâl* (mole, mark of beauty). |Z0108\$, Sound (name) symbolism: association based on sound similarities (homophony).

Ref.: *MITON*; *RAFE* 16 n. 38.>

F0545.3.4\$, Dimple on cheek (*ghammâzah*).>

F0545.3.6\$, Full (round, rosy) cheek (beautiful).>

F0545.5\$, Remarkable chin.>

F0545.5.1\$, Cleft chin (*tabi*) *el-husn*, "mark of beauty").

Ref.: *DOTTI* 497/{Mrc}>
F0545.5.2\$, `Double-chin' (*lughd*).
Link: |F0575.1.5.3\$, Remarkably beautiful neck. |J1413\$, Fat is beautiful.>
F0546, Remarkable breast (chest). Type: cf. 516A.
Link: |F0575.1.5.4\$, Remarkably beautiful (upper) chest.
Ref.: *DOTTI* 275.>
F0546.5.1\$, Woman with iron breasts (teats) which squirt fire.
Link: |F0420.1.4.11\$, Muzayyarah: water-spirit with iron breasts which squirt fire.>
F0547, Remarkable sexual organs.
Link: |F0540.1\$, Artificial organs (limbs): bodily members made of glass, iron, plastic, wood, or the like.>
F0547.0.1\$, Remarkable vagina.
Ref.: *MITON*>
F0547.1.1, Vagina dentata [(dentate)]. Woman kills her husband with her toothed vagina.>
F0547.1.2\$, Body orifice (vagina, anus) with mighty squeeze. Type: 1099\$.
Link: |H1580.1\$, Sex organ (orifice) examined: tight or wide. |X0244\$, Shoemaker's `tight' (small) apartment: will become wide with use. |Z0186.9\$, Symbolism: ring--body orifice. |Z0189\$, Symbolism concerning virginity and defloration.
Ref.: Jâhiz I 370-75.>
F0547.1.2.1\$, Vagina (anus) holds object fast.>
F0547.1.2.1.1\$, Vagina (anus) breaks object by tightening (squeezing it). Type: 1099\$.
Ref.: *DOTTI* 703.>
F0547.1.3\$, Animal with mighty vaginal squeeze.
Link: |B0754, Sexual habits of animals.>
F0547.1.3.1\$, Bitch holds male dog's organ fast after copulating.
Link: |A2496.1, Why dogs get stuck in copulation.
Ref.: Jâhiz I 370-75.>
F0547.1.3.2\$, Bitch holds man's organ fast after act of bestiality.
Link: |T0465, Bestiality. Intercourse of a human being and an animal.
Ref.: Jâhiz I 370.>
F0547.2, Hermaphrodite. Person with both male and female sexual organs.
Link: |A0012, Hermaphroditic [(bisexual)] creator. The creator is half man and half woman or is thought of as both male and female. |A2924\$, Hermaphroditic Eblis (Satan) begets he-satans and she-satans. |B0754.4.0.1\$, Male animal gives birth (reproduces).
Ref.: Burton III 306 n. 1.>
F0547.3, Extraordinary penis.
Link: |P0665, Custom: boasting of sexual prowess. |X0771\$, Jokes concerning sexual prowess: physical attributes (anatomy). |X0703\$, Humor concerning size of sex organ(s).
Ref.: Frobenius *Kabylon: Atlantis* I 176-78 no. 33; M.M. el-Tîgânî (col.) "Jokes" no. 6; Shamy (el-) *Egypt* 230-31 301 no. 67.>
F0547.3.0.1\$, Donkey's penis.
Link: |B0840.1.1\$, Donkey's drooping "long-ears" and posture: unfortunate (ugly). |Z0194.1.4.3\$, Donkey: sexual stamina.
Ref.: Jâhiz II 101; *DOTTI* 814/{Egy}; *MITON*; Prym-Socin 337-42 no. 80.>
F0547.3.0.1.1\$, Mule's penis.
Link: |B0015.7, Other animals with unusual limbs or members.>
F0547.3.0.2\$, Dog's penis.
Ref.: Jâhiz I 374.>
F0547.3.0.3\$, Elephant's penis.
Ref.: *DOTTI* 910/{lit.}>
F0547.3.1, Long penis.>
F0547.3.1.1\$, Long penis: long distance sexual intercourse.
Link: |K1391, Long distance sexual intercourse. [By magic].>
F0547.3.1.2\$, Enormous penis. Type: 1805B\$, cf. 555.
Link: |D1376.2\$, Magic object makes penis long (restores it). |J0960.1\$, Man tries to persuade woman that elongated shadow of his limb (organ) on wall is indicative of his prowess.
Ref.: Ibshîhî 614; *DOTTI* 312 931/{Egy}>
F0547.3.1.2.1\$, Man with penis so large that he cannot stand up straight. Type: cf. 555.

Link: |T0271.3\$, Man who lost his sex organ (eunuch) twitted for being 'without' a member.

Ref.: *DOTTI* 312 313/{lit.}; *MITON*.>

F0547.3.2, Penis that eats and drinks.>

F0547.3.6, Penis cuts down trees.

Link: |Z0197.3.1\$, Knife, sword, dagger, saw, etc.--penis (male).>

F0547.3.7\$, Limp (droopy) penis--like dough or wax or the like. Type: 901B\$, cf. 1460\$.

Link: |J0445.2.1.1\$, Maiden ridicules old suitor. |P0220\$, Aging man's (husband's) fears (anxiety). |T0311.2, Woman prefers to remain chaste rather than keep an impotent husband. |T0367.2.1.1\$, Girl ridicules impotent (old) man.

Ref.: *MITON*; Shamy (el-) "Character Transmutation" 249 n. 45.>

F0547.3.8\$, Small penis. Type: 901B\$, cf. 1460\$.

Link: |J1542.2.2\$, Man accuses woman--who had previous sex partner (husband, lover, etc.)--of having 'too wide' a vagina; she replies: "You are a mere substitute (*fidâ'*) for him who was able to fill it". |W0164.2.1.2\$, Girl slights boy's masculinity: he avenges self on her. |J1542.2.3\$, Boaster of sexual prowess courts woman (nurse) and when they finally get together he reveals his organ which proves to be very small. When he asks, "How do you want it?", she retorts, "Intravenously!". |X0704\$, Humor concerning sex organ (size, color, consistency, etc.).

Ref.: *Jâhiz* VI 261/(man reproached); *DOTTI* 560 814/{Irq}; Shamy (el-) "Folkloric Behavior" 241-42.>

F0547.3.8.1\$, Penis sharpened, like a pen.

Link: |X0749.1.1\$, Male to be circumcised with pen-sharpener (or like tool). |Z0197.3.4\$, Spear, peg, wedge, screw-driver, pen, key, needle, plough, etc.--penis.

Ref.: *DOTTI* 761 925/{Egy}; M.M. el-Tigânî (col.) "Jokes" no. 2.>

F0547.3.8.2\$, Penis [so small] that it couldn't apply kohl to an eye.

Link: |Z0139.9.4.1\$, "Kohl-applicator (-needle) in kohl-pot" (*al-mirwad fi al-'makhalah'/mikhalah*) = full sexual intercourse.

Ref.: *RAFE* 253.>

F0547.4, Extraordinary clitoris.

Link: |S0176.4\$, Mutilation: female infibulation (sterilization). |T0329\$, Clitoridectomy (excision of girls): so as to ensure future chastity.>

F0547.5, Extraordinary vagina. Type: 1353C\$.

Ref.: *DOTTI* 755.>

F0547.5.1, Removable vagina. Type: 1379A*'.>

Link: |K1305.5.1\$, Girl induces suitor to believe that she has double vagina.

Ref.: *DOTTI* 772.>

F0547.5.2, Enormous vagina.

Link: |X0703\$, Humor concerning size of sex organ(s).

Ref.: *DOTTI* 910/{lit./(elephant's)}; *MITON*.>

F0547.5.2.1\$, Wide vagina: man's organs fall in it.

Link: |J1542.2.2\$, Man accuses woman--who had previous sex partner (husband, lover, etc.)--of having 'too wide' a vagina; she replies: "You are a mere substitute (*fidâ'*) for him who was able to fill it". |X0522.1\$, Aging prostitute advised to keep her thighs together when with client so as to seem 'tight': painful results for client when she inadvertently parts them and then rapidly closes them--client's privates had fallen in.

Ref.: *MITON*; AUC: 33 no. 15.>

F0547.5.2.2\$, Wide vagina: animals dwell in it.

Link: |Z0186.8.2\$, Enclosures: female genitalia.

Ref.: *Jâhiz* II 360.>

F0547.5.4, Double vagina.

Ref.: Dwyer 99-100 no. 21.>

F0547.6, Remarkable pubic hairs.

Link: |Z0165.0.1\$, Symbolism: prickly softness of fuzz on fruit or vegetable (e.g., peach fuzz, 'chick's down')--pubescent human body hair.>

F0547.6.1, Remarkably long pubic hair.

Ref.: *Damîrî* II 130-34 132/(Zonobia's); *Aalûcî* II 181-83: Shamy (el-) "Arab Mythology" no. 122.>

F0547.7, Enormous testicles.

Ref.: *Tha^Clabî* 138.>

F0547.7.1\$, Man with (embarrassingly) large testicles (*'âdhar/'Abu-qalîtah*).

Link: |Z0166.3.2.3\$, Eggplant--testicles. (*'bedîngân/bâdhîngân* = *baid el-gân*: literally, "eggs of the jinn" [i.e., jinn=s testicles]).

Ref.: Tha^Clabî 138/(Moses's).>
F0547.8\$, Extraordinary anus.>
F0547.8.1\$, Wide anus.>
F0547.5.11\$, Insatiable vagina.
Link: |T0468\$, Nymphomania: a woman's abnormal and insatiable desire (uncontrollable appetite) for sex. |Z0071.1.20\$, The three insatiabes. (Hell, Earth, vagina). |Z0138.5.2.1\$, Vagina as infidel: faces wrong direction during prayers (turns away from Qiblah at bowing or prostration).
Ref.: Burton X 193.>
F0552, Remarkable hands.>
F0552.1, Hand with unusual fingers.
Link: |F0575.1.5.12\$, Remarkably beautiful fingers.>
F0552.1.3, Extraordinary fingernails.
Link: |A1311.3, Origin of fingernails.>
F0553\$, Person remarkable as to induced body markings (scarification, tattoo).
Link: |A2412, Origin of animal markings. |F0950.10\$, Painful (or radical) cures (i.e., pain as cure for pain or illness). |T0055.6.3.1\$, Girl exhibits tattoo on her body--(usually while in garden).>
F0553.0.1\$, *tashlikh* (scarification, slashing skin).
Link: |H0052.1\$, Scarification pattern indicates tribal affiliation (identity).>
F0553.0.2\$, Tattooing (usually green in color: for beauty).
Link: |A1465.1.1\$, Tattooing was inspired by satan as rejuvenating device.>
F0553.1\$, Tattoo on face.>
F0553.1.1\$, Tattoo on temple.>
F0553.1.2\$, Tattoo on lip.
Link: |F0544.1.6\$, Remarkably beautiful lips.>
F0553.1.3\$, Tattoo on chin.>
F0553.1.4\$, Tattoo (scars) on cheek.>
F0553.2\$, Tattoo on arm.
Ref.: ^COqdah (el-) "Safinat al-gharâm" 13.>
F0553.2.1\$, Tattoo on back of hand.>
F0553.3\$, Tattoo on chest.>
F0553.4\$, Tattoo on thigh.>
F0553.5\$, Tattoo on foot.>
F0553.8\$, Tattoo on other body parts.>
F0553.9\$, Tattoo--miscellaneous.>
F0553.9.1\$, Tattoo: human figure.>
F0553.9.1.1\$, Tattoo: image of hero (Abu-Zaid, ^CAntar, etc.).>
F0553.9.1.3\$, Tattoo: image of the beloved (lover).
Ref.: Shamy (el-) "Eg. Balladry": "Shafiqah and Mitwallî" 14-15 no. 1-b; ^CAbd-al-Hakîm *Fallâhîn* 144-45.>
F0553.9.1.3.1\$, Image of the be beloved "and his brother" tattooed on girl's arm.
Link: |T0092.5.0.1\$, Brothers as rivals in love.>
F0553.9.3\$, Tattoo: animal (bird, fish).>
F0553.9.3.1\$, Image of dove (sparrow) tattooed on man's temple.>
F0553.9.5\$, Tattoo: object.>
F0553.9.5.1\$, "111" tattooed on man's temple.>
F0553.9.5.2\$, Image of deep bathtub with staircase tattooed on girl's chest.
Link: |F0575.1.5.4.1\$, Chest (bosom): marble-like.>
F0553.9.5.3\$, Image of chains tattooed on girl's thigh.>
F0554, Person remarkable as to his blood.>
F0554.3\$, Person bleeds milk (white fluid) in place of blood.
Ref.: *DOTTI* 516 674/{Sdn}>
F0555, Remarkable hair.
Ref.: Tha^Clabî 8/cf./((angel's shoulder hair)).>
F0555.0.1\$, Remarkable hair-style (hairdressing, hairdo).
Link: |A1597.5.1\$, Origin of a certain hair-style (braids, plaits, etc.).

Ref.: Maspero 5 no. 1 n. 3.>

F0555.0.3\$, Hair of remarkable color.

Link: |F0555.1, Gold hair. |F0555.2, Silver hair.>

F0555.0.3.1\$, Remarkable black (blue) hair.

Link: |H0071.2.2\$, Hair with blue radiance (color of precious stone, lapis-lazuli, etc.) as sign of royalty.

Ref.: Maspero 38 no. 2-4; Simpson 316.>

F0555.0.3.2\$, Remarkable red hair.>

F0555.0.3.4\$, Remarkable grey (white) hair.

Ref.: *MITON*.>

F0555.0.3.4.1\$, Grey (white) hair gives dignified appearance.

Link: |F0580\$, Person of awe-inspiring appearance.

Ref.: *MITON*.>

F0555.0.4\$, Unusual (atypical) hair.

Link: |F0511, Person unusual as to his head. |V0220.0.15.2.1\$_(formerly, V0220.0.15.2\$), Saint with (conical) fool's cap (*tartûr*).>

F0555.0.4.1\$, Marvelous artificial hair (wig). Type: 1379*.

Link: |F0540.1\$, Artificial organs (limbs): bodily members made of glass, iron, plastic, wood, or the like. |F0557, Removable [(natural, physical)] organs. |H1582.7\$, Test of physique (body, flesh). |K1305.5\$, Woman (bride) with false (artificial) members.

Ref.: Ions 17 128; Maspero 38 no. 2-4 n. 2 86 no. 4 n. 5.>

F0555.1, Gold hair.>

F0555.1.1, Person with hair partially golden.>

F0555.2, Silver hair.>

F0555.2.1\$, Infant with hair of gold and silver: a golden hair next to a silver (and so forth). Type: 707.

Link: |H0071.2, Gold (silver) hairs as sign of royalty.

Ref.: *DOTTI* 385.>

F0555.3, Very long hair. Type: 310, 313E*.

Link: |F0848.1, Girl's long hair as ladder into tower. |Z0188.9.1.1\$, Female's hair--honor (beauty, 'crown').

Ref.: *DOTTI* 116 130; Shamy (el-) "Mental Health" 16; Shamy (el-) "Eg. Balladry": "Shafîqah and Mitwallî" no. 1; *TAWT* 451 no. 46/{Sdn}.>

F0555.3.1, Nude woman clothed in own hair (Godiva). Type: 450.

Ref.: Tha^Clabî 156-57; *DOTTI* 222; Galley-Ayoub 172/3/{Tns}; *TAWT* no. 38/{Lib}.>

F0555.3.1.1, Girl's hair spread on ground so that it hides her.>

F0555.3.1.2\$, Girl's hair so long (and thick) that when spread it would hide her: (Zonobia's).>

F0555.3.4, Rapid growth of hair as protection against being seen nude. Type: 450, 451.

Ref.: *DOTTI* 222 224; Galley *Badr* 30-59 no. 1/{Alg}; *TAWT* 446 no. 38/{Lib}.>

F0555.4, Very thick hair.>

F0555.4.1\$, A hair (human's) so strong that animal (horse) can be tied with it. Type: 313E*, 2412\$.

Ref.: *DOTTI* 130 132 133 263 976/{Egy, Sdn}; *TAWT* 320 no. 46.>

F0555.4.1.1\$, Strong man tied with his own hair. Type: cf. 315, 590, 590A.

Link: |D1831, Magic strength resides in hair. |K0979\$, Cause of invulnerability treacherously nullified.

Ref.: Tha^Clabî 246-47/(Samson); *DOTTI* 139 336 338.>

F0555.4.2\$, Rope-like hair braids (dense, long).

Link: |F0848.1, Girl's long hair as ladder into tower. |W0164.1.5.1\$, Verbal self-portrait of beauty (verbal 'centerfold'). Female describes her beauty from head to toe: "If you were to see my hair flowing over my back, you would □", "If you were to see my forehead shining like crystal, you would □", etc.

Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 158.>

F0555.11\$, Beautiful hair sold (at high price). Type: 750J\$.

Link: |P0770\$, **Markets: buying, selling, trading**. |Q0488, Hair cut off as punishment. |S0160.2, Jealous women mutilate her who is most attractive to men. |T0215.8, Woman sells her hair to feed starving husband.

Ref.: *DOTTI* 411; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>

F0556, Remarkable voice.

Link: |F0580\$, Person of awe-inspiring appearance. |T0011.8, Falling in love with beautiful voice. |T0059.0.3\$, Accompaniments of coition: accessories (food, drink, drug, music, lighting, etc.).

Ref.: Burton IV 121, X 65.>

F0556.1.2, Voice made smooth by having ant bite tongue.

Link: |K1839.1, Wolf puts flour [(lime, etc.)] on his paws to disguise himself.>

F0556.1.2.1\$, Voice (ogress's) made smooth by having ants seeking sunlight travel from one end of body to the other (anus to mouth): they clear away impurities. Type: 123, 327F.

Link: |A0063.5.2\$, Eblis discovers that Adam's pottery-figure laying on Paradise floor is hollow (by entering through its mouth and exiting out of its anus).

Ref.: *DOTTI* 48 50 51 150 164 165 179 226/{Alg, Egy, Sdn}; Sha)râwî 40-45; *TAWT* 414 no. 1/{Egy}>.

F0556.2, Voice changed by work of silversmith (goldsmith). Type: 327F.

Ref.: *DOTTI* 50 164/{Sdn}; Hurreiz 113 no. 35; *TAWT* 413 no. 1.>

F0556.2.1\$, Voice changed by work of blacksmith. Type: 123, 327F.

Ref.: *DOTTI* 48 141 158 164 165/{Sdn}>.

F0556.3, Voice changed by medicine. Type: 123, 327F.

Ref.: *DOTTI* 48 141 164 165/{Sdn}>.

F0557, Removable [(natural, physical)] organs. Type: cf. 1379A*.

Link: |F0540.1\$, Artificial organs (limbs): bodily members made of glass, iron, plastic, wood, or the like.

Ref.: *DOTTI* 772.>

F0558, Man covered with horn.

Link: |A1311.3.1\$, Previously Adam's body covered with hard shell: only residuals of it remains as fingernails.>

F0559, Remarkable physical organs--miscellaneous.

Link: |F0575.1.5\$, Remarkably beautiful organs (limbs)>.

F0559.1, Person with jointless bodies of bones.

Link: |F0529.7.1\$_(formerly F0528\$), Sutaîh: person without bones in body, a formless lump of flesh.>

F0559.2, Long navel.>

F0559.2.0.1\$, Remarkable navel (human).

Link: |F0575.1.5.6.2\$, Beautiful deep navel ('inny'--"cup's-seat").>

F0559.3, Extraordinary excrements. Type: 903C*.

Ref.: *DOTTI* 563; Shamy (el-) *Around the World* 166/{Irq}; *TAWT* 432 no. 21/{Irq}>.

F0559.3.1\$, Extraordinary speaking excrements.>

F0559.3.2\$, Jewels as extraordinary excrements. Type: 510.

Link: |D1454.5, Treasure from excrements [(anus)]. |D1779\$, Magic results from performing toilet functions (urinating, defecating).

Ref.: *DOTTI* 257; *TAWT* 443 no. 34/{Omn}>.

F0559.4, Remarkable skull.

Ref.: Shamy (el-) "Folkloric Behavior" 220-23.>

F0559.4.1, Skull has words miraculously written on it. Type: 517A\$.

Ref.: *DOTTI* 286.>

F0559.5, Remarkable neck.

Link: |F0575.1.5.3\$, Remarkably beautiful neck.>

F0559.6, Extraordinary stomach.

Link: |F0575.1.5.6\$, Remarkably beautiful abdomen.>

F0559.6.0.1\$, Person with enormous belly (stomach, *kirsh*).

Link: |A0596.1\$, Belly of arch-saint contains another world (towns, shops, etc.)--('kirsh es-Sayyid' [el-Badawî]).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 2 11.>

F0559.7, Remarkable heart.>

F0559.8, Extraordinary urine.>

F0559.9\$, Other extraordinary substances that issues from body (e.g., gas, spittle, blood).

Link: |H0509.9.3\$, Contest in spitting. |F0559.3, Extraordinary excrements. |F0559.8, Extraordinary urine.>

F0559.9.1\$, Extraordinary broken wind. Type: 103D*.

Link: |J1489\$, Repartee concerning broken wind. |P0781.1\$, 'The-Year-of-the-Fart' ('The-(Day)-of-□'): breaking wind in public becomes local history.>

F0559.9.1.1\$, Mighty broken wind.

Link: |F0451.3.13.3, Dwarf breaks wind so hard he capsizes canoes.

Ref.: *MITON*>.

F0559.9.1.1.1\$, 'Broken wind causes whirlwind on earth and smoke-trail in sky'.

Ref.: *MITON*; *RAFE* 118 n. 404.>

F0559.9.1.2\$, Whirlwind is "afrit's fart".

Link: |F0401.0.1.1.1\$, Afrit (jinni) assumes form of wind or smoke. |F0411.1, Demon travels in whirlwind.

Ref.: *RAFE* 83 n. 270, 118 n. 404.>

F0559.9.1.5\$, Broken wind (fart) used as social device (weapon). Type: 80, cf. 1526\$.

Link: |B0128.9.2.1\$, Breaking wind into hole so as to force occupant out. |F0830, Extraordinary weapons. |P0553.1.2.1\$, Victim overcome by fumigation (odor, broken wind, smoke, gas).

Ref.: *Jâhiz* VI 48; Ibn-^CAasim no. 478; *Damîrî* II 175/(fox overpowers porcupine).>

F0559.9.2\$, Remarkable glands (secretions).

Link: |T0541.8, Birth from secretions of the body.

Ref.: *Jâhiz* V 304-5.>

F0559.9.2.1\$, Perfume (musk) from animal's secretions.

Link: |A2221.5.4\$, Why certain varieties of deer have musk glands: blessed by holy man (Adam). |A2812, Origin of musk.

Ref.: *Jâhiz* V 304-5; Tha^Clabî 22; *Ibshîhî* 360.>

F0560, Unusual manner of life [(life-style)].

Link: |B0088\$, Fish-men's ways (lifestyle).>

F0560.1\$, Nation of remarkable ways of life.

Ref.: *MITON*; Kisâ'î 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1.>

F0561, People of unusual diet.

Ref.: *Ibshîhî* 242-45/cf./(gen.).>

F0561.1, People who prefer raw flesh.

Link: |F0561.9\$, People who live on their own flesh and blood (as their regular diet). |F0849.1.1.2\$, Marrow eaten (usually as it is extracted from bone).>

F0561.1.1\$, People who live on meats only.

Ref.: *MITON*.>

F0561.2, Ichthyophages [(Ichthyophagous)]. People who live on fish.

Ref.: Chauvin VII 86 no. 373bis n. 4; *MITON*.>

F0561.3, People who live on coconuts.

Ref.: Chauvin VII 22 no. 373E n. 2.>

F0561.7, Boy drinks perspiration. Type: cf. 851.

Link: |H0506.9.1\$, Test of resourcefulness: making coffee (tea) while no water is available. (Uses horse's, camel's, sweat).

|H1073, Task: filling glasses with water that has neither fallen from heaven nor sprung from the earth. (Uses horse's sweat).

Ref.: *DOTTI* 470.>

F0561.8, Iron-eating tribe.>

F0561.9\$, People who live on their own flesh and blood (as their regular diet).

Link: |F0561.1, People who prefer raw flesh. |G0051, Person eats own flesh.

Ref.: Kisâ'î 9-10/(Thackston 8-9 no. 4): Shamy (el-) "Arab Mythology" no. 11-1.>

F0561.10\$, People who live on salt-cured (pickled) foods.

Link: |F0708.6.1\$, Salt is invaluable (indispensable). |U0304.0.1\$, 'What is sweeter than honey? Free *mishsh* (salt-cured cheese)'.

Ref.: Amîn 307 361 367; *TAWT* 398 n. 682.>

F0561.10.1\$, Social groups (classes) who live on 'bread and salt,' or 'spiced salt (*duqqah*).

Link: |P0169.0.2.1\$, 'Spiced-salt poor' (*faqîr duqqah*): a poor person who cannot afford more than [bread and] spiced-salt.

|T0101.3.5.1\$, Girl prefers marrying her [poor but] '*hidiq/hadhiq*' (clever-resourceful-witty-artful) sweetheart even if she has to live on bread and spiced-salt (*duqqah*). |U0062\$, Abject poverty. |Z0170.9.1\$, Symbolism of salt.

Ref.: Lane 134.>

F0561.11\$, People who live on milk (of camels) and palm-dates.

Link: |A2711.9.2.1\$, Palm dates (dried) cure their eaters and pray for redemption of their sins. |P0730\$, **Pastoralists (Bedouins, nomads, hunters, gypsies).**

Ref.: Boqarî 119-20.>

F0561.12\$, People who live on tree-gum (tree bark, plant-roots, or the like).

Link: |P0729\$, People who live by gathering (nature provided wild edibles): primitive hunters and gatherers.

Ref.: Maspero 154 no. 8 n. 1 223 no. 16.>

F0561.13\$, People who live on cereals.>

F0561.13.1\$, People who live on beans (*fûl*).

Link: |F0850.2\$, Poor serials (meatless dishes): too frequently served.

Ref.: Boqarî 119-20; Burton IV 166 n./(Egyptians).>

F0561.14\$, Social groups who live on weed-like greens (e.g., leek, radish, watercress, dandelion, etc.).

Link: |P0169.1.1\$, Poor peasant. |P0169.1.3.1\$, Vendor of weed-like greens (leek, radish, watercress, etc.) as very poor. |U0062\$, Abject poverty. |Z0170.2.6\$, Foods of poverty: salt-cured food, weed-like greenery (e.g., leeks, dandelion, etc.), spiced-salt (*duqqah*), etc.

Ref.: *RAFE* 94 n. 310.>

F0562, People of unusual residence [(dwelling)].>

F0562.2, Residence in a tree. Type: 123C\$, 705A\$.

Link: |B0535.0.5, Abandoned prince grows up in eagle's nest. |F0811.14.2\$, Tree so large that it touches sky (clouds).

Ref.: Ibn al-Kalbî 22/cf./(goddess); *DOTTI* 51 375/{Sdn}; Shahi-Moore 79-89, nos. 9-11, al-Zayn *al-Musabba*)ât 85-88; *TAWT* 414 no. 1-2 417 no. 5.>

F0562.3, Residence in (under) water.>

F0562.6\$, Cave dwelling.>

F0562.6.1\$, People who reside in caves.

Ref.: *MITON*.>

F0563\$, Community of eunuchs.

Link: |C0867.2.1.1\$, Tabu: keeping (making use) of eunuch(s). |F0566, Celibate peoples. |P0170.0.3\$, Eunuchs. |P0178.0.2\$, Freed slaves (*ma^Câtîq*) as social class (community).

Ref.: A. Nasr *Al-Aghawât*; Boqarî 49-51.>

F0564, Person never sleeps.>

F0564.0.1\$, Insomnia (as an illness).

Link: |F1041.1.14\$, Death from insomnia caused by insect (mosquito) inside nostrils (brain): death of Nimrod. |J1080\$, Sleeplessness: person unable to fall (stay) asleep due to worries.>

F0564.3.1, Long sleep, long waking.

Link: |G0634.4\$, Ogre's long sleep.

Ref.: *DOTTI* 230 312 481 488 626/{Egy, Mrc}.>

F0564.3.2, Person sleeps for three days and nights.>

F0564.3.2.1\$, Person sleeps for seven days and nights (a week). ("^CAbbûd's sleep").

Link: |D1960.1, Seven sleepers. (Rip Van Winkle). Magic sleep extending over many years.

Ref.: Ibn-^CAaṣim no. 239.>

F0565, Women warriors or hunters.

Link: |P0021.5\$, Chieftainess (woman) heads military campaign (battle). |P0476.1\$, Band of forty female robbers.>

F0565.1, Amazons. Women warriors. Type: cf. 981A\$.

Ref.: Chauvin VIII 55 no. 22; Shamy (el-) "el-Badawî and Bint-Birrî" 156ff.>

F0565.2, Remarkably strong women. Type: 519, 519A\$.

Link: |F0610.0.1, Remarkably strong woman. |Z0205\$, Heroines of *siyar* (^CUnaytirah/Inaitrah\$, Dhât al-Himmah, al-Jâziyah, etc.).

Ref.: *DOTTI* 289 290.>

F0565.2.1\$, Amazons-like maiden.

Link: |K1322.2\$, The lovely warrior-maiden (masking as man) is at last defeated and her identity revealed. |P0427.0.3.0.1\$, Woman-druid (*kâhinah*) as chieftainess (raider, marauder).

Ref.: *DOTTI* 136 533 678/{lit.}; *MITON*; *Zîr* 2-3, 45-47, cf. Lane 418.>

F0565.5\$, Band of strong women.

Link: |P0476.1\$, Band of forty female robbers.>

F0565.5.1\$, Band of strong unveiled women.

Link: |C0106\$, Tabu: woman going (seen) unveiled in public--(*sufûr*). |T0055.6.3\$, Coquette: exhibitionist from vanity.

Ref.: *MITON*.>

F0566, Celibate peoples.

Link: |F0563\$, Community of eunuchs.>

F0566.3\$, Celibate groups (monks, clerics, saints, etc.).

Link: |H0079.7, Recognition of monk by his large organ [(penis)]. |H1579\$, Test of sexual orientation. |P0199\$, *bitû^C*-iyâl, lawâtî, lûtiyyah (homoeerotic sodomites, the pedophilic). |L0225.1.1\$, Saint (anchorite, etc.) declines offer of marriage to maiden. |T0310, **Celibacy and continence**.

Ref.: Jâhiz I 124/cf.; Tha^Clabî 124-26; *DOTTI* 536 770/{lit.}; *MITON*; Shamy (el-) *Egypt* 160 no. 34 (saints).>

F0566.5\$, Celibate person.

Link: |T0440\$, Celibate person (anchorite, Sufi, monk, etc.) falls in love (erotic).>

F0566.5.1\$, Person (saint) dies virgin ('a boy').

Link: |A0504, Male virgin demigod.

Ref.: Shamy (el-) "el-Badawî and Bint-Birri" 157-58.>

F0567, Wild man. Man lives alone in wood like a beast. Type: 502.

Link: |G0038\$, Abused person becomes ogre-like. |K1399.1, Taming the wild prince. [Feral child captured and tamed by a servant girl]. |P0465.6.1\$, Eccentric (wild) behavior of exorcisers.

Ref.: TAWT 421 no. 8.>

F0567.1, Wild woman.>

F0567.4\$, The desert-loner: self-banished man lives alone in the desert. (Sometimes accompanied by only one favorite person).

Link: |G0038\$, Abused person becomes ogre-like. |H1586.4.1\$, Demons (jinn) recognized by living in isolation (in remote regions). |N0764.1\$, Unexpected meeting with self-banished man (in wilderness). |Q0440\$, Punishment: expulsion (eviction, dismissal). |T0093.1, Disappointed lover becomes a wild man in the woods [(insane)].

Ref.: MITON; Ibshîhî 540-41.>

F0568, Naked tribe. Sun, cold, wind, rain do not harm them.

Ref.: Qazwîni II 379.>

F0568.1, Naked men (boy).

Link: |P0610.1.3\$, Men meet at bathhouse. |T0463.3.1\$, Homoerotic description of boy's (man's) beauty.>

F0569, Unusual manner of life--miscellaneous.>

F0569.3, Silent person. Type: 572\$, 851, 886A\$.

Link: |F0954, Dumb person brought to speak. |V0462.1, Maintaining silence as ascetic practice. |W0047.3\$, 'Eloquent silence'--message conveyed by silence (refusal to reply). |W0225, Taciturn man.

Ref.: DOTTI 333 334 470 536/{Irq}; Hasan (al-) 110-15 no. 18; MITON.>

F0569.3.1\$, Silent melancholy woman (girl).

Link: |P0191.1.5\$, Strangers are melancholy (sad, lonesome, homesick).

Ref.: Budge *Gods* II 190/(Isis); MITON.>

F0569.9\$, Lifestyles in conflict (rural-urban, nomadic-settler, modern-conventional/traditional, etc.)--each is unusual for the other(s). Type: 112, 470C\$, 470D\$, 470F\$, 920F\$, 949A*, cf. 400, 570A, 851D\$.

Link: |F0770.0.1\$, Extraordinary architecture and furnishings betray owner's lifestyle (and taste). |P0215.4\$, Wife prefers to reside among her own blood relatives. |P0248\$, Generational gap. |T0103\$, Promiscuous society (no-marriage life-style: sexual urges satisfied randomly). |U0135, Longing for accustomed food and living. |U0140, **One man's food is another man's poison**. |U0148, Good weather for one is foul for another.

Ref.: Maspero 80 no. 4 93-95 no. 4; Simpson 188/(nomad's); Jâhîz V 152-53/(nomadic/urban); DOTTI 41 184 239 241 244 332 384 473 589 591 654 760 812 815/{lit., Tns}; MITON; RAFE 303 n. 29; Shamy (el-) *Egypt* 176 no. 41/(urban-peasant).>

F0570, Other extraordinary human beings.>

F0571, Extremely old person.

Ref.: Maspero 30 no. 2-3 n. 4; MITON.>

F0571.0.1\$, Physical attributes of being very old. Type: 1353,-1353C\$.

Ref.: MITON.>

F0571.3, Very old woman. Type: 2015, 2030.

Ref.: DOTTI 958.>

F0571.2, Sending to the older. Type: 310, 726.

Ref.: DOTTI 116; Shamy (el-) *Egypt* 251 no. 8.>

F0571.7, Person hundreds of years old.

Link: |D1857.4\$, Longevity for as many years as the number of hairs that can be covered by palm of hand. |V0229.2.12, Extraordinary longevity of saints.

Ref.: Maspero 30 no. 2-3/cf.; Tha^Clabî 33-34; Shamy (el-) "Arab Mythology" no. 77, 58/(Abraham's/two hundred); Damîrî II 108-9; Ibshîhî 366-67; MITON.>

F0571.8, Man lives for nine generations.

Link: |D1857.3\$, Culture-hero (Luqmân) lives for the duration of the life-spans of seven (three) eagles (camels, etc.).

|M0341.1.6.0.1\$, Prophecy: death after certain life spans.>

F0571.9\$, Old age--miscellaneous motifs.

Link: |U0260.3\$, Effects of aging are irreversible.>

F0571.9.0.1\$, Debilitating accompaniments of old age: physical and mental (psychological) manifestations.
Type: cf. 909\$, 1384B\$.

Link: |H0760\$, Indicators (signs) of old age.

Ref.: Simpson 160.>

F0571.9.1\$, Senility (*zamânah*): madness (diminished mental capacity) from old age. Type: cf. 980, 980A.

Link: |A0102.18.1\$, Deity grows old: shows signs of senility. (Ra). |A1334\$, Origin of mental failings. |A1329.1\$, Creation of indicators of old age (approach of end of lifespan). |F1041.8, Extraordinary madness. |J0216.6.1\$, Death before advent of senility chosen. |J0761, Old age must be planned for. |J1450.1.2\$, Feeble-mindedness of old age: youth calls mature man (father) senile. |P0219\$, Aging wife's fears (anxiety). |P0220\$, Aging man's (husband's) fears (anxiety). |Z0114, Old age personified.

Ref.: Ions 41/(Ra's); Tha^Clabî 191; Ibshîhî 331; *DOTTI* 680; *MITON*; *RAFE* 123 n. 426; Shamy (el-) *Egypt* 131-32 no. 21/cf.; *Zîr* 150.>

F0574, Luminous person.

Link: |F0960.1.0.1\$, Heavenly lights fill universe at birth of prophet. |H0069.1.1\$, Luminous face and limbs from ablution. |Z0062.5.1\$, Celestial beauty (to be like moon, sun, star, dawn, etc.). |Z0159.2.4\$, Symbolism: sun--a beauty.

Ref.: *MITON*.>

F0574.0.1\$, Luminous face.

Link: |F0574.3.1, Face of saint radiant.

Ref.: Shamy (el-) "Eg. Balladry": "Death of Abu-Bakr" no. 54 16.>

F0574.1, Resplendent beauty. Woman's face lights up the dark. Type: 1353B\$.

Link: |F0499.2.0.1\$, Angelic beauty of a houri (*hûriyyah*).

Ref.: Ibshîhî 526 599-600; *DOTTI* 752; *MITON*; Shamy (el-) *Around the World* 160.>

F0574.1.2, Woman's beauty shows through seven veils. Type: 1353B\$.

Ref.: *DOTTI* 752.>

F0574.1.4, Man's beauty eclipses splendor of sun.>

F0574.1.5\$, Woman's beauty matches splendor of midmorning sun on cloudless sky ("sun shining in the sheen sky").

Link: |Z0062.5.1\$, Celestial beauty (to be like moon, sun, star, dawn, etc.). |Z0159.2.4\$, Symbolism: sun--a beauty.

Ref.: Burton IV 135 VI 163 164 199 VII 266 IX 320.>

F0574.3, Holy man ([prophet], hero) emits light.

Ref.: *MITON*.>

F0574.3.1, Face of saint radiant.

Link: |F0574.0.1\$, Luminous face.

Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 155.>

F0574.3.2, Holy man radiant.>

F0574.3.2.1\$, Prophet's radiance eclipses moon's.>

F0574.3.2.2\$, Forehead (brow) of holy man glows (*dâwî*).

Link: |V0206\$, Appearance of sacred persons (prophets and saints).

Ref.: Shamy (el-) "Eg. Balladry": intro. "el-Badawî and Bint-Birrî" 9 no. 56, "el-Badawî and Bint-Birrî" 147 no. 56/(Prophet); Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" 12 no. 58.>

F0574.3.2.3\$, Light bursts (radiates) out of holy man's place (tomb, residence, etc.).

Link: |V0210.0.2.0.2.1\$, "The light of prophethood/*nûr al-nubuwwah*". (Luminous face of prophet or his parents). |V0222.4.1.1\$, Aromatic smell (fragrance) of a saint's tomb.

Ref.: Ibn^CAasim no. 279; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 10/(shrine).>

F0574.5\$, Prophet (Joseph) with transparent body (beautiful).

Link: |F0529.5, Person with transparent body [(monstrous)]. |F0574.9.2.3\$, Complexion so transparent that bones (marrow) can be seen through it. |F0575.5\$, 'Joseph's beauty'.

Ref.: Tha^Clabî 65.>

F0574.9\$, Extraordinary skin--miscellaneous.>

F0574.9.1\$, Remarkable complexion: softness.

Link: |Z0062.6\$, Proverbial softness (smoothness).>

F0574.9.1.1\$, Skin so soft that it will not support a flea's weight (formulaic).

Ref.: *TAWT* 443 no. 34 397 n. 670.>

F0574.9.1.2\$, Skin so soft that it will be disturb by a flower paddle (even when owner is sleeping on silk mattress stuffed with ostrich down).

Link: |H0041.1, Princess on the pea. Princess recognized by her inability to sleep on bed which has a pea under its dozen mattresses.

Ref.: Ibshîhî 280-81.>

F0574.9.2\$, Remarkable complexion: color.

Link: |F0574, Luminous person.>

F0574.9.2.1\$, Glowing (healthy) skin: silver-like (gold-like).

Ref.: Ibshîhî 605; *MITON*.>

F0574.9.2.1.1\$, Woman (girl) looks like tower (column) of silver.

Link: |Z0062, Proverbial simile.

Ref.: Ibshîhî 605/(woman).>

F0574.9.2.3\$, Complexion so transparent that bones (marrow) can be seen through it.

Link: |F0574.5\$, Prophet (Joseph) with transparent body (beautiful).

Ref.: Ibshîhî 280-81.>

F0574.9.3\$, Remarkable mole (*khâl*, *hasanah*, *shâmah*--on body organ). Type: 850.

Link: |H0051.1.0.1\$, Recognition by 'craving-mark' (*wahmah*). |T0570.2.1\$, Appearance of "*wahmah*" (birth-mark) as result of mother's craving.

Ref.: Kisâî 73/(Thackston 78 no. 33): Shamy (el-) "Arab Mythology" no. 66; *Alf* II 112-13; *DOTTI* 468/{Egy}.>

F0575, Remarkable beauty. Type: 880A\$, 2020\$.

Link: |F1041.8.1, Madness from seeing beautiful woman. |N0104\$, Unfortunate beauty: beauty of innocent woman causes communal conflicts (wars). She is blamed. |P0722.0.1\$, Community (tribe) where all males are handsome and all females are ugly (or vice versa). |T0474.0.2\$, Emission (ejaculation) from lusting after (seeing) a sexually desirable person.

Ref.: Ibn-^CAasim no. 305; Burton III 378 n. 2/(physical/ethnic preferences/Arab); *DOTTI* 238 272 515 959/{Alg}; Haykal 18-20ff. (peasant); *MITON*; "safînat al-gharâm" 13; ^CA. al-Tayyib *Al-Ahâjî* 112-20 no. 14; *Zîr* 19.>

F0575.0.1\$, Remarkably beautiful face.

Ref.: *TAWT* 393 n. 580.>

F0575.0.2\$, Intelligence (wit) as trait of beauty. Type: 785, cf. 879.

Link: |T0101.1.4.1\$, Bride quality: intelligence, insight (*fitnah*).

Ref.: *MITON*/(Caql wâfir/sharp mind).>

F0575.1, Remarkably beautiful woman. Type: 2020\$.

Ref.: Ibshîhî 605/(like tower of silver); *DOTTI* 959; *MITON*.>

F0575.1.0.1\$, Plump (full-bodied) woman--beautiful (pleasing).

Link: |F0575.2.0.1\$, Portly (full-bodied) man--handsome. |J1413\$, Fat is beautiful. |T0005\$, Sexual attractiveness (sex-appeal) is relative.

Ref.: *MITON*.>

F0575.1.0.1.1\$, 'Silent (mute) bracelets': (euphemism) for woman's plump wrist or ankle.

Link: |F0575.2.0.1\$, Portly (full-bodied) man--handsome. |H0580.0.1\$, Figurative speech: (enigmatic). |J1413\$, Fat is beautiful. |T0005\$, Sexual attractiveness (sex-appeal) is relative.

Ref.: *MITON*.>

F0575.1.0.1.1.1\$, Bracelet (anklet) prevents woman's flesh from flowing down her wrist (ankle).

Ref.: *MITON*.>

F0575.1.0.2\$, Slender girl (maiden)--beautiful.

Link: |F0537\$, Remarkably thin person. |J1413.1\$, They asked, "O fat-woman, what do you do?" She replied, "I straighten the 'lean'-one". |T0024.6.1\$, Person pines away from love.

Ref.: Burton I 156 172 219/(spear-like) 251 II 287/(lance-like) III 180 227 232 255 278 n. 2 IV 254-55 258 V 44 49/(gazelle) 347 351 VII 288 VIII 46 165 278 339 IX 14 X 171/(like Ban-tree).>

F0575.1.2, Old woman beautiful as in youth.

Link: |T0380.2.4\$, Females in whom men would have no sexual interest are exempt from observing modesty code in male's presence. (E.g., extremely old or sick woman).>

F0575.1.2.1\$, Old woman more beautiful than when youthful, except for gray hair.

Link: |F0610.0.5.2\$, Extraordinarily healthy old person. |K1872.9.6.1\$, Dyeing of gray hair as means of hiding signs of aging. |U0304.0.4\$, Age of an item is relative.

Ref.: *MITON*.>

F0575.1.5\$, Remarkably beautiful organs (limbs). Type: 2020\$.

Ref.: *DOTTI* 959.>

F0575.1.5.1\$, Beautiful ('broad,' 'high') buttocks.

Link: |Z0186.6\$, Symbolism: buttocks--dome (shrine).

Ref.: Simpson 316; Cachia 115; *MITON*.>

F0575.1.5.1.1\$, Remarkable beauty: woman with buttocks so high that a pomegranate (apple, orange, watermelon, etc.) rolls through underneath small of her back as she lies on floor. Type: 880A\$.

Link: |T0295, Husband's indiscreet boast about wife brings about his death. King [□] has a friend view his wife naked through a crack in the wall. [She joins the friend against him].

Ref.: Bashmî 'Arkhibîl 9-11 no. 3 (pomegranate); *DOTTI* 515 516 674/{Sdn}; T.M. al-Tayyib *al-Humrân* 38 (watermelon); *TAWT* 388 n. 510/{Sdn}.>

F0575.1.5.1.2\$, Remarkable beauty: woman with buttocks so heavy that she cannot stand up (she is pulled down by their weight).

Link: |Z0186.6.2\$, Symbolism: buttocks--sand dunes (hill).

Ref.: *MITON*.>

F0575.1.5.2\$, Remarkably beautiful shoulders (back).>

F0575.1.5.3\$, Remarkably beautiful neck.

Link: |F0545.5.2\$, 'Double-chin' (*lughd*). |F0559.5, Remarkable neck.

Ref.: Simpson 316.>

F0575.1.5.3.1\$, Beautiful long neck.>

F0575.1.5.3.1.1\$, Neck: 'mug for the thirsty'.

Link: |Z0139.9.3.2\$, Water jug (jar, bottle, inkwell, etc.)--female, vagina, womb, (or body orifice). |Z0170.0.1\$, Symbolism: eating (swallowing, chewing)--sexual activity.>

F0575.1.5.4\$, Remarkably beautiful (upper) chest.>

F0575.1.5.4.1\$, Chest (bosom): marble-like.

Link: |F0553.9.5.2\$, Image of deep bathtub with staircase tattooed on girl's chest.>

F0575.1.5.5\$, Remarkably beautiful teats (breasts).>

F0575.1.5.5.1\$, Pomegranate-like breast. Type: 516A1\$.

Link: |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

|Z0166.1\$, A certain fruit (apple, pomegranate, orange, watermelon, etc.) as symbol of female's physical attributes.

Ref.: *DOTTI* 276; *MITON*; *RAFE* 302 n. 27; Shamy (el-) "el-Badawî and Bint-Birri" 158.>

F0575.1.5.5.3\$, Dough-drop breast ('*qarsit* 'agîn'; i.e., in the form, size, and consistency of dough oozed out of baker's loosely clinched fist onto baking tray.

Link: |Z0065.3\$, White as milk (cheese). |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0186.4.2.1\$, Symbolism: kneading--erotic act.>

F0575.1.5.5.5\$, Remarkably beautiful large breasts.

Link: |T0101.1.3.1.1.1\$, Groom will find comfort (pleasure) with bride: 'One breast as mattress, the other as quilt'.>

F0575.1.5.5.7\$, Remarkably beautiful nipple(s).

Link: |J1833.1.1, Boy strikes at a fly on his sister's breast: it turns into nipple and girl thinks it due to brother's caress.

|Z0166.1.4\$, Grapes--female's nipples. (Especially elongated variety: "Nanny-goat Nipples").

Ref.: Simpson 316/(glistening).>

F0575.1.5.6\$, Remarkably beautiful abdomen.

Link: |F0559.6, Extraordinary stomach.

Ref.: *MITON*.>

F0575.1.5.6.1\$, Leavened-dough like abdomen (soft and firm).

Link: |F0559.6, Extraordinary stomach. |Z0062.6.4.1\$, 'Leavened dough': soft and elastic. |Z0107\$, Consistency (texture) symbolism: association based on sensation (touch) similarities.>

F0575.1.5.6.1.1\$, Fleshy abdomen (with folds of fat)--pleasing.

Link: |F0575.1.0.1\$, Plump (full-bodied) woman--beautiful (pleasing).

Ref.: *MITON*.>

F0575.1.5.6.1.1.1\$, Folds of tummy fat likened to a folder holding paper documents (or the like).

Link: |U0248.6.1\$, Scribe's mental set (imagination, phantasy). |Z0062, Proverbial simile.

Ref.: *Alf* I 32.>

F0575.1.5.6.2\$, Beautiful deep navel ('inny'--"cup's-seat").

Link: |F0559.2.0.1\$, Remarkable navel (human). |J2665.1.1\$, Filling the cup (goblet, bowl) at both ends. Contents spilled.

|Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0107\$,

Consistency (texture) symbolism: association based on sensation (touch) similarities.

Ref.: *DOTTI* 504 551/{lit.}; *MITON*.>

F0575.1.5.6.3\$, Remarkably beautiful lower abdomen (*siwwah*).>

F0575.1.5.6.4\$, Remarkably beautiful waist.

Ref.: *MITON*.>

F0575.1.5.7\$, Remarkably beautiful thigh(s).

Ref.: *MITON*.>

F0575.1.5.8\$, Remarkably beautiful leg(s).

Ref.: *MITON*.>

F0575.1.5.9\$, Remarkably beautiful foot (feet). Type: 510.

Ref.: *DOTTI* 172 257 278 387.>

F0575.1.5.9.1\$, Remarkably small foot. Type: 510.

Ref.: *DOTTI* 257; *TAWT* 452 no. 46.>

F0575.1.5.9.2\$, Remarkably beautiful (round) heel.>

F0575.1.5.9.2.1\$, Heel (woman's) like large coin (*riyâl*/[sliver] dollar).

Link: |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.>

F0575.1.5.9.2.2\$, Heel 'like a rose (flower) on water'.

Link: |Z0169\$, Flower symbolism.>

F0575.1.5.10\$, Remarkably beautiful arm(s).

Link: |T0016.1, Man falls in love by the sight of woman's white arms [(fingers)].

Ref.: Simpson 316.>

F0575.1.5.11\$, Remarkably beautiful hand.

Link: |Z0142.5.1\$, "White hand" as symbolic of generosity (goodness).>

F0575.1.5.12\$, Remarkably beautiful fingers.

Link: |F0552.1, Hand with unusual fingers.

Ref.: Simpson 316.>

F0575.1.5.12.1\$, Remarkably soft fingers.

Link: |Z0062.6.4\$, As soft as dough. |Z0065.4\$, White cheese (butter) is softest: female.

Ref.: *MITON*.>

F0575.1.6\$, Beauty that disorients (dazzles) the beholder. Type: 2020\$.

Link: |T0026.1, Finger cut because of absorption in the charm of the beloved.

Ref.: Budge/*Romances* 163 no. A-11; Maspero 24 no. 2-1; Ibshîhî 526; *DOTTI* 402 536 761 768 770 959/{lit.}; *MITON*; T. al-Hakîm *Yawmiyyât* 26-27; A.R. Sâlih 168; *TAWT* 375 n. 265 424 no. 12 455 no. 48.>

F0575.1.6.1\$, Woman so beautiful whoever sees her desires her (falls in love with her). Type: cf. 880A\$.

Link: |F1041.8.1.2\$, Woman so beautiful that whoever sees her becomes sick from love (or dies). |T0081.2, Death from unrequited love. |T0370.0.1\$, Diabolic beautiful woman.

Ref.: Burton VIII 206-207/(Zayn al-Mawâif); *DOTTI* 536 770/{lit.}; *MITON*.>

F0575.1.6.1.1\$, Woman's beauty cause man to weep (shed tears). Type: 2020\$.

Link: |T0075.8.1\$, Lover scorned for showing weakness toward the beauty of the beloved--(he weeps: shameful). |T0080.2\$, Misery from unrequited love.

Ref.: *DOTTI* 959.>

F0575.1.6.2\$, Woman's beauty causes pious man to neglect worship.

Link: |A0141.0.1.1\$, Splendor (beauty, magnificence, perfection, etc.) that compels beholder to praise the Creator (God's Glory). |F0566.3\$, Celibate groups (monks, clerics, saints, etc.). |T0428\$, Lecherous (lustful) clergyman (judge, dervish, holy man, etc.): seeks to seduce girl left in his trust.

Ref.: *MITON*; *Zîr* 20/(poem).>

F0575.1.6.2.1\$, Woman's beauty causes celibate person (monk) to become lustful.

Ref.: *DOTTI* 536 761 770/{lit.}; *MITON*.>

F0575.1.6.2.2\$, Person cannot resist sex drive: must have intercourse without delay.

Link: |F1042\$, Mania: compulsion--uncontrollable (involuntary) behavior. |T0329.1.1.1\$, Clitoris enhances sexual desire and leads to commission of fornication (marital infidelity). |T0469\$, Satyriasis: a man's abnormal and insatiable desire (appetite) for sex. |U0101.4.1\$, Love at first sight is based primarily on physical attraction. |W0026.0.2\$, Self-control (curbing need for immediate gratification of wants).

Ref.: *MITON*.>

F0575.1.6.3\$, Woman's beauty compels beholder to perform prayer ritual (prostrate self, kneel, etc.).

Link: |A0141.0.1.1\$, Splendor (beauty, magnificence, perfection, etc.) that compels beholder to praise the Creator (God's Glory). |T0187.0.2\$, Female's coition posture compared to supplication posture (pleading with God).

Ref.: *MITON*.>

F0575.1.6.4\$, Woman's beauty reported to queen causes demand that she visit palace.

Link: |T0011.1.1, Beauty of woman reported to king causes quest for her as his bride.

Ref.: *MITON*.>

F0575.1.6.5\$, Woman's beauty makes her faultless (mistakes seem less serious).

Link: |U0248\$, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things).

Ref.: *MITON*.>

F0575.1.6.5.1\$, Beauty as intercessor.

Link: |F0575.1.6.1\$, Woman so beautiful whoever sees her desires her (falls in love with her). |F1088.1, Hero (heroine) spared for his (her) beauty. |P0776.1.2.1\$, Beautiful woman given credit by merchant (banker). |T0009.1.0.2\$, Intercession by a female more effective than by a male. |T0474.0.2\$, Emission (ejaculation) from lusting after (seeing) a sexually desirable person.

Ref.: *MITON*; *Zîr* 83-84.>

F0575.1.7\$, Awe-evoking beauty (intimidates beholder).

Ref.: *MITON*.>

F0575.1.1, Birth of daughter so beautiful mother is frightened and abandons her.

Link: |J0482.2, Better to marry ugly than fair wife. Less hard to satisfy. |N0104\$, Unfortunate beauty: beauty of innocent woman causes communal conflicts (wars). She is blamed. |T0455.8\$, Princess (beautiful woman) allows men to see her for a fee (pay).

Ref.: *TAWT* 208 no. 25/cf.>

F0575.2, Handsome man.

Link: |T0463.3.1\$, Homoerotic description of boy's (man's) beauty. |T0474.0.2\$, Emission (ejaculation) from lusting after (seeing) a sexually desirable person.

Ref.: *Jâhiz* VI 259-60; *Akiko* 105/(lit.); *Burton* II 163 n. 2/(Osman/i.e., ^CUthmân); *DOTTI* 104 280 814/{Egy, Irq}; *MITON*; *Shamy* (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 5/(Ishmael); *TAWT* 456 no. 49.>

F0575.2.0.1\$, Portly (full-bodied) man--handsome.

Link: |F0575.1.0.1\$, Plump (full-bodied) woman--beautiful (pleasing). |T0005\$, Sexual attractiveness (sex-appeal) is relative. |Z0077.4\$, 'To be the fill out of own clothing' (i.e., respectable, portly).

Ref.: *Boqarî* 155/(heavy/portly); *Shamy* (el-) *Maspero/El-Shamy Popular Stories*/(2004) 8.>

F0575.2.0.2\$, Symmetrical youth: tall, straight postured--handsome.

Ref: *Shamy* (el-) "Eg. Balladry": "Shafiqah and Mitwallî" no. 1/("handazah"/symmetry); *Wickett* 172.>

F0575.3, Remarkably beautiful child. Type: 403D\$, 707.

Link: |T0017.1\$, Passion (love) through sight of handsome child (boy): "If the boy is that handsome, how more beautiful his mother must be!".

Ref.: *DOTTI* 191 216 385 404 528 693 694 761 762 796 798/{Egy, lit.}; *MITON*.>

F0575.4\$, Remarkably beautiful youth (boy).

Ref.: *MITON*; *Ibshîhî* 534; *Wickett* 46 169.>

F0575.5\$, 'Joseph's beauty'.

Link: |F0574.5\$, Prophet (Joseph) with transparent body (beautiful). |T0026.1, Finger cut because of absorption in the charm of the beloved.

Ref.: *Tha^Clabî* 64; *Basset Mille* III 56-59 no. 40; *MITON*.>

F0575.9\$, Description of remarkably beautiful person--miscellaneous.>

F0575.9.1\$, Detailed description of remarkably beautiful woman (verbal 'centerfold').

Link: |K2121.2.1\$, King orders poet to compose poem describing (beauty of) queen; poet accused of too accurate a description that could have come only from personal intimacy. |W0164.1.5.1\$, Verbal self-portrait of beauty (verbal 'centerfold'). Female describes her beauty from head to toe: "If you were to see my hair flowing over my back, you would □", "If you were to see my forehead shining like crystal, you would □", etc.

Ref.: *Ibn^CAasim* no. 305; *A.R. Sâlih* 169/(poem); *Zîr* 19-20/(poem).>

F0576, Extraordinary ugliness. Type: 1336B\$, 1688D\$, cf. 1353B\$.

Link: |J1548\$, Ugly husband asks his beautiful wife whether they will be in Paradise or in Hell. Both in Paradise: she for her endurance (suffering, patience), and he for being 'thankful to God'. |P0722.0.1\$, Community (tribe) where all males are handsome and all females are ugly (or vice versa). |X0137.1\$, Portrait of Satan: to be made in image of an ugly man.

Ref.: Jâhîz IV 66 VI 263-64; *DOTTI* 741 752 813 910; *MITON*.>

F0576.0.1\$, If you are ugly, be vivacious (cute, cheerful).

Link: |W0017\$, Cheerfulness (pleasantness/*bashâshah*). Being of bright and smiling face, friendly, sociable, etc.

Ref.: Taymûr no. 3121.>

F0576.1\$, Extraordinarily ugly face (features).

Link: |B0840.1\$, Donkey (ass) as unfortunate animal (though valuable).

Ref.: *MITON*.>

F0576.1.1\$, Extraordinary ugliness: 'blue eyes on black face'.

Link: |F0541, Remarkable eyes.

Ref.: *MITON*.>

F0576.1.2\$, Extraordinary ugliness: person presented as image of satan.

Ref.: Ibshîhî 355.>

F0576.2\$, Extraordinarily ugly physical posture (hunchback, very short neck, or the like.). Type: 503, 1536B, 1620*, 1661, cf. 990.

Link: |F0344.1, Fairies remove hunchback's hump (or replace it). |F0519.1\$, Hunchback person. |K2271, Hunchback villain.

|W0143.0.1\$, 'If a camel were to see his hump he would drop dead [of shame]'. |X0144\$, Humor of being hunchbacked.

Ref.: *DOTTI* 253 844 902; *MITON*.>

F0576.4\$, Extraordinarily ugly voice (sound).

Link: |A2234.5.2\$, Donkey (ass) enters ark with devil clinging to his tail: cursed by Noah (hence ugly voice). |A2236.2.2,

Peacock has snake carry devil into paradise: cursed with ugly voice and feet.>

F0576.4.1\$, Donkey's (ass') braying ugliest.

Link: |A2239.3, Ass betrays deity's secret: hence his ugly bray. |J2413.1.2\$, Donkey tries to praise king (lion) like other animals: his braying cause death of infant (cub). |N0384, Death from fright.

Ref.: Burton III 117 n. 2; *DOTTI* 81/{Egy}; Shawqî 275 [no. 12].>

F0577, Persons identical in appearance.>

F0577.1, Friends identical in appearance.

Ref.: Akiko 105/(lit.).>

F0577.2, Brothers identical in appearance. Type: 303.

Link: |P0251.5.2, Two brothers confusingly like each other.

Ref.: *DOTTI* 99 107 108/{Egy}; Frobenius *Kabylen: Atlantis* II 79-90 no. 9 III 237-46 no. 47; CFMC:

Aswan 70-12A 6-1-no. 2.>

F0577.4, Lovers identical in appearance.

Link: |T0005.1.3\$, Lovers attracted to each other because of likeness in beauty. |U0110.1.1\$, 'He [(God)] creates forty of each likeness (person's appearance)'>

F0577.4.1\$, Husband and wife (groom and bride) identical in appearance (they look alike).

Link: |P0253.15\$, Brother and sister who look alike. |T0416\$, Paternal-cousin (*bint*-^Camm) as substitute for sister.

Ref.: *MITON*.>

F0577.5, All people in certain place identical in appearance.>

F0579\$, Remarkable diversity (dissimilarity, differences).

Link: |F0167, Inhabitants of otherworld. |F0601, Extraordinary companions. A group of men with extraordinary powers travel together. |F0778.2\$, Dissimilar attendants (servants, etc.). |J1028\$, Strength in diversity.>

F0579.1\$, Disparate appearances.>

F0579.1.1\$, 'Social group of dissimilar members. Type: 1353B1\$.

Link: |J0682.0.2.1\$, *Z^Cait, wi M^Cait, wi Nattât el-Hait'* (i.e., 'Tom, Dick, and Harry'). |K1952.3.0.2\$, Sham relatives--disgraceful: hirelings in motley (shabby) and with shameful wear said to be a person's family.

Ref.: *DOTTI* 754; *MITON*.>

F0579.1.2\$, Association in spite of disparate lifestyle (i.e., 'strange bed-fellows').

Link: |U0103\$, Contrasts are drawn to each other ('Opposites attract').>

F0579.1.2.1\$, Association between eastern and westerner (Arabs)--(Syrian and Maghribian--*shâmî* and *maghrabî*).

Ref.: Taymûr no. 709.>

F0579.2\$, Association of different species (foul and fish, bird and land animal, carnivore and herbivore, etc.).

Link: |J0682.0.1\$, Alliance between 'the hapless and hopeless' ('the sick and the dead'). |U0129.5.2.1\$, Dove and crow flock together: both are lame.

Ref.: *MITON*.>
F0580\$, Person of awe-inspiring appearance--(*haybah*, *waqâr*).
Link: |F0555.0.3.4.1\$, Grey (white) hair gives dignified appearance. |F0688.0.1\$, Awe-inspiring voice. |K1710, **Ogre (large animal) overawed**. |P0230.0.4\$, Fear-evoking (awe-evoking) father. |P0427, Druid (poet, learned man). |V0206.1\$, Awe-inspiring sacred person. |W0017\$, Cheerfulness (pleasantness). Being of bright and smiling face, friendly, sociable, etc.
Ref.: Ibshîhî 270 614-15; Boqarî 150; *DOTTI* 129/{Alg}; *MITON*; Nabhânî (al-) I 50/(saint); *RAFE* 148 n. 545; *TAWT* 376 n. 278.>
F0580.1\$, Man's (dervish's) awe-inspiring appearance splits crowd of people.
Ref.: *MITON*.>
F0582, Poisonous damsel. Woman nourished on poison is fatal to her husbands.>
F0582.1, Serpent damsel. Woman has serpent inside which comes out and kills bridegrooms. Type: 507C.
Link: |T0172.4\$, Serpent (scorpion) residing in bride's genitals kills bridegrooms. |T0182.1.4\$, Worms in vagina from abnormal sexual intercourse (e.g., bestiality, interracial, etc.).
Ref.: *DOTTI* 256; Juhaymân (al-) I 351-71 no. 26.>
F0585.1, Fatal enticement of phantom women. Type: 1645D\$.
Ref.: Chauvin V 34 no. 16; *DOTTI* 895; *MITON*.>
F0585.2, Magic phantom army.
Link: |D2163.2, Magic reinforcements. Hero's followers magically multiply, or whole army conjured up. |D0449.9.1.1\$, Statue of ship (and its sailors, passengers) comes to life. |K1881.1\$, Non-existing (phantom) people seem to be present. |P0551.0.3.1\$, Army of dervishes.
Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 150-51.>
F0585.5\$, Magic phantoms as guardians of treasure.
Link: |C0047\$, Tabu: failing to submit to supernatural being (phantom). |E0422, The living corpse. [Has attributes of a living person]. |K1881.1.1\$, Illusion: welcoming hosts.
Ref.: *DOTTI* 317 321/{lit.}; *MITON*.>
F0591, Person who never laughs. Type: 571.
Link: |H1194, Task: making person laugh. |V0462.7, Ascetic cleric never smiles.
Ref.: *DOTTI* 333; *RAFE* 305 n. 43; Shamy (el-) "Eg. Balladry": Intro. "el-Badawî and Bint-Birrî" no. 56 3.>
F0595, Man's body exudes sweet scent.
Link: |F0687.1\$, Person with remarkably sweet (aromatic, fragrant) odor. |H0079.11\$, Recognition by unique bodily scent (smell, aroma).>

F0600-F699, Persons with extraordinary powers.>

F0600, Person with extraordinary powers.>
F0601, Extraordinary companions. A group of men with extraordinary powers travel together. Type: 301B, 513, 514, 571.
Ref.: Chauvin VII 125 no. 392; *DOTTI* 105 269 273 333.>
F0601.1, Extraordinary companions perform hero's tasks. Type: 329, 513.
Ref.: *DOTTI* 175 269.>
F0605\$, Remarkable intelligence.
Link: |J1115, Clever professions [(professionals)].>
F0605.1\$, Remarkably intelligent person.
Link: |F0668.7\$, Skillful surgeon searches brilliant man's brains for residence of intelligence.
Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "Death of Sa^Cd Zaghlûl" no. 30.>
F0606\$, Mad scientist. Type: cf. 660.
Link: |K2259.8\$, Scientist (inventor, discoverer) as villain. |X1011, Lie: the great inventor.>
F0610, Remarkably strong man.
Ref.: Maspero 7 no. 1 n. 1 81 no. 4; Burton X 118 n; Hurreiz 130 no. 98.>
F0610.0.1, Remarkably strong woman. Type: 519, 519A\$.
Link: |F0531.0.4.1\$, Physical might of giant woman. |F0565.2, Remarkably strong women. |Z0205\$, Heroines of *siyar* (^CUnaytirah/^CInaitrah.' Dhât al-Himmah, al-Jâziyah, etc.).
Ref.: *MITON*.>
F0610.0.5\$, Remarkably healthy person.
Ref.: Boqarî 176; Willmore 358 no. 20.>

F0610.0.5.1\$, Healthy Pharaoh: never suffered illness or discomfort.

Link: |F0610.4.0.3\$, As son of god, a pharaoh has the strength of 100,000 men.

Ref.: Tha^Clabî 107-8.>

F0610.0.5.2\$, Extraordinarily healthy old person.

Link: |F0575.1.2.1\$, Old woman more beautiful than when youthful, except for gray hair.

Ref.: Maspero 32 no. 2-4.>

F0610.0.6\$, Remarkably healthy community (nation).

Ref.: Damîrî II 183: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; *DOTTI* 240 446/{lit.}>

F0610.0.6.1\$, Longevity due to wholesome living.

Link: |A0564, Remarkable longevity of culture-heroes. |D1857, Magic longevity. |J0702.0.2\$, A craft in hand gives longevity.

|T0182.2\$, Shortness of sparrow's life is due to its sexual intemperance (excesses); mule's (elephant's) longevity is due to its sexual temperance. |U0283.1.1.4\$, Liquor causes longevity. |V0220.0.10.2\$, Saint with supernatural ability to bestow longevity.

|W0031.1.2\$, Wife's obedience gives longevity (to husband).

Ref.: Damîrî II 183: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; *DOTTI* 240 446/{lit.}>

F0610.0.7\$, Remarkably handsome community (nation).

Link: |W0256.1\$, Stereotyping: ethnic and national traits.

Ref.: *MITON*.>

F0610.4, Man with strength of many men.

Link: |M0416.1, Curse: appetite of twelve men. Given with the gift of twelve men's strength.>

F0610.4.0.1\$, A Messenger-of-God (Moses, Jesus, Mohammed) has forty prophets' strength.

Ref.: Azraqî (al-) 116; Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" 3 no. 44; CFMC: N-Nubia 69-10A 2-1-no. 2.>

F0610.4.0.2\$, A prophet has forty men's strength.

Ref.: Râsî (al-) Haky 80.>

F0610.4.0.3\$, As son of god, a pharaoh has the strength of 100,000 men.

Link: |F0610.0.5.1\$, Healthy Pharaoh: never suffered illness or discomfort.

Ref.: Ions 96.>

F0611, Strong man's birth and rearing.>

F0611.2.0.1, Hero's unusual strength from drinking his own mother's milk.

Link: |J1142.1, Test of mother by weighing milk. [Milk of a boy's mother heavier, a girl's lighter]. |T0604.2\$, Mother nourishes infant. |W0251.2.3.2.1\$, Mother's milk as determinant of child's personality (character).>

F0611.3.2, Hero's precocious strength. Has full strength when young.

Ref.: *DOTTI* 273/{Tns}>

F0611.3.3, Strong hero tests weapons. Breaks first swords.

Link: |H0501.6\$, Test of readiness for difficult task (combat).

Ref.: *Zîr* 99.>

F0611.3.3.5\$, Strong hero tests riding-animals (horses, camels). Breaks backs of many. Type: 857\$.

Ref.: *DOTTI* 476; *TAWT* 455 no. 49/{Bhm}; *Zîr* 99.>

F0611.4, Precocious son saves kingdom.

Link: |T0585, Precocious infant.

Ref.: Maspero 153-170 no. 8.>

F0612, Strong hero sent from home.>

F0612.2, Strong hero kills (overcomes) playmates: sent from home.

Link: |T0615.6\$, Precocious child beats playmates (pupils at school).

Ref.: Hurreiz 96 (147) no. 17; Lane 395.>

F0612.2.1\$, Strong hero kills intemperate schoolmaster.

Ref.: Lane 395.>

F0612.3.1, Giant cane for strong man. Cane holds fifty cattle.

Link: |F0621, Strong man: tree-puller. Can uproot and carry off trees.

Ref.: Ibshîhî 490/(tree).>

F0612.4\$, Haughty hero (foster-son) abuses his foster-brethren. Type: cf. 920G\$.

Link: |W0154.0.1\$, Perfidy: repayment of good deeds with evil ones.>

F0613, Strong man makes labor contract. Type: 650A.>

F0613.3, Strong man's labor contract: anger bargain. Type: 650A, 1000.

Ref.: *DOTTI* 353 695.>

F0614, Strong man's labors. Type: 650A, 1000.

Ref.: *DOTTI* 353 695/{Sdi}; Juhaymân (al-) IV 318-31.>

F0614.3, Strong man as gardener: destroys plants.>

F0614.10, Strong man fights whole army alone. Type: 303D\$, 516H\$.

Ref.: *MITON*.>

F0615, Strong man evades death. Vain attempts to kill him. Type: 650A, 1000.

Link: |H1510, Tests of power to survive. Vain attempts to kill hero.

Ref.: Tha^Clabî 247/cf./(boy/miraculous); *DOTTI* 354 695; *Zîr* 32-45.>

F0615.2.1, Strong man sent to milk lions: brings lions back with him. Type: 1000.

Ref.: *DOTTI* 695.>

F0615.3, Strong hero overawes master.>

F0615.3.2\$, Strong hero reports the deadly blows he had received as merely annoying. Type: 650A.

Link: |F0531.5.4, Giant thinks hammer-blow on head is a nut falling. [Deadly blows to giant: merely annoying].

Ref.: *DOTTI* 354.>

F0621, Strong man: tree-puller. Can uproot and carry off trees.

Link: |F0612.3.1, Giant cane for strong man. Cane holds fifty cattle.>

F0624, Mighty lifter.

Link: |F0628.2.7.1\$, 'Whipping the ground' with another man: adversary picked up ('plucked off saddle') and then used as a whip to strike earth.>

F0624.0.1, Saint as mighty lifter.>

F0627, Strong man pulls down building [(temple)].

Link: |M0301.7.9.1\$, Samson ("Sham^Cûn"/"Shamsûn") as prophet.

Ref.: Tha^Clabî 246-47; Damîrî II 249-50/(Shamshûn/Samson).>

F0628, Strong man as mighty slayer.

Link: |H0084.9.1.1\$, Slaying as token of courage.

Ref.: *DOTTI* 98 136 306 529/{Qtr}.>

F0628.0.1, Precious strong hero as mighty slayer.>

F0628.1.1, Strong man kills lion with own hands.>

F0628.1.1.1.1\$, Strong man kills lion single-handed with one blow of sword.

Link: |F0628.4.3\$, Strong man's mighty sword blow splits person (ferocious beast) in two. |W0032, Bravery.

Ref.: *MITON*.>

F0628.2, Strong man kills men.>

F0628.2.1, Strong man kills many men at once. Type: 318, cf. 516H\$, 303D\$.

Ref.: MasperoA 14 no. 1; *DOTTI* 146 283.>

F0628.2.1.1\$, Hero kills all attackers except one: survivor is to report news of battle. Type: 318.

Link: |P0469\$, Newsmen, reporter, informant, etc.--('ikhbârî). |Z0356.2.1\$, Sole survivor of (military) battle.

Ref.: Maspero 14 no. 1; *DOTTI* 146.>

F0628.2.7, Strong man uses man as weapon.>

F0628.2.7.1\$, 'Whipping the ground' with another man: adversary picked up ('plucked off saddle') and then used as a whip to strike earth.

Link: |F0624, Mighty lifter.>

F0628.4, Strong man's mighty spear-cast (sword blow).

Ref.: *Zîr* 147/(pierces chest).>

F0628.4.0.1\$, Strong woman's mighty spear-cast (sword blow).

Ref.: *MITON*; Ibshîhî 288.>

F0628.4.3\$, Strong man's mighty sword blow splits person (ferocious beast) in two.

Link: |F0628.1.1.1.1\$, Strong man kills lion single-handed with one blow of sword. |F0628.4.9.1\$, Striking with mighty force: arm raised till white of armpit shows. |Z0090, **Miscellaneous formulas**.

Ref.: *MITON*.>

F0628.4.3.1\$, Mighty sword blow splits man 'from shoulder to dangling privates'.

Ref.: *DOTTI* 184 475 483 640 642 847/{lit.}; *MITON*; *Zîr* 27 30 87 111 147/cf.>

F0628.4.3.1.1\$, Mighty sword blow splits man 'from head's hair-tuft to underpants's waist band'.>

F0628.4.9\$, Other mighty blows (strikes, slaps, etc.)--miscellaneous.>

F0628.4.9.1\$, Striking with mighty force: arm raised till white of armpit shows.

Link: |F0628.4.3\$, Strong man's mighty sword blow splits person (ferocious beast) in two. |F1041.9.4.5.1\$, Person breaks wind

from pain. |H1547\$, Contest (duel) in enduring pain. |J0020.2.1\$, Pain associated with injury: unforgettable. |J2198.2.1\$, 'Camel may break wind while branding iron is still in fire.'. |Z0126, Energy (strength) personified. |Z0095.0.2\$, Euphemisms. |Z0159.5.3.2\$, Symbolism: "To make someone see the stars at 'high noon' (midday)"--to torment, bedevil, frustrate.

Ref.: *Alf* I 123 305; Burton I 346 III 42/(armpit hair).>

F0628.4.9.2\$, A blow so forceful that it causes 'seeing stars' (by the person struck).>

F0631, Strong man carries giant load.

Link: |X0942, Lie: remarkable carrier.>

F0631.2, Strong man carries off city [(castle)] gates.>

F0631.7\$, Strong man (saint) carries whole building.

Link: |F0531.4.12.1\$, Giant's (saint's) net hems in whole house, along with inhabitants, furnishings and livestock. |X0942, Lie: remarkable carrier.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 5-6.>

F0632, Mighty eater. Eats whole ox at time, or the like. Type: 1655A\$.

Link: |F0496.1, Saint possessed by demon of gluttony. |F0531.3.4, Giant eats (drinks) prodigious amount. |V0228.2.1.1\$, Infant saint casts himself into oven-flames and devours all bread.

Ref.: Maspero 30-31 no. 2-3; Burton X 118 n.; *DOTTI* 902; *RAFE* 147 n. 533, 305 n. 43; Shamy (el-) "el-Badawî and Bint-Birri" no. 56 152-53.>

F0632.0.1\$, Ways of mighty eaters: gluttonous eating.

Link: |F0496, Demon of gluttony. |F0632, Mighty eater. Eats whole ox at time, or the like. |J1346, Maid rebukes pilgrim for eating too much. |P0634.0.1.2.1\$, Manly eating. |W0125, Gluttony. |X0420.2\$, Jokes on *fu'ahâ*'s gluttony.

Ref.: Ibshîhî 246-47; *DOTTI* 718 739 749 781 813 834 861 918/{Egy}; *MITON*; *RAFE* 147 n. 533; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birri" no. 56 152-53.>

F0632.0.1.1\$, 'Eating like an ogre eats': gluttonous eating.

Link: |G0248, Witches feast on rich food and drink. |W0125, Gluttony.

Ref.: *MITON*; Amîn 442; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birri" 152-53 no. 56.>

F0632.0.1.1.1\$, Gluttonous eating: all swallowed in one bite (cauldrons need no washing).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birri" no. 56, "el-Badawî and Three Axes" no. 58 12-13 14.>

F0633, Mighty drinker. Drinks whole pools of water, or the like.

Ref.: Maspero 31 no. 2-3; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" 4 no. 58; Shamy (el-) "el-Badawî and Bint-Birri" 152 (water)/cf.>

F0636, Remarkable spitter.>

F0638, Mighty archer.

Ref.: Duwayk (al-) I 23; Hujelân 295-A64.>

F0638.5\$, Blind archer aims at sound of urination: (^CAntar's death).

Link: |D1820.1.1, Magic sight of blind holy man. |F0661, Skillful marksman. |H0043\$, Recognition by sound (made by object carried or worn by person or animal). |K0863, Shooting game: blind man's arrow aimed. It kills friend. (Balder's death). |L0311, Weak (small) hero overcomes large fighter.

Ref.: Duwayk (al-) I 23.>

F0639, Extraordinary powers--miscellaneous.>

F0639.0.10\$, Strong man's rage (anger).>

F0639.2, Mighty diver. Type: cf. 434*, 971B\$.

Ref.: *DOTTI* 676.>

F0640, Extraordinary powers of perception.>

F0641, Person of remarkable hearing. Type: 513.

Link: |F0679.10\$, Skill at telling arrivals and departures (of people, animals, etc.) by putting ear to ground.

Ref.: *DOTTI* 269.>

F0642, Person of remarkable sight. Type: 513.

Ref.: Jâhîz III 237-38; *DOTTI* 269 673/{Egy}.>

F0642.3, Person can see through opaque objects. [(X-ray sight)].

Link: |D1323.5.1\$, Kohl (powder) when worn gives clairvoyance for buried treasures. |F0889.4\$, Marvelous machine allows looking into opaque objects. (X-ray).

Ref.: *RAFE* 148 n. 544.>

F0642.3.4\$, Person can see the inside of a man (animal, bird, etc.)--'as if looking through crystal'.

Link: |F0529.5, Person with transparent body [(monstrous)]. |F0574.5\$, Prophet (Joseph) with transparent body (beautiful).

[F0889\$, Extraordinary machine or instrument (non-magical).>

F0642.5, Man can see celestial nymphs [houris] dancing in divine world [(Paradise)].

Link: [F0499.2, Nymphs of Paradise (houris [*ḥūriyyât*]).

Ref.: Ibshîhî 201; Shamy (el-) "el-Badawî and Bint-Birrî" 140/cf.>

F0642.8, Person sees enormous distance.

Link: [D1825.2, Magic power to see distant objects.>

F0642.8.1\$, Maiden sees enemy's troops while still days away from her own country. (Zarqâ' al-Yamâmah).

Link: [J0641, Escaping before enemy can strike. [J0674.2, Man decides to make himself strong in peaceful times rather than wait until attacked. [J0704\$, Preparing for approaching (inevitable) trouble.

Ref.: Burton II 103 n. 2.>

F0646\$, Erogeous zone(s). Part of body especially sensitive to sexual arousal.

Link: [F0547, Remarkable sexual organs. [F0647, Marvelous sensitiveness. [T0059.1\$, Lovers's play (foreplay): embracing, kissing, necking, etc.>

F0646.1\$, Erogeous zone: under left armpit (woman's).

Link: [F0546, Remarkable breast (chest).

Ref.: *MITON*.>

F0647, Marvelous sensitiveness.

Ref.: *DOTTI* 587 590/{lit.}>

F0647.3, Marvelous sensitiveness: injury from rose leaves falling.

Link: [L0492.1.1\$, Previously rustic man suffers injury from fruit (vegetable) fuzz. [Z0169.0.1\$, Symbolism: thorny and thornless flowers.

Ref.: *DOTTI* 413/{Sdn}>

F0647.4.1, Marvelous sensitiveness: woman refuses to look at male fish.>

F0647.5.1, Marvelous sensitiveness: meat is dog's flesh. Animal has been suckled by a dog. Type: 655.

Link: [J1661.1.5.1, Deduction: animal has been brought up on dog's milk. [V0223.2.1\$, Saint detects unclean (tabu) food.

Ref.: Basset *Mille* III 555 no. 339; *DOTTI* 360 363/{Egy}; Elder 33 no. III-18; Shamy (el-) *Egypt* 266 no. 16; CFMC: N-Nubia 69-10C 10-1-no. 7; Ja^Cfar (al-) no. 17.>

F0648, Extraordinary sympathy (telepathic) with wild animals. Type: 315A.

Link: [F0960.0.1\$, Extraordinary sympathetic nature phenomena: plants, animals, birds, food, etc., express happiness or sorrow for person.

Ref.: *DOTTI* 142; Shamy (el-) "Psych. Criteria" 241 n. 7.>

F0649\$, Extraordinary sympathy (telepathic) with other humans.

Link: [D1819.3, Magic knowledge enables man to identify headless body. [T0041.0.1\$, Lovers communicate by soul (without words, gestures, letters or other conventional means). [U0018, The fathers have eaten sour grapes and the children's teeth are set on edge. [U0245\$, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation".

Ref.: Taymûr no. 2836/(experiencing effect of sweet tasting food given to own child).>

F0649.1\$, Sincerity (purity of soul) gives telepathic powers of knowledge.

Link: [J0001\$, Capacity to know (knowledge) from instinct: (innate, `from God\$, '*ilhâm*, *hidâyah*, *tawfiq*). [V0220.0.2\$, Classes of sacred persons (prophets, saints) according to amount and source of gnosis (knowledge) they possess. [V0223, Saints have miraculous knowledge.

Ref.: *MITON*.>

F0650\$, Sympathy (poetic) for captive (away from home) bird or animal.

Link: [J1870, **Absurd sympathy for animals or objects**.>

F0652, Marvelous sense of smell. Type: 655, 655A.

Ref.: Jâhîz IV 425; *DOTTI* 360 362; Shamy (el-) *Egypt* 111 no. 16.>

F0653\$, Marvelous power to assess (estimate type, number, weight, quality, etc. of consents of item).

Link: [F0677, Skillful tracker.

Ref.: Ibshîhî 441.>

F0654, Remarkable power of recognition.

Link: [F0692, Person with remarkable memory.>

F0655, Extraordinary perception of blind men.

Link: [P0426.5.1\$, Blind men preferred as prayer-criers. [U0174\$, Virility of the blind. [W0256.8.1\$, The might of (tyranny by) the handicapped (e.g., blind, lame, etc.).>

F0655.3\$, Blind man able to recognize kind of meat (flesh) by touch.

Link: |F0647.4.1, Marvelous sensitiveness: woman refuses to look at male fish. |H0079.10.1\$, "This vagina (*hurr*) [of tonight] is familiar, [but] the vagina into which I was last night was unfamiliar!" (Said by a married man who was deceived into sexual intercourse by substitute bedmate). |H1579.1\$, Test to detect a pedophile (homoerotic sodomite). |X0608.1.1\$, Blindfolded (male) parrot recognizes group's national identity by which of his organs (privates) is touched.>

F0657\$, Mystical knowledge (intuition, presentiment).

Link: |D1825.1, Second sight. Power to see future happenings. |D1812.0.2.3.1\$, Coming of saint (holy man) is foreknown to the pious. |D1812.4.2\$, The unknown revealed by presentiment: "knowledge within". |H0175.2, Child mystically recognizes his mother. |H0175.7\$, Blood-relative mystically recognized: 'Blood's yearning,' 'Blood's howling'. |W0254.6.1\$, Intelligence resides in the heart (and tongue).

Ref.: Kisâ'i 78-79/(Thackston 84-85 no. 36-1): Shamy (el-) "Arab Mythology" no. 72; *DOTTI* 114 347/{Sdn}; *MITON*.>

F0657.1\$, 'A believer's heart is his guide'.

Ref.: Taymûr no. 2271.>

F0657.2\$, 'Lovers's mystical knowledge (*mukâshafah*).

Link: |U0248.4\$, Sexual desire (love) affects perception.

Ref.: *MITON*.>

F0657.2.1\$, 'Lovers's hearts have eyes (vision) that see what cannot be seen by the gaze of onlookers'.

Ref.: *MITON*.>

F0657.3\$, 'el-kâs' (wine-cup, 'drink\$, [the Challis]): mystical experience.

Link: |V0220.0.2\$, Classes of sacred persons (prophets, saints) according to amount and source of gnosis (knowledge) they possess. |Z0094.5.1.6\$, Formulas for lack of insight (lack of open mindedness, being closed-minded). |Z0111.9.2\$, To be dealt the cup (drink) of death.

Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" no. 56 141, 142 143 145 151 154 157 160,162 n.5.>

F0657.5\$, Mystical (ascetic, spiritual) punishments.

Link: |Q0436.0.1\$, Spiritual punishments. |Q0550, **Miraculous punishments**. |V0462.8.0.2\$, *shath*: philosophical unorthodoxy due to ascetic immersion.>

F0657.5.1\$, Ascetic imprisonment (spiritual incarceration: in 'prison without walls or window bars').

Link: |D2177, Imprisoning by magic.

Ref.: Shamy (el-) "Eg. Balladry": "Karîm and Karîmah" no. 9.>

F0657.5.2\$, Person deprived of his [mystic]-'drink' (*kâs*)--(i.e., becomes 'captive spiritually').

Link: |D0765.1, Disenchantment by removing cause of enchantment. |Z0094.5.1.6.1\$, Lack of insight (wisdom): 'blindness of the heart (mind)'.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56 143 160-61/('drink' restored).>

F0660, Remarkable skill.>

F0660.1, Brothers acquire extraordinary skill. Return home and are tested. Type: 653, 654, 1525.

Ref.: *DOTTI* 356 820.>

F0661, Skillful marksman. Type: 304, 653.

Link: |F0638, Mighty archer. |F0638.5\$, Blind archer aims at sound of urination: (^cAntar's death). |X1120, **Lie: the great marksman**.

Ref.: *DOTTI* 114 356 673/{Egy}; Hujelân 295/(archer).>

F0661.9.1, Husband shoots arrows barely missing wife's ears. Type: 328C\$, 1640A\$.

Ref.: *DOTTI* 885.>

F0661.13\$, Skilful marksman shoots more than one part of animal at once (e.g., foot and ear, mouth and tail, etc.). Type: cf. 1890F.

Link: |N0621, Lucky shot with arrow--foot and ear of deer. Deer is scratching ear.

Ref.: Damîrî II 104; Ibshîhî 289; *DOTTI* 947/{lit.}>

F0662, Skillful tailor.>

F0662.0.2\$, If a woman is skillful (clever) she would be able to knit (spin) even with donkey's legs.

Link: |P0451, Spinner.

Ref.: Taymûr no. 1633 2056.>

F0663, Skillful smith.>

F0663.1\$, Skilful smith produces unknown article (saddle hardware) from mere description. Type: 936A\$.

Ref.: *DOTTI* 638; *MITON*.>

F0665, Skillful barber.

Link: |X0252.0.1\$, Barber's unusual devices.>

F0667, Skillful fencer (swordsman).>

F0667.1, Skillful fencer keeps sword dry in rain.>

F0668, Skillful surgeon.

Link: |D1707.2.1\$, Blessed hand (arm). |J1115.2, Clever physician. |X0372.7\$, The absent-minded (careless) surgeon.>

F0668.0.1, Skillful physician. Type: 661\$, 750D2\$.

Link: |P0424, Physician.

Ref.: *DOTTI* 364 410/{lit.}; *Zîr* 94.>

F0668.1, Skillful surgeon removes and replaces vital organs. Type: 660, cf. 1862D\$.

Link: |X0372.7.3\$, Animal bodily members substituted for human's: patient acquires animal's habits. |X1721.2, Lie: man's organ replaced with animal's.

Ref.: *DOTTI* 939; Hanauer 19-22.>

F0668.7\$, Skillful surgeon searches brilliant man's brains for residence of intelligence.

Link: |F0605\$, Remarkable intelligence. |H1376.8.4\$, Quest for the residence of most noble quality in person.

Ref.: Shamy (el-) "Eg. Balladry": "Death of Sa^Cd Zaghlûl" no. 30.>

F0668.9\$, Skilful physician or surgeon--miscellaneous.>

F0668.9.1\$, Skilful physician diagnoses entirely from urinalysis.

Link: |K1955.2, Sham physician pretends to diagnose entirely from urinalysis.

Ref.: Damîrî I 245; Ibshîhî 202/n. 1 644.>

F0668.9.2\$, Skilful physician revives seemingly dead person.>

F0668.9.2.1\$, Patient healed (revived) by extracting object blocking throat. Type: 872B1\$, 990, 1537, cf. 76.

Link: |E0068, Apparently dead persons revived when certain thing happens. Proper prince appears, or the like. |C0206.2.1\$, Envied food stops in throat of eater. |J0189.1.1\$, Marvelous knowledge of anatomy (organ functions). |W0154.3, Crane pulls bone from wolf's throat: wolf refuses payment.

Ref.: *DOTTI* 34 495 691; *MITON*.>

F0668.9.3\$, Surgery to amputate one twin conjoined with another from the waist down.

Link: |F0511.0.2.1.1\$, Twins conjoined from waist down. |F0523.1\$, Cooperation between conjoined twins.

Ref.: Qazwînî II 392-93; Ibshîhî 491.>

F0669\$, Skillful ruler (leader).>

F0669.1\$, Skillful politician.>

F0669.1.1\$, Person so skilled in administration (managing others) that he can use a spider web as harness for unruly group.

Link: |F0821.12\$, Extremely fragile textile--(like spider-web). |J1110.1\$, Remarkable deeds by person clever at debate (argument, persuasion). |K0300.0.2\$, 'Trickstery' as a necessary means of survival.

Ref.: *MITON*.>

F0670\$, Skillful story-teller (bard, reporter, etc.). Type: 1426A\$, 1920E1\$, cf. 1920E.

Link: |F0677, Skillful tracker. |H0270\$, Story-telling contest. |H0509.5, Test: telling skillful lie. |J1223, Rebuke for telling a poor and long-winded story. |J1344.1\$, Long story told in one sentence (shortened) at supper-table. |P0470\$, Story-teller (narrator, tale-teller--*muhaddith*). |W0047\$, Eloquence.

Ref.: Maspero 23-42 no. 2; *DOTTI* 804 950.>

F0670.1\$, Story told so realistically that listener thinks he is 'there' (part of events). Type: cf. 844A\$, 1422.

Link: |F1041.1.3.13.1\$, Death upon hearing of another's grief (sorrow). |F1068, Realistic dream. |F1069.1\$, 'Insanity' from a vision (story). |J2311.13.1\$, Fool hears (proverbial) report on death of 'So-and-so': he mourns the death. |U0248.0.3.1\$, Exaggerated perceptions due to ego-involvement. |V0462.8, Ascetic immersion. |W0211, Active imagination [(unrealistic thinking)]. |Z0013.1, Tale-teller frightens listener: yells "Boo!" at exiting point. |Z0013.5.1\$, Speaker uses show-and-tell style: "Here is/are Y". |Z0013.5.2\$, Tale character (speaker) instructs self (unusually reprimandingly and with emphasis).

Ref.: *DOTTI* 464.>

F0670.2\$, Long (elaborate) story preferred.

Link: |J1185.1, Sheherezade: story with indefinite sequel told to stave off execution. |K0455.2.1\$, Supper won by stretching story (report) till mealtime.

Ref.: *DOTTI* 578 637 803/{lit.}.>

F0671, Skillful shipbuilder.

Link: |F0675, Ingenious carpenter. |P0456.0.1\$, Boat-builder (shipbuilder).>

F0671.3\$, Resourceful person makes sea worthy raft (boat). Type: 936A\$.

Link: |R0217.1\$, Escape from island on raft.

Ref.: *MITON*.>

F0671.3.1\$, Raft (boat) made of furniture.

Ref.: *MITON*.>

F0672\$, Skillful motorist (automobile driver, flyer, etc.).

Link: |P0418.3\$, Chauffeur (automobile driver).>

F0672.1\$, Crossing ocean (desert) on little fuel.>

F0674, Skillful painter. Can paint from description of a dream. Type: 516.

Link: |H0504.1, Contest in lifelike painting.

Ref.: *DOTTI* 274; *MITON*.>

F0674.1\$, Lifelike painting from model.

Link: |A1440.5.1\$, Craftsman's (artist's) creativity is no innovation (creation). |T0011.2, Love through sight of picture.

Ref.: *DOTTI* 521/{lit.}; *MITON*.>

F0675, Ingenious carpenter. Type: 653C\$, 945:II.

Link: |F0671, Skillful shipbuilder.

Ref.: Jâhiz III 276/cf.; *DOTTI* 358 647.>

F0675.5\$, Skilful carpenter produces article (saddle frame) from mere description. Type: 936A\$.

Ref.: *DOTTI* 638; *MITON*.>

F0676, Skillful thief. Type: 950, 1525, 1538A\$.

Link: |K0357.0.1\$, Pickpocketing by diverting (distracting) owner's attention.

Ref.: Maspero 196-201 no. 14; *DOTTI* 655 820 846.>

F0676.3\$, Thief so clever that 'he (she) can lift (steal) kohl off one's eye-(lashes)'. Type: 950, 1525.

Ref.: *DOTTI* 104 107 655 657 778 820/{Alg}; *MITON*.>

F0676.4\$, Person can open any lock ('crack safe\$, decipher code, etc.). Type: 950.

Link: |K0315.1.1\$, 'Computer hacker' penetrates system through secret code (password) left by him as program designer.

|T0049.2\$, Lovers break into seemingly empty house for rendezvous.

Ref.: *DOTTI* 655.>

F0677, Skillful tracker. Type: 655A, 655F\$.

Link: |F0653\$, Marvelous power to assess (estimate type, number, weight, quality, etc. of consents of item). |F0679.10\$, Skill at telling arrivals and departures (of people, animals, etc.) by putting ear to ground.

Ref.: Damîrî II 130-34; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122; Basset *Mille* II 126 no. 56; ^CAbd-al-Hâdî 150-53 no. 35; *DOTTI* 362 364/{lit., Plst}.>

F0679, Remarkable skill--miscellaneous.>

F0679.8, Skill at chess-playing.

Link: |K0092.4.1\$, Chess game won by distracting opponent's attention: girl makes seductive gestures (motions) that disorient her male opponent. |Z0178.9.1\$, Chess-playing symbolically interpreted.

Ref.: *MITON*; Jâhiz IV 147-49.>

F0679.9, Skillful musician plays nine mouth harps at once.

Link: |Z0117.6.2\$, Musician's (singer's) love for musical instrument: "mother and her child">

F0679.9.1\$, Skillful singer-musician plays in various styles.

Link: |F0689\$, Marvelous music (melody, song). |H0035.1.0.1\$, Recognition by unique musical style. |Z0117.6.2\$, Musician's (singer's) love for musical instrument: "mother and her child".

Ref.: *MITON*.>

F0679.9.2\$, Skillful singer-musician sings in various languages.

Ref.: *MITON*.>

F0679.10\$, Skill at telling arrivals and departures (of people, animals, etc.) by putting ear to ground.

Link: |F0641, Person of remarkable hearing. |F0677, Skillful tracker.>

F0679.12\$, Skilled miner.>

F0679.12.1\$, Precious stones (diamonds, emeralds, etc.) retrieved from bottom of inaccessible valley with the help of vultures. (Meat thrown from great heights into valley, stones adhere to meat, vultures carry meat along with stones to valley ridge where miners can collect them). Type: 936*, 936A\$.

Link: |F0756.8.1\$, Valley of diamonds. |N0527.1, Diamond in meat carried to eagle's nest. |P0488.1\$, Open-pit miner. Seeking precious stones (metals) on mountain tops, valley floors, etc. |P0806.7.1\$, Hunting with help of animals or birds (dogs, leopards, falcons, etc.).

Ref.: Ibshîhî 510; *DOTTI* 638; *MITON*.>

F0679.14\$, Skillful cook. Type: 402, cf. 1407.

Link: |H0035.2, Recognition by unique cookery.>

F0679.14.1\$, Clever cook satisfies all guest to a celebration with small amount of meet. Type: 402, cf. 1407.

Ref.: Taymûr no. 2730.>

F0680, Other marvelous powers.>

F0687, Remarkable fragrance (odor) of a person. Type: 318.

Link: |F0899.8\$, Extraordinary odor. |T0011.4.8\$, Love through smelling object emitting aromatic scent (fragrance, perfume).

Ref.: *DOTTI* 146.>

F0687.1\$, Person with remarkably sweet (aromatic, fragrant) odor.

Link: |F0595, Man's body exudes sweet scent. |V0222.4.1, Aromatic smell of a saint's body.

Ref.: Budge *Gods* II 190-(Isis); Ions 58/(Isis).>

F0687.1.1\$, Heavenly scent of deity (Isis).

Ref.: Ions 58/(Isis).>

F0687.2\$, Person with remarkably bad odor.

Link: |F0899.8.1\$, Remarkably bad (foul) odor of object or place.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 11.>

F0687.2.1\$, Woman with indelible bad body odor.

Link: |A1662, Peculiar smell of body. |T0101.1.3\$, Bride quality: physical attributes. |W0115.2, Woman becomes clean only after three washings and the use of three pounds of soap.

Ref.: Ibn-^CAasim no. 266; Tha^Clabî 200: Shamy (el-) "Arab Mythology" no. 104.>

F0687.3\$, Body (sore) with horrible odor: knocks down flying birds. Type: 750J\$.

Link: |W0115.5\$, Person with bad body (mouth) odor avoided.

Ref.: *DOTTI* 411; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>

F0687.4\$, Person with remarkably bad breath (*abkhar*, *bakhrâ*). Type: 837B\$, cf. 910C.

Link: |J1542.3.2\$, Wife taunts husband for intolerable mouth odor (bad breath). |K2135, The complaint about bad breath: trouble for the king's favorite. |W0115.5\$, Person with bad body (mouth) odor avoided.

Ref.: S. Hassan, *Mawasû*ah XVII 146 n. 3; Simpson 112 n. 7; Ibn-^CAasim no. 344; Damîrî I 65/(caliph); Ibshîhî 643; Burton III 318-19 n. 3/(al-Ḥajjâj); Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 11.>

F0687.4.1\$, Mouth that smells like feces.

Ref.: Ibshîhî 643.>

F0688, Man with marvelous voice.

Link: |W0181.2.4\$, Singer with marvelous voice castrated for fear of evoking women's lust.

Ref.: Ibshîhî 517; Burton I 166/(chanting Koran) II 3 30/(enchanting).>

F0688.0.1\$, Awe-inspiring voice.

Link: |F0580\$, Person of awe-inspiring appearance.>

F0688.1, Man's voice shakes heavens.>

F0688.3, Voice heard over whole land.>

F0688.4, Walls fall because of great shout.>

F0688.4.1\$, Mountains (hills, earth) shake because of great shout.

Ref.: Shamy (el-) "Eg. Balladry": "Death of Abu-Bakr" no. 54 16; *Zîr* 38.>

F0688.5\$, Strong-man's mighty shout: kills. Type: 315, 516D\$, 590, 650A.

Link: |G0303.3.5.6\$, Demon with ability to utter a shout that can kill every living creature when heard. |H0591.6.1\$, Great cry (shouted during solemn occasion) explained. |Q0552.26\$, Death by annihilating shout (*al-sayḥah*) as punishment.

Ref.: *DOTTI* 106 139 280 289 336 354/{Egy}; *MITON*; Shamy (el-) "Eg. Balladry": "Death of Abu-Bakr" no. 54 16/cf./(shakes mountains); *Zîr* 38.>

F0688.5.1\$, Person dazed from strong-man's mighty shout.

Ref.: *MITON*.>

F0688.5.3\$, Man's shout kills predator (animal).

Link: |B0780.1\$, Animals that feed on excreta.

Ref.: *MITON*.>

F0688.6\$, Supernatural being's (jinni's, demon's, or the like) mighty shriek causes death (fainting).

Link: |F1041.1.12, Death from horror.

Ref.: *MITON*.>

F0688.6.1\$, Isis's wailing shriek causes death to child in her care. Type: cf. 1442*.

Link: |K1816.0.1.1\$, Goddess disguised as menial. |S0351.0.1, Abandoned child made over to its own mother (sister) acting as

wet nurse.

Ref.: Ions 59; Burton III 211/(wailing)/cf.; *DOTTI* 810.>

F0689\$, Marvelous music (melody, song).

Ref.: Ibshîhî 512-17; Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57.>

F0689.0.1\$, Music (melody) so moving that it can energize the lifeless (melt solid rock or iron).

Ref.: *MITON*; Ibshîhî 513 516.>

F0689.0.2\$, David's marvelous music (psalms)--(*mazâmîr* Dâwûd/'Aal Dâwûd).

Ref.: *MITON*; Ibshîhî 512/cf.>

F0689.1\$, Ecstasy from immersion in music (song).

Link: |D1359.3.1, Magic music causes joy. |F1041.25\$, Uncontrollable physical reactions to excessive joy. |P0196.8.2\$, "Listening" to song (music): an accompaniment of liquor-drinking. |V0462.8.0.3\$, '*ingidhâb*: madness (dissociation) from ascetic immersion.

Ref.: *MITON*; *RAFE* 23 n. 64, 303 n. 31.>

F0689.1.1\$, Madness from listening to marvelous music or song (violent reactions: ecstatic convulsions, clothes slit, self-injury, etc.).

Link: |P0681.1.1.2.2\$, Mourning: self-injury. |V0462.8.0.3.1\$, Epileptic ecstasy (convulsions).

Ref.: *MITON*; *RAFE* 23 n. 64.>

F0690\$, Person of remarkable swiftness with weapons (firearms, swords, etc.).

Link: |F0660, **Remarkable skill**. |F0667, Skillful fencer (swordsman).

Ref.: *MITON*.>

F0690.1\$, 'Quick-draw' (of weapon, firearm).

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "Lamlûm Pasha" no. 32.>

F0690.1.1\$, Swiftness-of-draw of weapon overawes opponent: declines challenge (duel).

Link: |H1166, Task: duel. |K0097, Duel won by deception. |P0556.7\$, Challenge to duel: weapon ready (open, drawn, unfolded, etc.). |P0677.4\$, Fair dueling: one against one.

Ref.: *MITON*.>

F0692, Person with remarkable memory.

Link: |D1911, Person remembers all he has ever learned. |D2006, Magic reawakening of memory. |J0148.2\$, Memorization.

Ref.: Amîn 183/(professor); Juhaymân (al-) V 315-24 no. 22.>

F0692.0.1\$, Memorizer: person (poet, bard, etc.) with marvelous memory.

Link: |P0427.7.5, Bard. [Minstrel, (*shâ*^Cir-rabâbah): performer of *siyar* (heroic epics and romances)].>

F0692.1, Whole epic remembered from one hearing.>

F0692.2\$, Question answered one year later.

Ref.: Juhaymân (al-) V 315-24 no. 22.>

F0694, Saint passes through closed doors.

Link: |D1932, Druids can pass through trees.>

F0695, Extraordinary reading ability.>

F0695.0.1\$, Remarkable skill at languages. Type: cf. 516A.

Link: |B0217, Animal language learned. |V0223.5.0.1\$, Saint knows all systems of communication (languages of animals, of jinn, of objects, etc.).

Ref.: *DOTTI* 275.>

F0695.0.1.1\$, Pharaoh (king) speaks seventy tongues (languages).

Ref.: Tha^Clabî 74.>

F0699.1, Marvelous dancers. Type: 569A\$, 653A.

Link: |P0483.4\$, Acrobat (performer of gymnastic marvels). |T0015.0.1\$, Falling in love with person upon noticing his (her) movements of elegance. (E.g., graceful step, hand gesture, head nod, etc.).

Ref.: Ions 113; *DOTTI* 330 357; *MITON*; Shamy (el-) *Egypt* 249 no. 7.>

F0699.2\$, Marvelous singer(s).

Link: |P0428.0.2\$, Musicians and singers are admired, but have low social status. |W0181.2.4\$, Singer with marvelous voice castrated for fear of evoking women's lust.

Ref.: *MITON*; Ibshîhî 518-23; Burton IV 121.>

F0700-F899, Extraordinary places and things.>

F0700, Extraordinary places.

Ref.: *DOTTI* 446 711/{Sdn}>

F0701, Land of plenty. Yields everything to heart's desire.

Ref.: Hurreiz 96 (147) no. 17.>

F0701.0.1\$, Island of plenty. Every sort of food is found.

Link: |F0730, **Extraordinary islands**.

Ref.: Maspero 101 no. 5.>

F0701.2, Land of the blessed. Everything as it should be. Type: 470D\$.

Link: |F0009\$, Utopian otherworld. |F0701.4\$, Land of Truth (Justice): no one lies, no one distrusts, no one refuses to help.

Ref.: *DOTTI* 241; *RAFE* 38 n. 121.>

F0701.2.1\$, Land where everyone knows (and accepts) own social status and economic worth (value of earnings, 'purchasing power'). Type: 470D\$.

Link: |F0009\$, Utopian otherworld. |F0129.4.2, Voyage to Isle [(City, Land)] of Truth. People cannot lie. |J0285\$, Value of quality of work. |P0752.5\$, Social class conflict (strife, struggle). |W0037.8\$, *dhimmah*: economic, political, governmental, conscientiousness and honesty. |W0038\$, Honesty.

Ref.: *DOTTI* 241; Shamy (el-) *Egypt* 87 no. 12.>

F0701.3\$, Land (city) of saints.

Ref.: Basset *Mille* III 569 no. 348.>

F0701.4\$, Land of Truth (Justice): no one lies, no one distrusts, no one refuses to help. Type: 859F\$.

Link: |F0129.4.2, Voyage to Isle [(City, Land)] of Truth. People cannot lie. |V0298.1\$, Pious community.

Ref.: Simpson 126; *MITON*.>

F0701.4.1\$, Thebes as the Place of Truth (Justice).

Ref.: Simpson 126.>

F0702, Land of fire.

Ref.: Chauvin VII 57 no. 77.>

F0703, Lands with extraordinary names. Type: 1940.

Link: |F0709.5\$, Faraway locations (countries, sites, regions).>

F0704, Land of cold and mist.>

F0705, Artificial paradise and hell to punish and reward. Type: 835A*, cf. 1388A\$.

Link: |J2322, Drunken man made to believe that he has been to heaven and hell.

Ref.: *DOTTI* 106 289 456 782/{Egy}.>

F0705.1\$, Artificial paradise.

Link: |F0792, Artificial heavens. Placed on pillars of iron. Seven heavens. [Y].

Ref.: Ibshîhî 505; *DOTTI* 895/{lit.}.>

F0705.3\$, Artificial hell.>

F0706, Land of darkness. Type: 774R\$.

Link: |F0129.4.5, Voyage to Island of Darkness.

Ref.: Maspero 301 no. 23; Ibshîhî 493; *DOTTI* 432.>

F0706.1\$, City (land) where the sun never rises.

Ref.: *MITON*.>

F0707, Extraordinary kingdom. Type: 159C\$.

Link: |B0220, **Animal kingdom (community)**.

Ref.: *DOTTI* 67.>

F0707.1, Kingdom where everything is of gold. Type: 159C\$.

Link: |F0731.1, Island covered with gold.>

F0708, Countries with one conspicuous lack. Type: 1651A.

Link: |P0779.1.0.1\$, Transfer of technology (know-how): introducing an industry and accompaniments to country (region) where it is unknown. |T0103\$, Promiscuous society (no-marriage life-style: sexual urges satisfied randomly). |W0030.5.2\$, A clique of sorrowers bewail their misfortune: a number of persons (small group) united by regret for having lost.

Ref.: *DOTTI* 897.>

F0708.1, Country without cats. Type: 1651.

Ref.: *DOTTI* 896.>

F0708.2, Country without grain. Type: 159C\$, 893A\$.

Ref.: *DOTTI* 67 68 544 591/{Egy}.>

F0708.4\$, Country without baths (bathhouses). Type: 613A1\$./980*.

Ref.: *DOTTI* 3 404 682 683/{lit.}; *MITON*.>

F0708.5\$, Country without dyers (colored clothes). Type: 613A1\$./980*.

- Ref.: *DOTTI* 3 404 682 683 684/{Egy, lit.}; *MITON*.>
- F0708.6\$, Country without salt. Type: 923C\$, 1651A.
Ref.: *DOTTI* 605 897.>
- F0708.6.1\$, Salt is invaluable (indispensable). Type: 923C\$, 1651A.
Link: |F0561.10\$, People who live on salt-cured (pickled) foods.
Ref.: Qazwîni I 13; Shamy (el-) *TAWT* 119 no. 9.>
- F0708.7\$, Country without sugar.
Ref.: *DOTTI* 697 842 897/{Irq}.>
- F0708.9\$, Countries with one conspicuous lack--miscellaneous.>
- F0708.9.1\$, Country without fire. Type: 470F\$.
Ref.: *DOTTI* 244; *MITON*.>
- F0708.9.1.1\$, Country where cooking is unknown. Type: 470F\$.
Ref.: *DOTTI* 244; *MITON*.>
- F0708.9.2\$, Country where saddles are unknown. Type: 936A\$.
Ref.: *MITON*.>
- F0709, Other extraordinary countries.
Link: |P0722.0.1\$, Community (tribe) where all males are handsome and all females are ugly (or vice versa).>
- F0709.1, Country of the naked.>
- F0709.1.1\$, Nation of the naked in otherworld (e.g., mermen). Type: 470F\$.
Ref.: *DOTTI* 244; *MITON*.>
- F0709.3, Country of thieves and impostors. Type: 915C\$, 978.
Ref.: *DOTTI* 582 678.>
- F0709.5\$, Faraway locations (countries, sites, regions).
Link: |A0883\$, Edge of earth (Extremity of planet earth). |A1602\$_(formerly A0874.7\$), Inhabitants of the lower strata of earth. (Usually cannibals or beast-men). |B0020.2, Beast-men in lower world. |F0703, Lands with extraordinary names.
Ref.: Ibshîhî 490/cf.>
- F0709.5.1\$, Distant countries.
Ref.: Shamy (el-) *Egypt* 4 9 no. 1 21 no. 2.>
- F0709.5.1.1\$, Wâq-el-Wâq: country at end of Earth (planet). Type: 301, 303,-303B\$, 550, 551, 936A\$.
Ref.: *DOTTI* 101 107 110 302 305 638; *MITON*; Shamy (el-) *Egypt* 4 8 no. 1 21 no. 2.>
- F0709.5.1.2\$, Nation(s) at edge of Earth.
Link: |A0883\$, Edge of earth (Extremity of planet earth).
Ref.: Tha^Clabî 13 201-3.>
- F0709.5.1.2.1\$, Hâwîl and Tâwîl: nations at extreme North and South [Poles] separated by the height of Earth (e.g., at ends of Earth's axis).
Ref.: Tha^Clabî 201-3: Shamy (el-) "Arab Mythology" no. 107.>
- F0709.5.1.2.2\$, Nâsik and Mansik (or Munsik): nations at extreme West and East separated by width of Earth--located at the Sunset-point and at Sunrise-point, respectively.
Link: |A0726.5\$, Place (location) where sun rises and sets. (The horizons of sunrise and sunset). |F0703, Lands with extraordinary names.
Ref.: Tha^Clabî 13 201-203: Shamy (el-) "Arab Mythology" no. 32 107.>
- F0709.5.2\$, Distant mountains.>
- F0709.5.2.1\$, Qâf Mountains: faraway.
Link: |A0965.3\$, Origin of Qâf mountain chain.
Ref.: *MITON*; Nabhânî (al-) I 318/(visited by saint).>
- F0709.5.2.1.1\$, Voyage to Qâf Mountains.
Link: |F0110.1, Wonder voyages.
Ref.: Nabhânî (al-) I 318/(by saint).>
- F0709.5.2.2\$, White Land, beyond Qâf Mountains: faraway.
Ref.: *MITON*; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Nabhânî (al-) II 54/(visited by saint); Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>
- F0709.5.2.2.0.1\$, White Land, beyond Qâf Mountains, is "Land of Shaddâd ibn ^CAad".
Ref.: *MITON*; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>
- F0709.5.2.2.1\$, White Land, beyond Qâf Mountains, inhabited by jinn.

Link: |F0499.3.5\$, Habitat of the jinn.
Ref.: *MITON*; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>
F0709.5.2.2.2\$, White Land, beyond Qâf Mountains, is meeting-place for angels.
Link: |V0249.9\$, Angels with specific assignments: 'Angel of such and such'. Angel controls the elements, insects, disease, etc.
Ref.: *MITON*; *Alf* III 3/Burton V 31: Shamy (el-) "Arab Mythology" no. 35-1; Shamy (el-) "Mythological Constituents of *Alf laylah*" 33.>
F0709.5.2.2.3\$, "Mountains of Sunrise and Sunset".
Link: |A0112.0.2.1\$, Osiris born on (at) "Mountains of Sunrise and Sunset"--(or Thebes). |H1301.1.2.1\$, Quest for "The Daughter of Sunrise (*Bint Matla*^Cesh-Shams)".
Ref.: Ions 42 92 124 47/cf.>
F0709.5.3\$, Uninhabited Quarter(s) of earth: faraway. Type: 774R\$.
Link: |F0129.4.9.1\$, Journey to uninhabited island. |F0499.3.5.1\$, Jinn dwell in remote uninhabited regions.
Ref.: *DOTTI* 432.>
F0709.5.3.1\$, The Ruined Quarter of earth: faraway.
Link: |A0841.5\$, *al-'aqtâb*: four arch-saints at world-quarters support (carry) planet earth: (el-Badawî, el-Rifâ^Cî, al-Jîlanî/'el-Kilânî\$, ed-Disûqî).
Ref.: *DOTTI* 432; *MITON*; *RAFE* 37 n. 116; Shamy (el-) *Egypt* 154 no. 31.>
F0709.5.3.2\$, The Empty Quarter of earth: faraway.>
F0709.5.3.3\$, The Dark Quarter of earth: faraway.
Link: |A1174.5\$, Night-darkness from celestial reservoir of darkness.
Ref.: Tha^Clabî 205-7: Shamy (el-) "Arab Mythology" no. 108; *RAFE* 37 n. 117.>
F0709.6\$, Country (nation, kingdom) with remarkable physical features (topography).
Link: |A0900, **Topography--general considerations**.
Ref.: Ibshîhî 504-508.>
F0709.6.1\$, Nation (kingdom) of scattered islands (archipelago).
Link: |P0715, Particular nations (races).
Ref.: *MITON*; Ibshîhî 500.>
F0709.8\$, Exceptionally dangerous lands or places. Type: 936A\$.
Link: |F0754, Magnetic mountain. Pulls nails out of ships that approach it. |F0771.4.5.1\$, Mill (factory) haunted by demon (jinni, afrit, etc.). |N0122.1.2\$, Unlucky city site. |Z0141.3.1\$, Red as symbol of evil (danger, drought, etc.).
Ref.: *DOTTI* 638.>
F0709.8.1\$, Deadly site: "To enter is to die ('perish'), to exit is to live ('be reborn')".
Link: |E0481, Land of the dead. |F0081.1, Orpheus. Journey to land of dead to bring back person from the dead. |N0122.0.2\$, The choice of roads: Road of Safety, Road of Sorrow, or Road of No-return.
Ref.: *MITON*.>
F0710, Extraordinary bodies of water.>
F0711.3, Sea of unusual color.>
F0711.3.2, Red sea.>
F0711.4, Fresh [(sweet)] water in sea.>
F0711.4.1, Stream of fresh water flows through the sea.
Link: |H1028\$, Task: separating sweet water from salty.>
F0711.7\$, Sea of treasures.
Link: |Z0183.0.1\$, Meaning of a name.
Ref.: *MITON*.>
F0713, Extraordinary pond (lake).
Link: |D0921.3.3.1\$, Lake Qârûn (Korah): treasure lake. |Q0552.2.1, Land sinks and lake appears as punishment.
Ref.: *MITON*.>
F0713.7\$, Extraordinary artificial lake (pool).
Link: |F0780\$, Extraordinary industrial constructs (structures). |N0716.1, Man stumbles on bathing maiden.
Ref.: *MITON*; Damîrî I 298; Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123.>
F0713.7.1\$, Artificial lake of great size.
Link: |D1652.10.3\$, Industrial processes supernaturally extended.
Ref.: Damîrî I 298; Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123.>
F0713.8\$, Extraordinary inhabitants of pond (lake).

Ref.: *MITON*.>

F0715, Extraordinary River.

Ref.: Qazwîni I 287/(Euphrates/blessed) 290-91/(Nile/longest); Ibshîhi 501-503.>

F0715.1, Extraordinary source of river.

Link: |A1114\$, Origin (source) of world waters.>

F0715.1.6\$, River flows from deity's (man's) hands.

Link: |A0933.3\$, River from the sweat (tears) of deity.

Ref.: Ions 109/110/(Khnum's/Osiris's).>

F0715.2.2, River of mercury.

Ref.: Chauvin V 41 no. 388.>

F0715.8, Kingdom where seven rivers meet.

Ref.: Damîrî I 298; Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123.>

F0715.8.1\$, Land irrigated by many (twelve) rivers.

Ref.: Damîrî I 298; Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123.>

F0716, Extraordinary fountain.

Link: |D0925, Magic fountain.>

F0716.6\$, Marvelous decorative fountain (in palace, garden) with extraordinary accessories (birds, sounds, gems, etc.).

Link: |F0770.1\$, Marvelous building technique (architecture). |F0888\$, Extraordinary (marvelous) craftsmanship (non-magical).

Ref.: *MITON*.>

F0718, Extraordinary well.

Ref.: Ibshîhi 501-503.>

F0720, Submarine and subterranean world.>

F0721, Subterranean world.>

F0721.1, Underground passage.

Link: |K1523, Underground passage [(tunnel)] to paramour's house. (Inclusa). Woman goes from one to the other.>

F0721.1.0.1\$, Crystal (glass) tunnel. Type: 432.

Ref.: *DOTTI* 212 214 515/{Mrc}.>

F0721.2.3, Sorcerer and books in mountain. Opens only for short periods.

Ref.: Chauvin V 142 no. 69 n. 1.>

F0721.4, Underground treasure chambers. Type: 676, 950.

Link: |N0511.5\$, Treasure found in cave (crack in mountain). |N0512, Treasure in underground chamber (cavern).

Ref.: Chauvin V 10 no. 7, 60 no. 19; *DOTTI* 367 655.>

F0721.5, Subterranean castle.

Link: |F0771, Extraordinary castle (house, palace).>

F0721.5.3\$, Underground palace as living quarters. (Maiden, woman, etc., found in it). Type: 1426, cf. 870.

Link: |J0674.4\$, Child raised in sealed (windowless, underground, etc.) quarters to protect him from danger. |M0372, Confinement in tower to avoid fulfillment of prophecy. |R0041, Captivity in tower (castle, prison). |R0045, Captivity in mound (cave, hollow hill). |T0381.0.2.1\$, Wife imprisoned in underground palace (chamber) to preserve chastity.

Ref.: *DOTTI* 483 804; *MITON*.>

F0721.6\$, Subterranean town hall (public square). Public meeting hall built underground.

Link: |F0780\$, Extraordinary industrial constructs (structures).

Ref.: *MITON*.>

F0724\$, Wonders of the sea world. Type: 470F\$, cf. 936A\$.

Link: |F0133.1, Marine counterpart to land.

Ref.: *MITON*; Qazwîni I 13 206-208, 212/(fish); Ibshîhi 497-500.>

F0724.0.1\$, Wonders of sea world are more numerous (greater) than wonders of the land.>

F0724.1\$, Great (huge) fish in the sea.

Ref.: *MITON*; Ibshîhi 497.>

F0724.1.1\$, Fish so large that a group of men fed on it for whole month.

Ref.: Ibshîhi 497.>

F0725, Submarine world. Type: 470F\$.

Ref.: *DOTTI* 244; *MITON*.>

F0725.2, Submarine cities.

Ref.: Chauvin V 7 no. 3.>

F0725.4, Man lives under river.>

F0725.5, People live under sea.

Link: |B0081.0.2, Woman from water world.

Ref.: *MITON*.>

F0725.9, World at bottom of well. Type: 470C\$.

Ref.: *DOTTI* 239.>

F0730, Extraordinary islands. Type: 936A\$.

Link: |D0936, Magic island. |F0701.0.1\$, Island of plenty. Every sort of food is found. |J1761.1, Whale thought to be island.

Ref.: *DOTTI* 638.>

F0731, Island covered with treasure. Type: 936A\$.

Ref.: *MITON*.>

F0731.1, Island covered with gold. Type: 159C\$.

Link: |F0707.1, Kingdom where everything is of gold.

Ref.: *DOTTI* 67.>

F0731.2, Crystalline island.

Ref.: Burton S VII 234; *DOTTI* 105.>

F0731.4, Stones of island are jewels. Type: 936A\$.

Ref.: *MITON*.>

F0731.5, Island of amber (glass).

Ref.: *MITON*.>

F0731.7\$, Island of ivory. Type: 936A\$.

Link: |F0127.2, Journey to land of elephants.

Ref.: *DOTTI* 638/(as "F732.7\$"/[sic]).>

F0731.9\$, Miscellaneous motifs about treasure islands.>

F0731.9.1\$, Uninhabited island becomes populated and center of commerce upon discovery of treasure on it.

Link: |A0006.5\$, Mankind was created in order to populate certain site (usually holy city, mountain, etc.).

Ref.: *MITON*.>

F0732, Island of rare wood. Type: 936A\$.>

F0732.1, Island of ebony.

Ref.: Burton I 116.>

F0732.2, Island of aloes ([wood]).

Ref.: Chauvin VII 22 no. 373E n. 7.>

F0732.3, Island of camphor.

Ref.: Chauvin VII 11 373B n. 2; *MITON*.>

F0732.4\$, Island of incense (fragrant herbs, perfume).

Link: |U0086.1.1\$, Visitor to the 'island of incense' promises a native gifts of fragrant herbs and perfume: only the manufactured item (perfume) is of value to the native. |V0012.10, Incense as sacrifice.

Ref.: Maspero 105 no. 5.>

F0732.6\$, Island of kohl. Type: 936A\$.

Ref.: Burton II 103 n. 2/cf./(land of/Jau/Yamâmah in Yemen).>

F0732.5\$, Island of sandal wood. Type: 936A\$.

Ref.: *MITON*.>

F0732.8\$, Island of musk. Type: 936A\$.

Ref.: *MITON*.>

F0741, Islands of extraordinary color. Green, white, etc.

Ref.: Chauvin V 264 no. 154.>

F0745, Island with nightly noise of drums.

Ref.: Chauvin VII 8 no. 373A n. 1.>

F0750, Extraordinary mountains and other land features.>

F0752, Mountain of treasure.>

F0752.1, Mountain of gold. Type: 569, 936*, 936A\$.

Ref.: Qazwînî I 267; *DOTTI* 329 638 640.>

F0752.3, Mountain formed of a jewel. Type: 936A\$.

Ref.: *DOTTI* 638.>

F0752.3.1, Mountain formed of a pearl.

Ref.: Chauvin VII 38 no. 212B.>

F0752.3.2, Mountain formed of diamond. Type: 936A\$.

Ref.: *DOTTI* 638.>

F0753, Mountain of fire.

Ref.: Chauvin VII 40 no. 153 57 no. 77.>

F0754, Magnetic mountain. Pulls nails out of ships that approach it. Type: 322*, 936A\$.

Link: |D1412, Magic object pulls person into it. |F0709.8\$, Exceptionally dangerous lands or places.

Ref.: Qazwîni I 212; Basset *RTP* IX 377ff.; Chauvin V 202 no. 117 VII 86 no. 373bis n. 1; *DOTTI* 151 241 247 403 624 636 638 641 642/{Egy, lit.}; *MITON*; *Sabâh el-Khair* no. 515; Wehr 434 no. 17.>

F0755, Living mountain.

Link: |F1006.2, Mountain moves to person. |Z0120.2.0.1\$, Mountain personified.

Ref.: Littmann 96-97 no. 77: Shamy (el-) "Arab Mythology" no. 9; Littmann, *Tigré* 96-97 no. 77.>

F0755.1, Speaking mountain. Type: cf. 2031, 2031C.

Link: |L0392, Mouse stronger than wall, wind, mountain.

Ref.: Tha^Clabî 4: Shamy (el-) "Arab Mythology" no. 8; *DOTTI* 966 968.>

F0755.6, Moving mountain.

Link: |D2136.3, Mountains (hills) magically transported. |Z0120.2.0.1\$, Mountain personified.

Ref.: Littmann, *Tigré* 96-97 no. 77.>

F0756, Extraordinary valleys and plains.>

F0756.1, Valley of fire.

Link: |A0671.2.4.14.2\$, Names given Hell's fires (svrata). |E0755.0.4.3.2.1\$, "Red Valley" ("*al-wâdî al-ahmar*") as residence for sinners's souls.

Ref.: Chauvin VII 57 no. 77.>

F0756.2, Plain that is earthly paradise.>

F0756.2.3\$, Fertile valley (mountain, plain, pasture) where pasturing is prohibited--it is owned by monster (ogre, serpent, witch, etc.). Type: 321, 1137.

Link: |F0151.1.1, Fertile valley [on way to otherworld]. |H1199.12, Task: unusual pasturing.

Ref.: *DOTTI* 285 312 402 708 709/{Plst}.>

F0756.5, Extraordinary glen: mysterious shouting heard.

Link: |F0966.2.1\$, Mysterious wailing (weeping) voices heard from mountain.>

F0756.5.2, Perilous glen.>

F0756.5.4\$, Valley of ants.

Ref.: Jâhîz IV 15; Damîrî II 368.>

F0756.6\$, Valley of vipers.

Link: |B0244.1.1.1\$, Queen of vipers. |B0225.3\$, Kingdom of vipers: all females.

Ref.: Damîrî I 283; Ibshîhî 510.>

F0756.8\$, Valley of precious metals and stones.

Ref.: *MITON*; *RAFE* 37 n. 117.>

F0756.8.1\$, Valley of diamonds. Type: 936A\$, 936*.

Link: |F0679.12.1\$, Precious stones (diamonds, emeralds, etc.) retrieved from bottom of inaccessible valley with the help of vultures. (Meat thrown from great heights into valley, stones adhere to meat, vultures carry meat along with stones to valley ridge where miners can collect them). |F0840.0.2.1.1\$, Only diamond can cut (bore hole) in other hard substances (e.g., jewels, metals, etc.).

Ref.: *DOTTI* 638 640; *MITON*.>

F0757, Extraordinary cave. Type: 470C\$, 801A\$.

Link: |B0523.1, Spider-web over hole saves fugitive. |R0315, Cave as refuge. |V0138\$, Sacred (holy) sites (land features).

Ref.: *DOTTI* 239.>

F0759, Extraordinary mountains and valleys--miscellaneous.>

F0759.5, Mountain of ice.

Link: |A0965.5.1\$, Mountain of ice shields earth from heat of hell's fire.

Ref.: Tha^Clabî 4: Shamy (el-) "Arab Mythology" no. 8.>

F0760, Extraordinary cities.>

F0761, City of precious metals and stones.

- Ref.: Ibshîhî 505; *DOTTI* 895/{lit.}>
 F0761.1, City of gold. Type: 159C\$.
 Ref.: Ibshîhî 505; *DOTTI* 67.>
 F0761.2, City of brass. Type: 1645D\$.
 Ref.: Burton IV 176 VI 83ff. 101ff. VII 49; Chauvin V 33 no. 16; *DOTTI* 731 895/{lit.}; *MITON*.>
 F0761.3, City of onyx.
 Ref.: Chauvin V 27 no. 13.>
 F0761.3.1\$, City of crystal (and marble).
 Ref.: *MITON*.>
 F0761.4.1, City of emerald.>
 F0761.5, City paved with precious seeds.
 Ref.: Ibshîhî 505.>
 F0761.5.1, Gold seeds pave city. Type: 159C\$.
 Ref.: *DOTTI* 67.>
 F0763, City of fire.
 Ref.: Chauvin VII 57 no. 77.>
 F0764, Underground city. Type: cf. 470C\$.
 Link: |F0158.1\$, Cave entrance to otherworld. |F0769.8\$, City of remarkable architecture.
 Ref.: *DOTTI* 239.>
 F0766, Deserted city [(ghost town)]. Inhabitants have been devoured. Type: 315A, cf. 333.
 Ref.: *DOTTI* 142 178.>
 F0766.1\$, Deserted (abandoned) city repopulated (when danger has passed). Type: 123C\$, 315A, cf. 333.
 Link: |A0006.5\$, Mankind was created in order to populate certain site (usually holy city, mountain, etc.). |F0913.3\$, Ogre's belly (toe) cut, all victims come out and repopulate town (nation, village).
 Ref.: *DOTTI* 51 141 142 150 178 354/{Egy}; *MITON*.>
 F0766.2\$, City (village, camp, etc.) occupied alternately by people and animals.>
 F0766.2.1\$, City occupied by people during daytime, and by monkeys during night.
 Link: |B0266.2.1\$, War (battles) of men and monkeys over city.
 Ref.: *MITON*.>
 F0766.3\$, Still (empty) city. City with no person in its public domains (streets, shops, marketplaces, etc.) during certain period. Type: 300, 315A.
 Link: |F0768.1, City of petrified people.
 Ref.: *DOTTI* 97 142 179 180 344 633 640 693 761 796 798/{Irq, lit.}; *MITON*.>
 F0766.3.1\$, Still (empty) city suddenly comes to life.
 Link: |F0913.3\$, Ogre's belly (toe) cut, all victims come out and repopulate town (nation, village).
 Ref.: *DOTTI* 693 761 796 798/{lit.}; *MITON*.>
 F0767, Inaccessible city. Type: 936A\$, 1645D\$.
 Link: |P0570\$, Fortifications of cities.
 Ref.: Chauvin V 33 no. 16; *DOTTI* 638 895; *MITON*.>
 F0768, City of extraordinary people. Type: 936A\$.
 Ref.: *DOTTI* 638.>
 F0768.1, City of petrified people. Type: 410*, 449,/1511, 779E\$, 1645D\$.
 Link: |A0977.5.5.1.1\$, Rock in shape of animal (man) is that animal (man) petrified. |D0231, Transformation: man to stone. [Petrification]. |F0766.3\$, Still (empty) city. City with no person in its public domains (streets, shops, marketplaces, etc.) during certain period. |Q0551.3.4, Transformation into stone [(petrification)] as punishment.
 Ref.: Chauvin V 2 no. 2, 4 no. 443; *DOTTI* 199 219 308 309 817 895/{lit.}; *MITON*; Sâ)î 221-29 no. 52[+1]; Shamy (el-) *Egypt* 7 no. 1.>
 F0768.2, City of enchanted people. Apparently dead. Type: 1645D\$.
 Ref.: Chauvin V 34 no. 16; *DOTTI* 895; Scelles-Millie *Maghreb* 239-41 no. 27.>
 F0768.2.1\$, City of the mummified (the dead). Type: 1645D\$.
 Link: |F0150.2.2.1\$, Entrance to world of the dead (crypt, tomb) guarded by deity (goddess). |V0061.0.3.1\$, Necropolis.
 Ref.: Ibshîhî 463; Chauvin V 34 no. 16; *DOTTI* 895; *MITON*.>
 F0769, Other extraordinary cities.>
 F0769.1, Town where everything is sold at one price. Type: 470C\$.
 Link: |F0179.1\$, Blessings (grace, prayers, etc.) as monetary units in utopian otherworld. |P0775.0.1\$, Unusual monetary

system.

Ref.: *DOTTI* 239 240/{Lbn}; Shamy (el-) *Egypt* 258 no. 12, "Sailor" 33 no. 2.>

F0769.2, Cities of sin.>

F0769.2.1\$, Sodom: city of sin.

Ref.: Tha^Clabî 61-63.>

F0769.4\$, City of harsh living: 'foul-city'--(unhealthful, crime-infested, or the like).

Link: |F0769.2, Cities of sin. |W0251.6\$, Environmental conditions as basis for judging character.

Ref.: Jâhiz III 143-44.>

F0769.5\$, City of remarkably good living: 'fair-city'.

Link: |D1707.8.1\$, Blessed country. |P0725\$, Urbanites (town or city-folks). |W0251.6\$, Environmental conditions as basis for judging character. |W0256.1\$, Stereotyping: ethnic and national traits.

Ref.: Jâhiz III 142; *DOTTI* 637 803/{lit.}; *MITON*; Shamy (el-) "Eg. Balladry": "*et-Tair*" no. 25.>

F0769.7\$, City of fabulous wealth (wealthy inhabitants).

Ref.: *MITON*; Ibshîhî 505.>

F0769.7.1\$, Barmecide wealth and splendor.

Link: |P0012.17.0.1\$, Splendor (magnificence, ostentation) of kings.

Ref.: Ibshîhî 270-72.>

F0769.8\$, City of remarkable architecture.

Link: |F0764, Underground city. |F0770.1\$, Marvelous building technique (architecture)>

F0769.8.1\$, City of columns.>

F0769.8.1.1\$, Iram, city of columns. (City of "Shaddâd Son-of-^CAad"). Type: 1645D\$.

Link: |F0771.14\$, Palace (castle) built by extraordinary personage (or being).

Ref.: Ibshîhî 500/cf.; *DOTTI* 895; *MITON*.>

F0769.8.2\$, City of domes.>

F0770, Extraordinary buildings and furnishings.

Link: |P0760.5.3.4.2\$, Credit for an artifact (material product) usurped by imposter.>

F0770.0.1\$, Extraordinary architecture and furnishings betray owner's lifestyle (and taste).

Link: |F0569.9\$, Lifestyles in conflict (rural-urban, nomadic-settler, modern-conventional/traditional, etc.)--each is unusual for the other(s). |P0455.1.1\$, Skillful architect. |U0060.2\$, Lifestyle of the poor (laborers) and that of the rich (aristocrats) contrasted. |U0087\$, Appearances do matter.

Ref.: Boqarî 137-39; *MITON*.>

F0770.0.2\$, Monuments of astonishing characteristics (e.g., Pyramids, Lighthouse, Hanging Gardens, Leaning Tower, etc.). Type: cf. 950.

Link: |K1420.1.1\$, How the Alexandria Lighthouse was destroyed: false report of a treasure buried underneath it.

Ref.: Ibshîhî 507.>

F0770.1\$, Marvelous building technique (architecture).

Link: |F0272\$, Jinn (fairies) as builders of great structures (monuments). |F0716.6\$, Marvelous decorative fountain (in palace, garden) with extraordinary accessories (birds, sounds, gems, etc.). |F0769.8\$, City of remarkable architecture. |F0888\$, Extraordinary (marvelous) craftsmanship (non-magical). |K0315.1, Thief enters treasury through passage made by him as architect of the building. |P0455.1.1\$, Skillful architect. |W0154.21, Workers (builder) killed when secret building or grave is finished. |W0181.2, King kills architect after completion of great building. [Sinnimâr/Sinmâr's reward].

Ref.: *MITON*; Tha^Clabî 201-2/(202); Shamy (el-) "Arab Mythology" no. 107; Ibshîhî 506.>

F0770.1.1\$, Building with help of sand (dirt) platform(s).

Ref.: Tha^Clabî 202.>

F0770.1.1.1\$, Raising the huge roof (dome) by gliding it on platform of sand (dirt), which is removed (drained or hauled away) later.

Link: |J2711, How the tower [(minaret)] was built. [Fool gives three explanations: formerly a deep well--dug up and set-out; uilt by very tall man; uilt flat then set-up]. |P0774.2.3.3.1\$, Gold and silver hidden in heaps of dirt that must be removed from building; then the poor summoned, told of hidden treasure, and asked to haul the dirt away: they finish the unpleasant task for the expected reward.

Ref.: Tha^Clabî 202.>

F0771, Extraordinary castle (house, palace).

Link: |F0721.5, Subterranean castle. |P0570.3.9.1\$, Impenetrable fortress (castle).

Ref.: Ibshîhî 505; *MITON*; *Zîr* 30.>

F0771.1, Castle of unusual material.>

F0771.1.0.1\$, Many palaces (five, seven, etc.) of unusual material.

Link: |F0771.15\$, Extraordinary number of palaces (castles).>

F0771.1.0.1.1\$, Seven places each built of material of ascending value (crystal, silver, gold, precious stones, etc.).>

F0771.1.1, Golden castle (palace, house).

Ref.: *MITON*.>

F0771.1.2, Silver castle.

Ref.: *MITON*.>

F0771.1.5, Palace of jewels.

Ref.: *MITON*.>

F0771.1.5.2, House [(palace)] of sapphire.

Ref.: *MITON*.>

F0771.1.1.2, Palace of gold and silver bricks. Type: 707.

Ref.: Kisâ'i 17-19/(Thackston 16-18): Shamy (el-) "Arab Mythology" no. 26; Tha^Clabî 10 176 220-21; *DOTTI* 385; *MITON*; Rochemonteix 48ff. no. 4, 55ff. no. 5; Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57/cf./(silver floor).>

F0771.1.4, Steel [(iron)] castle (house). Type: 124, 327B.

Ref.: *DOTTI* 46 51 160 162 459 707/{Mrc}; *MITON*.>

F0771.1.6, Crystal castle [(palace)]. Type: 570A, cf. 462.

Ref.: Ibshîhî 479-80; *DOTTI* 233 332; *MITON*.>

F0771.1.6.3\$, Palace built of crystal to allow inhabitant being close to nature (able to see stars). Type: 570A.

Link: |P0605.9.5\$, Sleeping in the open ('under the stars').

Ref.: *DOTTI* 332; Shamy (el-) "Demographic Factor" 82.>

F0771.1.9, House of skulls. Murderer's abode.

Link: |S0110.3, Princess builds tower of skulls of unsuccessful suitors. |S0110.3.3\$, Palace of victims's skulls (bones). Strong man's (woman's) trophy.>

F0771.1.11, Castle of fire.

Ref.: Chauvin VII 57 no. 77.>

F0771.2, Castle (house) with extraordinary support. Type: 560, 561.

Ref.: *DOTTI* 314 317.>

F0771.2.1, Castle in the air. Type: 462, cf. 908\$.

Link: |H1133.3, Task: building castle in sea. |F1083.0.1, Object floats in air.

Ref.: *DOTTI* 99 233 310 318 565/{Egy}; *MITON*.>

F0771.2.3, Giants uphold castle.

Ref.: Chauvin V 72 no. 21.>

F0771.2.8\$, Castle (house) built on dissolvable ground (e.g., salt or the like).

Ref.: Ibshîhî 112.>

F0771.2.8.1\$, Castle (house) built on salt collapses when water surges around it.

Ref.: Ibshîhî 112.>

F0771.4.1, Castle inhabited by ogres. Type: 545.

Ref.: *DOTTI* 297.>

F0771.4.2, Cat castle. Castle occupied by cats (enchanted women). Type: 566.

Ref.: *DOTTI* 326.>

F0771.4.5, Castle (house) haunted by demons.

Link: |E0275, Ghost haunts place of great accident or misfortune.>

F0771.4.5.1\$, Mill (factory) haunted by demon (jinni, afrit, etc.). Type: 910K1\$.

Link: |F0709.8\$, Exceptionally dangerous lands or places. |G0307.3, Jinn kills whoever tries to occupy house he has chosen to live in. |N0122.1.3\$, Unlucky buildings.

Ref.: *DOTTI* 114 575 696/{Egy}; *TAWT* 435 no. 26.>

F0771.4.6, Castle in which inhabitants have been turned to stone. Type: 707.

Ref.: *DOTTI* 385.>

F0771.5.3, Serpent-hall.

Ref.: *MITON*.>

F0771.7, Palace surrounded by rivers of wine, rosewater, and honey.

Ref.: Chauvin V 41 no. 388.>

F0771.14\$, Palace (castle) built by extraordinary personage (or being).

Link: |F0271.0.1, Fairies as craftsmen. |F0769.8.1.1\$, Iram--city of columns (City of "Shaddâd Son-of-^CAad").

Ref.: *MITON*.>

F0771.15\$, Extraordinary number of palaces (castles).

Link: |F0771.1.0.1\$, Many palaces (five, seven, etc.) of unusual material.>

F0771.15.1\$, Seven palaces.

Ref.: *MITON*.>

F0771.15.2\$, Twelve palaces.

Link: |F0781.2, Extraordinary number of rooms. |H0721, Riddle of the year. |Z0071.8, Formulistic number twelve. |Z0072.8\$, Twelve things (objects, persons, animals, etc.)--one for each month.

Ref.: *MITON*.>

F0772, Extraordinary tower.>

F0772.1, Tower of Babel: remarkably tall tower designed to reach sky.

Link: |C0771.1, Tabu: building too high a tower. (Tower of Babel).

Ref.: Tha^Clabî 56-56; Basset *Mille* I 178-79.>

F0772.1.3\$, Pharaoh's Tower: intended to reach sky and look at God.

Link: |C0771.2, Tabu: piling up mountains to reach heaven.

Ref.: Tha^Clabî 107-8.>

F0773, Remarkable church (chapel, temple).

Link: |V0112, Temples.

Ref.: Maspero 184 no. 12; Damîrî II 232-33.>

F0773.2, Golden temple.>

F0773.4\$, Grand (huge) place of worship (church/cathedral, mosque, temple, etc.).

Link: |Q0223.14.1\$, Neglect to build house(s) for worship punished. |V0112.2.5.1.1\$, Rich man (A) builds a grand (luxuriously furnished) mosque--poor man (B) writes on its wall: "Mosque with no bread, for what purpose has it been built!" A: "For praying, O you shameless!" B: "Praying in open-air is legitimate (permitted)!" A adds a *tikiyyah* (house for feeding and caring for the poor) to the mosque.

Ref.: Tha^Clabî 201-2; Shamy (el-) "Arab Mythology" no. 107; Damîrî II 232-33.>

F0773.5\$, Private-chapel: mosque, church, temple, etc., at private residence.

Link: |P0604.1\$, House-top (flat roof) as terrace or living quarters. |V0001.11.0.1\$, Idol kept at home and worshipped (private home shrine).

Ref.: Maspero 187 no. 13 n. 1.>

F0776, Extraordinary gate.

Link: |F0782, Extraordinary doors and windows.

Ref.: *DOTTI* 110 272 289/{Sdn}; *MITON*.>

F0776.3, Palace with seven gates, one within the other.

Link: |F0781.3\$, Several (seven, forty, etc.) chambers, one within the other.>

F0777\$, Extraordinary wall (fence).

Link: |F0148, Wall around otherworld. |P0570.1\$, Wall around city. |Z0152.6.2\$, Wall (building): strength.

Ref.: Tha^Clabî 203; Shamy (el-) *Egypt* 272-73.>

F0777.1\$, Wall of solid metal (iron, copper, etc.). Type: 774S\$.

Link: |J0191.5.1\$, Alexander's metal wall built around Gog and Magog. It keeps them walled in.

Ref.: Tha^Clabî 203; Damîrî II 407; Ibshîhî 500; *DOTTI* 433 434/{Egy, lit.}>

F0777.2\$, Wall of extraordinary large size.>

F0777.2.1\$, Wall that surrounds an entire country (nation). Type: 774S\$.

Link: |A1611.7\$, Origin of Turks: a subdivision of Gog and Magog who escaped being walled in. |D2177.4, Evil spirits kept out by stone wall.

Ref.: Tha^Clabî 203; Ibshîhî 506-7/(Egypt); *DOTTI* 433; Shamy (el-) *Egypt* 272-73.>

F0777.3\$, Wall so thin that it can be seen through. (It is opaque).

Link: |A0664.5.1\$, Partition wall between Heaven and Hell is so thin that the blessed and damned can speak together.

Ref.: Burton: V 217 n. 5.>

F0777.5\$, Wall of extraordinary finish.>

F0777.5.1\$, Wall with paint so glossy that one can see own image in it.

Link: |F0789.5\$, Remarkable paint (varnish, polish).

Ref.: *MITON*.>

F0778\$, Extraordinary live accessories (humans, animals, birds, etc.) for palace. Type: cf. 513C, 707, cf. 313/310.

Link: |D1150, **Magic furniture**. |D1611.9, Magic household articles answer for fugitive. |P0014.22, King keeps lions as pets and a lion-tamer at his palace. |W0156.0.1\$, Acquisition want (need or desire to possess objects).

Ref.: *DOTTI* 270 385.>

F0778.1\$, Extraordinary human furnishings (e.g., gate-keepers, pages, slaves, etc.).

Link: |R0012.6\$, Abduction of person(s) for slavery.

Ref.: *MITON*.>

F0778.2\$, Dissimilar attendants (servants, etc.).

Link: |F0579\$, Remarkable diversity (dissimilarity, differences).>

F0778.2.1\$, One thousand attendants of whom no two are alike in manners or attire.

Ref.: Damîrî II 132; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122.>

F0779\$, Extraordinary bathhouse (or steam bath: `sauna/'`nûrah'). Type: 613A1\$,/980*.

Link: |D1142.1\$, Magic bathtub (artificial pool).

Ref.: Damîrî II 124-25/(sauna); *DOTTI* 682 684 703/{Egy}; *MITON*.>

F0779.1\$, Extraordinary experiences while bathing--(usually illusory, hallucinatory). Type: 681, 613A1\$,/980*, 1543C1\$, cf. 705B\$.

Link: |D1788, Magic results from bathing. |D2161.4.14, Magic cure by bathing. |N0793.1\$, Mystic (spiritual) experience while in cave (in mountain). |T0016.0.3\$, Erotic experience from seeing a person bathing. |Z0186.8.3\$, `Women are like an inn (bathhouse), one man goes another comes'.

Ref.: *DOTTI* 371 379 659 682 855/{lit.}; *MITON*.>

F0779.1.1\$, Steam-bathing compared to experiences in paradise and hell.

Ref.: *MITON*.>

F0779.2\$, Bathing as cure.

Link: |F0950, **Marvelous cures**.

Ref.: *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 45.>

F0779.2.1\$, Steam-bathing as cure (promoter of good health).

Link: |F0950.0.9.1\$, Sneezing as promoter of good health.

Ref.: *MITON*.>

F0779.2.2\$, Sweating as treatment (cure).

Link: |F0950.10\$, Painful (or radical) cures (i.e., pain as cure for pain or illness).

Ref.: *MITON*.>

F0779.5\$, Extraordinary experiences (illusory) while attending call of nature (urinating, defecating).

Link: |D1779\$, Magic results from performing toilet functions (urinating, defecating). |J1745.2, Foolish girl ignorant of what is happening at her first menses. |J1814.1\$, Numskull stops before he is finished (urinating): afraid he might be pulled down by it. |J1911.3\$, Woman gives birth while defecating: thinks baby is her feces. |T0059.0.4\$, Accompaniments of coition: illusory experiences.>

F0779.5.1\$, Woman sees knight (horseman) issue out of her (vagina) while urinating.

Link: |B0784.2.1.3\$, Snake (serpent) enticed out of woman's vagina by watermelon. |M0311.0.4.2\$, Dream about light issuing out of person: birth of great leader (hero, prophet, savior, etc.). |T0172.4\$, Serpent (scorpion) residing in bride's genitals kills bridegrooms. |V0515.1.2, Wife sees moon enter mouth of husband; husband sees star enter mouth of wife: famous child (saint) will be born. |V0515.1.2.2\$, Woman sees a celestial body (moon, star) issue out of her vagina and scatters into various parts of nation (Egypt). Signifies that first savant would come from Egypt, and his knowledge will spread to most countries.

Ref.: Tha^Clabî 32: Shamy (el-) "Arab Mythology" no. 90.>

F0780\$, Extraordinary industrial constructs (structures).

Link: |F0721.6\$, Subterranean town hall (public square). Public meeting hall built underground.

Ref.: *MITON*.>

F0780.1\$, Marvelous dam (on body of water).

Link: |A1413.6.1\$, Celestial dam harnesses all waters of universe. (Located in sky, under God's Throne). |F0713.7\$, Extraordinary artificial lake (pool). |F0818.3\$, Perennially green field (garden). |N0301.2.4\$, Dam breaks up (ruptures).

Ref.: Damîrî II 298; Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123.>

F0781, Extraordinary rooms.>

F0781.1, Labyrinth. Series of rooms so confusing that one cannot find the way out. [(*qasr al-tîh*)]>

F0781.2, Extraordinary number of rooms.

Link: |Z0071.12.3\$, Forty chambers (with forty doors, and forty keys).>

F0781.2.2\$, As many rooms in palace as the days in a year (i.e., 360, 365, etc.).

Link: |F0898.0.2.1\$, Intercalary days. Thirteenth month of five days (*Nasî'*). |T0380.0.1.1\$, Royal harem (with hundreds of women). |T0469.2\$, Sexual intercourse with a different woman daily the year round. |Z0072.6, Three hundred and sixty-five [(sixty-six)].

Ref.: *MITON*.>

F0781.2.2.1\$, Three hundred and sixty-six rooms (in palace).

Ref.: *MITON*.>

F0781.3\$, Several (seven, forty, etc.) chambers, one within the other.

Link: |F0776.3, Palace with seven gates, one within the other. |F0853.2\$, Series of enclosed boxes (chests) one within the other.

Ref.: Tha^Clabî 177/(Queen of Sheba).>

F0781.3.1\$, Object hidden inside series of chambers--(usually seven).

Ref.: Tha^Clabî 177/(Queen of Sheba).>

F0782, Extraordinary doors and windows.

Link: |F0776, Extraordinary gate. Ref.: S. Hassan *Mawasû)ah* 205.>

F0782.1, Windows and doors for every day in year. 365 windows and doors in castle or church.>

F0782.2, Door of precious stones.>

F0782.2.1\$, Door of precious metals (gold, silver, etc.).

Link: |F0844.1\$, Nail(s) of precious stone (metal)--usually in wooden objects (chest, door) or in base metal (iron).

Ref.: *MITON*.>

F0782.2.1.1\$, Golden door (gate).>

F0782.3, Seven-fold door to room.

Link: |F0782.9.2\$, Door (gate) so heavy that it opens with thunderous sound. |T0380.2.1\$, Intemperance in maintaining modesty (female seclusion).>

F0782.4, Extraordinary lock and key (made of bones).

Link: |F0782.9.1\$, Mechanical door (gate) opens with remote device (*lawlab*).>

F0782.7\$, Undetectable door (secret door or passage) to palace (castle, house). Type: 950, 1419E.

Link: |F0782, Extraordinary doors and windows. |K0315, Thief enters treasury through secret passage. |K1344, Tunnel entrance to guarded maiden's chamber. [Underground passage]. |R0211.3.1\$, Escape (exit) through secret door.

Ref.: Maspero 197 no. 14; *DOTTI* 655 796.>

F0782.8\$, Extraordinary window.>

F0782.8.1\$, Window overlooking ogre's garden. Type: 898.

Link: |F0773.5\$, Private-chapel: mosque, church, temple, etc., at private residence. |P0604.1\$, House-top (flat roof) as terrace or living quarters.

Ref.: *DOTTI* 554.>

F0782.9\$, Extraordinary doors and windows--miscellaneous.

Link: |F0776, Extraordinary gate.>

F0782.9.1\$, Mechanical door (gate) opens with remote device (*lawlab*).

Link: |F0782.4, Extraordinary lock and key (made of bones).

Ref.: *MITON*.>

F0782.9.2\$, Door (gate) so heavy that it opens with thunderous sound.

Link: |F0782.3, Seven-fold door to room.

Ref.: *MITON*.>

F0783, Extraordinary carpet. Type: 949*, cf. 707.

Ref.: *DOTTI* 385 653.>

F0783.1, Giant carpet. Sixty miles square.>

F0783.1.1\$, Giant carpet that can seat an entire army. Type: 707.>

F0783.3\$, Carpet with life-like image(s). Type: 949*.

Ref.: *DOTTI* 653.>

F0785, Extraordinary throne.

Ref.: Tha^Clabî 177/(Queen of Sheba).>

F0785.1, Solomon's golden throne. Thirty-three steps high. Golden animals on all sides and on steps.

Link: |D1156, Magic throne. |H0251.5\$, Confession-chair: compels person sitting on it to tell the truth.

Ref.: Tha^Clabî 170; Kisa'î, 306.>

F0785.3, Throne of fire.

Ref.: Chauvin VII 57 no. 77.>

F0787, Extraordinary bed.>
F0787.1, Extraordinary bed woven with spider's web.
Ref.: Sâî 325-30 no. 67[+1].>
F0787.1.1\$, Sulking bed woven with spider's web.
Ref.: *DOTTI* 295 753/{Syr}>
F0787.3, Ivory bed. Type: 872B\$.
Ref.: *DOTTI* 494; *TAWT* 303-4 no. 39.>
F0787.5\$, Glass (crystal) bed. Type: 872B\$.
Ref.: *DOTTI* 494; *TAWT* 303-4 no. 39.>
F0789, Extraordinary buildings and furnishings--miscellaneous.
Ref.: *MITON*.>
F0789.2, Remarkable candlestick. Type: 572\$.
Link: |D1610.13.3\$, Speaking candlestick.
Ref.: *DOTTI* 333.>
F0789.4\$, Remarkable portrait (painting).
Link: |M0369.5.3\$, Identity of future conqueror revealed in prophetic message (letter, portrait, etc.).
Ref.: *MITON*.>
F0789.4.1\$, Painting evokes personal feelings in viewer (beholder).
Link: |U0245\$, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation".
Ref.: *MITON*.>
F0789.5\$, Remarkable paint (varnish, polish).
Link: |F0777.5.1\$, Wall with paint so glossy that one can see own image in it.>
F0789.5.1\$, Marvelous shiny-coating of base metal.
Ref.: *MITON*.>
F0790, Extraordinary sky and weather phenomena.>
F0792, Artificial heavens. Placed on pillars of iron. Seven heavens. [Y].
Link: |F0705.1\$, Artificial paradise.>
F0793, Artificial heavenly bodies.>
F0795, Extraordinary cloud.
Link: |F0963, Extraordinary behavior of wind.
Ref.: Ibn-^CAaṣim no. 145; Tha^Clabî 38.>
F0797, Fire from heaven kills people.
Ref.: Tha^Clabî 42-43.>
F0800, Extraordinary rocks and stones.>
F0801, Weeping rock.
Link: |D1610.18, Speaking rock (stone).>
F0809.4, Bleeding rock.
Link: |F0991.5, Bleeding rock [(stone)].>
F0809.10\$, Extraordinarily heavy rock (stone, or the like).>
F0809.10.1\$, Extraordinarily heavy rock (stone).
Link: |A0708\$, Supernatural weight of heavenly (celestial) bodies. |D1682.1\$, Saint's ring outweighs many heavy objects in the scales. |D2035, Magic heaviness.>
F0810, Extraordinary trees, plants, fruit, etc.>
F0810.1\$, Plant of extraordinary colors.
Link: |Z0065, Color formulas.
Ref.: *MITON*.>
F0810.1.1\$, Plant with colors of fire and ice.
Link: |A0052.1.2.1\$, Angel (named Habîb) created from fire and ice. |A0965.5.1\$, Mountain of ice shields earth from heat of hell's fire. |U0020\$, Opposites are ever present side by side: good-evil (honesty-fraud, truth-falsehood).
Ref.: *MITON*.>
F0811, Extraordinary tree.>
F0811.1.4, Tree of fire.
Ref.: Chauvin VII 56 no. 77.>
F0811.1.5, Tree of camphor.

- Ref.: Chauvin VII 11 no. 373B n. 2.>
 F0811.2, Tree with extraordinary leaves.>
 F0811.4, Extraordinary location of tree.>
 F0811.4.1, Tree in midocean. Type: 705A\$, cf. 554B*.
 Ref.: *DOTTI* 312 375.>
 F0811.8, Tree with fruits like human heads. Attached by hair.
 Link: |A0671.2.3.1\$, Tree in hell with *zaqqûm* (devils' heads) as fruit.
 Ref.: Chauvin VII 56 no. 77; *MITON*.>
 F0811.9, Trees with green birds hanging by claws.
 Ref.: Chauvin VII 56 no. 77.>
 F0811.12, Trees grow and "ungrow" each day.
 Ref.: Chauvin VII 83 no. 373bis n. 2.>
 F0811.14.2\$, Tree so large that it touches sky (clouds). Type: 705A\$, cf. 554B*, 930F\$.
 Link: |F0562.2, Residence in a tree.
 Ref.: Tha^Clabî 165-68/(165)/cf.: Shamy (el-) "Arab Mythology" no. 101; *DOTTI* 312 373 375 433 480 625 626/{lit.}>
 F0811.20, Bleeding tree. Blood drops when tree is cut.
 Link: |E0631.0.4, Speaking and bleeding trees.
 Ref.: Shamy (el-) *Egypt* 282, "Egypt" (1971) no. 54; AUC: 18 no. 3, 9 no. 6.>
 F0813, Extraordinary fruits.>
 F0813.0.3, Extraordinarily large fruit. Type: cf. 1889Q\$.
 Link: |A1101.2.5\$, Formerly fruits of earth were extraordinarily large (heavy). |Q0552.3, Failure of crops during reign of wicked king.
 Ref.: Tha^Clabî 22: Shamy (el-) "Arab Mythology" no. 55; *DOTTI* 946.>
 F0813.2.1, Clusters of diamond and emerald grapes.
 Ref.: Chauvin VI 110 no. 274.>
 F0813.5, Extraordinary gourd. Type: 311A*.
 Ref.: *DOTTI* 120.>
 F0814, Extraordinary flowers.
 Ref.: *MITON*.>
 F0815, Extraordinary plants.>
 F0815.2, Extraordinary grain.>
 F0815.2.1\$, Enormous grain.
 Ref.: Tha^Clabî 23.>
 F0815.5, Extraordinary seed.>
 F0815.6, Prolific grain. Produces enormously.
 Ref.: Tha^Clabî 23.>
 F0815.7.3, Vines smile when a leaf is cut from them.>
 F0817, Extraordinary grass.
 Link: |A2666.9.2.1\$, Sweet basil gift from grateful animal.>
 F0817.3, Herbs serve as perfume.
 Link: |F1074.1.2\$, Blood of animal becomes perfume.>
 F0818, Extraordinary garden.
 Link: |A0694.3\$, Paradise as garden (Garden of Eden).
 Ref.: *MITON*; *Zîr* 30.>
 F0818.1, Marvelous garden with gold and silver flowers, bees.
 Ref.: Kisâ'î 17-19/(Thackston 16-18/cf.): Shamy (el-) "Arab Mythology" no. 26.>
 F0818.3\$, Perennially green field (garden).
 Link: |F0780.1\$, Marvelous dam (on body of water).
 Ref.: Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123; Damîrî I 298; *DOTTI* 151 241/{lit.}; *MITON*.>
 F0818.4\$, Marvelous garden with talking birds.
 Ref.: *MITON*.>
 F0819\$, Sympathetic plant(s). Type: 750J\$, 2021*, cf. 510A.
 Link: |B0299.5, Sympathetic animals. |D1658.2.3, Grateful plant. |D1660\$, Sympathetic objects: jewels, implements, utensils,

etc., express feelings of sorrow or joy in sympathy with person. [F0979.15, Tree sheds all of its leaves out of sympathy.

Ref.: *DOTTI* 260 960 961/{Mrc}; *TAWT* 436 no. 27.>

F0820, Extraordinary clothing and ornaments.>

F0821, Extraordinary dress (clothes, robe, etc.).

Link: [P0625\$, Customs connected with clothing.

Ref.: *MITON*.>

F0821.1, Dress of extraordinary material.>

F0821.1.3, Dress of raw fur. Type: 510B, 533A\$, cf. 314.

Link: [P0625\$, Customs connected with clothing.

Ref.: *DOTTI* 134 261 294.>

F0821.1.4, Wooden coat.

Ref.: *DOTTI* 294.>

F0821.1.5, Dress of gold, silver, color of sun, moon and stars. Type: 432, 510B.

Ref.: *DOTTI* 212 261; *TAWT* 442 no. 33.>

F0821.1.6, Dress of feathers. Type: cf. 400.

Link: [D0361.1.2\$, Swan maiden recovers her feather dress (coat) and resumes her form.

Ref.: *DOTTI* 184.>

F0821.1.8\$, Garment of see through material (e.g., net, thin textile, etc.). Type: 465, 879.

Link: [H1054.1, Task: coming neither naked nor clad. (Comes wrapped in a net or the like). [K1303.1\$, Seduction by progressive disrobing dancing (striptease, 'searching for the bee\$, etc.). [T0055.6.4\$, Fashion display (fashion show): body exhibited in various complimentary dresses (costumes).

Ref.: Maspero xlvii 139 no. 7 n. 1 28 no. 2-2; Tha^Clabî 212; Ibshîhî 526; *DOTTI* 235 512.>

F0821.1.8.1\$, Fishing net worn as garment. Type: 465.

Ref.: Maspero 28 no. 2-2; *DOTTI* 235.>

F0821.12\$, Extremely fragile textile--(like spider-web).

Link: [V0311.4.0.1\$, The here-and-now (worldly) life is ephemeral.

Ref.: *MITON*; *Alf* III 131; Burton VI 105.>

F0821.12.1\$, Cloth (textile) so old that it turns into dust when touched.

Ref.: *MITON*.>

F0826, Extraordinary jewels.

Link: [H1348, Quest for marvelous gem.

Ref.: Ibshîhî 509-11.>

F0826.2, Ambergris made from bitumen eaten by fish.>

F0826.5\$, Marvelous jewelry (unique pieces of precious stones, e.g., individual gem, diamond ring, pearl necklace, ruby bracelets, etc.).

Link: [H1348.2, Quest for unpierced pearls. [H1348.3\$, Quest for black pearl. [P0447.7.0.1\$, Jeweler (goldsmith).

[P0760.5.3.4.2\$, Credit for an artifact (material product) usurped by imposter.

Ref.: *MITON*; Ibshîhî 386-89 636-37; Burton VI 60 n. 1/(pearls).>

F0826.5.1\$, Rosary of rare jewels.

Ref.: Ibshîhî 192.>

F0826.6\$, Luminous jewel.

Link: [B0722.3, Luminous jewel in animal's head.

Ref.: *MITON*.>

F0827, Extraordinary ornaments.>

F0827.9\$, Extraordinary jewelry--miscellaneous.

Ref.: *Alf* I 199.>

F0827.9.1\$, Extraordinary glazed-earthenware ornament (amulet).

Link: [D1274, Magic fetish. [Amulet]. [D1344.3, Amulet renders invulnerable. [F0888.1.1\$, Inimitable jewelry. [U0149.2.1.2\$, Earthenware (pottery) vessel loses water (by filtration), but inadvertently waters plants (animals) around it.

Ref.: Ions 137; Maspero lxii 28 no. 2-2 n. 1.>

F0827.9.4\$, Woman unusual as to her ornaments (jewelry).

Ref.: *MITON*.>

F0827.9.4.1\$, Person with much jewelry (ornaments) likened to mummy adorned with jewels ("treasure-doll").

Link: [V0067.3.1.2\$, Corpse of dead (mummy) adorned with much jewelry. [Z0062, Proverbial simile.

Ref.: *MITON*.>

F0830, Extraordinary weapons.

Link: |F0559.9.1.5\$, Broken wind (fart) used as social device (weapon). |P0553.2.1\$, Bombs that contain scorpions (snakes).>

F0830.0.1\$, Weapons of precious substance (gold, silver, diamond, etc.).

Link: |P0553.9.4\$, Golden weapons (armor, shield, sword, spear, or the like).>

F0831, Extraordinary arrow.>

F0831.2, Arrows of fire.

Ref.: Chauvin VI 106 no. 270.>

F0832, Extraordinary lance.>

F0833, Extraordinary sword.>

F0838, Extraordinary knife.

Ref.: S. Hassan *Mawasû*ah 152/(weighs sixteen pounds); Simpson ("cleaver of 16 deben-weight"); *MITON*.>

F0838.2, Knife with handle half gold and half silver.>

F0839, Other extraordinary weapons.>

F0839.1, Gnawed bone as weapon.>

F0839.1.1\$, Human bone as weapon.

Ref.: *MITON*.>

F0839.8\$, Tree (large post) as weapon. Type: 1640.

Ref.: *DOTTI* 883.>

F0839.9\$, Extraordinary whip.

Link: |H1547.2\$, *wuqûf el-kurbâg* ('enduring the whip'): strokes with whip exchanged (contest).>

F0839.9.1\$, Whip made of human skin. Type: cf. 890.

Link: |S0139.2.0.1\$, Ghoulish trophy: part of enemy's corpse kept and displayed (or put to use).

Ref.: *DOTTI* 538 540/{Egy}.>

F0840, Other extraordinary objects and places.>

F0840.0.1\$, Extraordinarily powerful object (substance).

Link: |F0879\$, Extraordinary poison (venom). |F0880\$, Extraordinary metal(s).>

F0840.0.1.1\$, Powerful object destroyed by a trifle. (The 'indestructible' destroyed).

Link: |L0500\$, An occasion (situation) suddenly turns into its reverse. |N0339.12.0.1\$, Death from accidental choking on food (bone, fruit, seed, kernel, etc., stuck in throat). |W0026.0.3.1\$, 'The straw that broke the camel's back'.>

F0840.0.1.1.1\$, Boat sunk by a flea jumping aboard. Type: 135*.

Link: |Z0054.1\$, Passengers board boat in sequence: camel, cow, donkey, ram, goat, cock, flea. Smallest causes it to sink.

Ref.: *DOTTI* 54.>

F0840.0.1.1.2\$, Hard rock (stone) worn down by soft object.

Link: |A0972, Indentions on rocks from footprints left by man (beast). |J0067, Drops of water make hollow in stone: thus repeated impressions penetrate the mind.

Ref.: Tha^Clabî 49.>

F0840.0.1.1.2.1\$, Stone (sacred) worn down by hands touching it--(seeking its *barakah*).

Link: |A0972, Indentions on rocks from footprints left by man (beast). |V0001.6.4.1, Sacred stones.>

F0840.0.1.1.3\$, Dam destroyed by mouse (rat).

Link: |B0099.5.1\$, Rat (mouse) with iron claws and teeth. |N0301.2.4\$, Dam breaks up (ruptures).

Ref.: Damîrî I 299; Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123; Ibshîhî 478/(implicit/poem).>

F0840.0.1.1.4\$, Bird's continuous pecking perforates (corrodes) solid rock.

Link: |F0531.3.2.4.1\$, Mountain crest, cut off and carried by giant on his head, collapses around his neck: kills him. (Death of (Cawj). |J0067, Drops of water make hollow in stone: thus repeated impressions penetrate the mind. |J1016\$, Glory (success) is achieved in proportion to hard work. |J1018\$, Practice (persistence) makes perfect.

Ref.: Tha^Clabî 136-37: Shamy (el-) "Arab Mythology" no. 76.>

F0840.0.1.1.5\$, Water's continuous flowing (dripping) corrodes solid rock.

Link: |J1012\$, Discouraged (lazy) person sees the corroding effect of water dripping on solid rock: resumes tedious work.>

F0840.0.1.1.6\$, Continuous human touch corrodes solid rock (metal): makes indention.

Link: |D1705\$, *barakah* (blessedness): supernatural [positive] power residing in object, act, or person. |D1707.7\$, Blessed relic (building, garment, rosary, or the like). |D1752\$, *barakah* (blessedness) passes from body to body. |V0220.0.15\$, Saint's possessions: pitcher, pot, stick (rod, cane, staff), etc.

Ref.: Tha^Clabî 49/(Abraham's foot).>

F0840.0.1.2\$, Powerful creature disabled by a trifle.>
F0840.0.1.2.1\$, Strong man crippled by a thorn.
Ref.: *DOTTI* 11 65 699 704/{N.-Afr}.>
F0840.0.1.2.3\$, Fearless person paralyzed (horrified) by harmless but unexpected experience. Type: 326.
Link: |H1445\$, Fearless youth (hero) frightened by a harmless experience (event). |W0257\$, Surprise at finding a positive where only the negative is presumed.
Ref.: *DOTTI* 155.>
F0840.0.1.2.3.1\$, Courageous person (warrior) horrified by unexpected sight of small animal (mouse, rat, bird, etc.). Type: 326.
Link: |B0778.1.2.1\$, Mouse frightens woman so that she may drop object he is seeking to steal. |N0384.1, Mouse frightens man to death.
Ref.: Maspero lv n. 2; *DOTTI* 155.>
F0840.0.1.2.3.2\$, Frightened by bug, but toys with snake (serpent).
Ref.: Taymûr no. 3136.>
F0840.0.1.2.4\$, Mighty animal disabled by insignificant one.>
F0840.0.1.2.4.1\$, Whale terrorized by insect.
Link: |A0060.9.1\$, Satan (Eblis) tries to destroy the world (universe) by causing it to fall off its support (Whale, tree, etc.). |Q0415.8.1\$, Disbeliever tortured by insect (or like creature-- e.g., mosquito, gnat, worm, etc.).
Ref.: Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 6.>
F0840.0.1.2.4.2\$, Cat freighted away by mouse (mole).
Link: |B0099.5.1\$, Rat (mouse) with iron claws and teeth.
Ref.: Damîrî I 298: Shamy (el-) "Arab Mythology" no. 123.>
F0840.0.2\$, The hardest substance.>
F0840.0.2.1\$, Diamond as hardest substance.
Link: |A0978.0.1.1\$, Origin of "al-sâhûn" (the mightiest mineral).
Ref.: *MITON*.>
F0840.0.2.1.1\$, Only diamond can cut (bore hole) in other hard substances (e.g., jewels, metals, etc.). Type: 936A\$.
Link: |F0756.8.1\$, Valley of diamonds.
Ref.: *DOTTI* 638; *MITON*.>
F0840.0.3\$, The most extraordinary (the rarest) thing in the world. Type: 653A.
Link: |H1300, **Quests for the unique**. |H1319.7\$, Quest for the strangest (most bizarre) life experience (story). |K0444, Dream-bread: the most wonderful dream. [Last loaf of bread is to go to pilgrim (traveler) who has the best dream--one has already eaten it because he dreamed that his companions will not need it]. |T0068.1.1\$, Princess offered as prize to man who brings the rarest thing in the world. |U0084, Price of an object depends on where it is on sale. |U0253.1.2\$, One's own life is the most valuable (irreplaceable).
Ref.: *DOTTI* 357.>
F0841, Extraordinary boat (ship).
Ref.: Budge/*Romances* 93 no. A-4.>
F0841.1, Ship of extraordinary material.
Ref.: Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57.>
F0841.0.1\$, Noah's ark (as extraordinary ship). Type: 200S\$,/774M3\$.
Link: |M0301.7.4\$, Noah as prophet.
Ref.: Tha^Clabî 33; Burton IX 310 n.>
F0841.0.1.1\$, Attributes of Noah's ark's.
Ref.: Tha^Clabî 33.>
F0841.0.2\$, Navigation of Noah's ark's.
Link: |F0897\$, Marvelous navigation (finding direction, way, etc.). |P0418.7\$, Travel-guide (caravan leader, navigator). |P0449.3\$, Ship captain (*nokhadhah*).
Ref.: Shawqî 307 [no. 34] 309 [no. 36] 308 [no. 35] 310 [no. 37] 305 [no. 32] 304 [no. 31] 306 [no. 33].>
F0841.1.1, Stone boat (ship).
Link: |H1021.3, Task: making a ship of stone. |K0014.2.1\$, Sailing contest won by deception: wooden boat made to look like stone--adversary deceived.
Ref.: Ions 75; Simpson 122.>
F0841.1.14, Glass [(crystal)] ship. Type: 432.

- Ref.: *DOTTI* 212; Stevens 20 no. 6.>
- F0841.1.4.15\$, Egg-shell as boat. Type: 135*.
- Ref.: *DOTTI* 54.>
- F0841.2, Extraordinary equipment of ship.
- Ref.: Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57.>
- F0841.2.1, Gold (silver) mast.
- Ref.: Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57.>
- F0841.2.3, Silver oar.
- Ref.: Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57.>
- F0841.2.4, Golden oar.
- Ref.: Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57.>
- F0841.2.8\$, Ship unusual as to rudder.
- Ref.: Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57.>
- F0841.2.8.1\$, Silver rudder.
- Ref.: Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57.>
- F0841.3, Extraordinary ship--miscellaneous.>
- F0841.3.1, Winged ship.
- Link: |P0553.3\$, Flying device (airplane, air-ship, 'wind-carpet') as weapons. Air force.>
- F0841.3.2, Ship on wheels.>
- F0841.3.4\$, Portable (compressible) ship (raft). Made of small boards that can be fitted into one another (assembled and disassembled quickly).
- Link: |F0889.1.1\$, Compressible instruments (non-magical).
- Ref.: Tha^Clabî 203.>
- F0841.10.0.1\$, Ship of precious metals (gold, silver).
- Ref.: Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57.>
- F0842.1.1, Crystal (glass) bridge.
- Ref.: Chauvin V 41 no. 388.>
- F0844, Extraordinary nail.>
- F0844.1\$, Nail(s) of precious stone (metal)--usually in wooden objects (chest, door) or in base metal (iron).
- Link: |F0782.2.1\$, Door of precious metals (gold, silver, etc.).
- Ref.: *MITON*; *TAWT* 142 no. 12.>
- F0845, Extraordinary tent. (In vol. 6-only: "Magic tent").
- Link: |D1138, Magic tent. |D0631.3.2, Compressible tent. Large or small at will.>
- F0845.1\$, Marvelous tent (pavilion).>
- F0845.1.1\$, Compressible and expandable tent (pavilion).
- Link: |F0889.1\$, Miniature instruments.>
- F0847, Extraordinary web (of guts).>
- F0847.1\$, Extraordinary rope of animal or bird intestines (guts). Type: 327J1\$.
- Link: |B0579.5, Serpent acts as rope to collect wood for man. |G0160.1\$, Ogre (ogress) wears victims' remains (belongings). |H1021.12\$_ (formerly, H1029.5.2\$), Task: binding firewood bundles with gut (of chicken) as rope.
- Ref.: *DOTTI* 170.>
- F0848.1, Girl's long hair as ladder into tower. Type: 310.
- Link: |F0555.3, Very long hair.
- Ref.: A. Jahn *Mehri*: *SAE* III 51-62 no. 10; *DOTTI* 116 117 216 254 310 528/{Plst, Qtr, Ymn}; Sârîs (al-) 195-202; Shamy (el-) *Egypt* 251 no. 8; AGSFC: QTR 87-3 685-x-no. 8.>
- F0848.5, Staircase of glass.>
- F0849\$, Remarkably delicious (liked) dishes--(ordinary foods).
- Link: |D1030, **Magic food**. |D1031.0.1, Manna. Food from skies in basket each morning. |F0183, Foods in otherworld. |F0561, People of unusual diet. |F0851, Extraordinary food. |H0035.2, Recognition by unique cookery. |J1343, The liking of food and drink.
- Ref.: *MITON*; Jâhîz V 566-67-(locusts) 572; Ibshîhî 242-45/cf./(gen.); *TAWT* 430 no. 19; Wickett 176.>
- F0849.0.1\$, Extraordinarily appealing taste.
- Link: |F0850.0.1\$, Extraordinarily repulsive taste (aroma). |U0304.0.6.1\$, For every taste (food) there is someone who will appreciate.>
- F0849.0.1.1\$, Food (drink) so delicious, as if from otherworld.

Link: |D1030.1, Food supplied by magic.

Ref.: *MITON*; Shamy (el-) *Egypt* 174 no. 40.>

F0849.1\$, Loved meat (mammals, fowl, fish, insects) dishes. Type: 1533, cf. 785A.

Link: |F0851.3\$, Insect eaten. |J1343.0.2.1\$, The longing for eating meat (flesh). |T0380.5.2\$, Male animal (bird) is preferred to female (when cooked).

Ref.: Maspero 17 no. 1/(liver); Jâhîz I 69-70/(dog); *DOTTI* 41 42 443 836/{Egy}; *TAWT* 407 n. 836.>

F0849.1.1\$, The basic meat delicacy. (Meat on top of rice, broth-soaked bread, stuffing, or a similar starchy food; labeled: *fattah*, "meat and potatoes," or the like).

Link: |W0125, Gluttony.

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56, "el-Badawî and Three Axes" 8 no. 58; *TAWT* 384 n. 444.>

F0849.1.1.1\$, Messy but delicious dish (usually meat).

Link: |X0420.2.0.1\$, Glutton as messy eater ('*fattagî*').>

F0849.1.1.2\$, Marrow eaten (usually as it is extracted from bone). Type: cf. 312F\$.

Link: |F0561.1, People who prefer raw flesh. |G0072.3.1\$, Sister raises infant brother on slain mother's marrow (flesh).

Ref.: Burton V 223 VII 136 n. IX 321 n.>

F0849.1.3\$, Loved fowl dishes. Type: 1741, cf. 1533.

Link: |T0380.5.2\$, Male animal (bird) is preferred to female (when cooked).

Ref.: *DOTTI* 836 927; *MITON*; Shamy (el-) *Egypt* 173 no. 40 209 no. 54/(male-duck); Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 12; *TAWT* 120 no. 9/(turkey/duck).>

F0849.1.4\$, Loved fish dishes. Type: 1381A, 1408B, 1567C.

Link: |F0561.10\$, People who live on salt-cured (pickled) foods.

Ref.: *DOTTI* 775 791 863; *MITON*; Shamy (el-) *Egypt* 217 no. 56.>

F0849.1.4.1\$, Loved pickled fish (*fesîkh*). Type: 545H\$.

Ref.: Amîn 308; Burton IX 139 n.; *TAWT* 96 no. 7 120 no. 9.>

F0849.1.4.2\$, Pickled fish eaten on special occasions.

Link: |J1347.2.7\$, Seasonal feast (spring, autumn): food is provided. |P0982\$, Spring festivals (*sham en-nasîm*).>

F0849.2\$, Loved vegetable (serial, fruit) dishes.>

F0849.2.1\$, Loved vegetable dish: *molokhiyyah* ('Jews-weed').>

F0849.2.2\$, Loved vegetable dish: squash.

Ref.: Ibshîhî 164 242; Chauvin VII 185; *MITON*.>

F0849.2.2\$, Loved fruit dish: pomegranate kernels stew.

Link: |Z0170.1.1.1\$, Girl named (labeled) Pomegranate-kernels.>

F0849.2.3\$, Loved starchy (root) dish: taro (*qulqâs*/colocasia esculenta/ 'malanga').

Ref.: *MITON*.>

F0849.3\$, Loved dairy dishes.>

F0849.3.1\$, Loved milk dish.

Link: |Z0170.1.3.0.1\$, Milk as symbol of satisfaction (sexual pleasure).>

F0849.3.1.1\$, Loved dish: bread (serial) with milk for breakfast--(milk-*fattah*).

Link: |F0849.9.1\$, Brewed cereal (barley, bread)--labeled: *bûzah* (native Egyptian beer).>

F0849.3.1.2\$, Loved rice pudding ('rice-with-milk').

Ref.: *MITON*.>

F0849.3.1.3\$, Loved milk pudding ('*mihallabiyyah*').>

F0849.3.2\$, Loved dish: sour-milk.>

F0849.3.2.1\$, Loved dish: sour-milk-gravy (*kishk*)--with chicken (broth).

Link: |Z0170.1.3.1.2\$, To be [like] "Chicken with sour-milk-gravy (*kishk*)"--(desirable). |Z0170.2.4.1\$, Nauseating food: yesterday's (stale, old)--e.g., sour-milk-gravy (*kishk*).

Ref.: Abu-el-Layl 295-96 [no. 54]; Lane 488-89 n. 3, 504; *MITON*; Taymûr no. 2094.>

F0849.3.3\$, Loved dish: cheese.>

F0849.3.3.1\$, Loved dish: fried cheese.

Link: |F0849.3.6\$, Loved sweet food (pastry, sweets).

Ref.: *MITON*.>

F0849.3.6\$, Loved sweet food (pastry, sweets).

Link: |F0849.3.1.3\$, Loved milk pudding ('*mihallabiyyah*'). |J1347.2.2.1\$, Ramadan-fasting: rich foods (especially pastries) are prepared. |J1732.5\$, Countryman (Bedouin) unacquainted with city pastry (sweets).

Ref.: *MITON*.>

F0849.7\$, Loved food garnish.>

F0849.7.1\$, *taqliyyah*: fried diced (sliced) onion or garlic sprinkled on top of certain cooked dishes for taste, aroma or as garnish. (Also fried with meat as base for stew).

Ref.: Burton VII 322 n. 3; *TAWT* 165-66 no. 15 387 n. 496.>

F0849.7.1.0.1\$, *taqliyyah*'s strong aroma or sizzling sound (*tàshsh*) signifies that delicious food is about to be had (served).

Link: |J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |Z0186.9.3.1.1\$, Female in indecent posture "allows her dish's sizzling aroma to fill the air".

Ref.: *TAWT* 166 no. 15 365 n. 75 381 n. 363.>

F0849.9\$, Other loved foods and drinks (alcoholic and non-alcoholic)--miscellaneous.

Ref.: *MITON*.>

F0849.9.1\$, Brewed cereal (barley, bread)--labeled: *bûzah* (native Egyptian beer).

Link: |C0060.3\$, Ritual polluter: contact with unclean substance or object (urine, blood, liquor, etc.). |C0272, Tabu: drinking wine [(liquor, alcoholic beverages)]. |F0849.3.1.1\$, Loved dish: bread (serial) with milk for breakfast--(milk-*fattah*). |P0610.1.2.1.1\$, *Bûzah*-drinkers meet at *bûzah*-house.

Ref.: Maspero 40 no. 2-4 n. 2 46 n. 4 no. 3; Lane 94/335; *MITON*.>

F0850\$, Remarkably poor (hated) dishes. Type: 1388C\$, 1358C, 1390*, cf. 992A.

Ref.: *DOTTI* 692 757 783 784/{Egy}.>

F0850.0.1\$, Extraordinarily repulsive taste (aroma).

Link: |U0304.0.6.1\$, For every taste (food) there is someone who will appreciate.

Ref.: Boqarî 86-87; Burton VII 322 n. 2/(in "Arabia").>

F0850.0.1.1\$, Food (dish) that resembles excreta (human's, animal's, bird's). Type: 1319J*, 2412\$, cf. 327H\$.

Link: |A2685.0.1\$, Cereals from first oxen's excreta--tears, urine, dung. |J1761.11, Fool mistakes dung-beetles for fruit [(berries)]: eats them. |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0107\$, Consistency (texture) symbolism: association based on sensation (touch) similarities.

Ref.: *DOTTI* 166 735 976.>

F0850.1\$, Poor meats. Type: 545H\$.

Ref.: Jâhiz V 566-67/(locusts); *DOTTI* 300.>

F0850.1.1\$, Tough (old) meats.

Link: |J0490\$, Young (tender) preferred to old (tough). |J1342, Prayer over the underdone hen. [Fire seems to have had no effect on tough old chicken: "Must be a saint (˘ goddess)".]

Ref.: Jâhiz II 374-75; *DOTTI* 783 919/{Egy}; Shawqî 310 [no. 37].>

F0850.1.2\$, Tough meat rejected (unappetizing, gives stomach ache). Type: cf. 327H\$.

Ref.: Shawqî 310 [no. 37].>

F0850.2\$, Poor serials (meatless dishes): too frequently served.

Link: |F0956.7.3.3\$, Vegetarian diet (no meat) promotes good health.>

F0850.2.1\$, Hated lentil (soup).>

F0850.2.2\$, Hated beans (fava).

Link: |F0850.0.1.1\$, Food (dish) that resembles excreta (human's, animal's, bird's).

Ref.: Lane 134/cf.; *TAWT* 379 n. 334 no. 15.>

F0850.2.3\$, Hated bean mash (*bisârah/bisârah*).

Ref.: *TAWT* 387 n. 496.>

F0850.3\$, Hated vegetables.>

F0850.4\$, Hated pickled foods.>

F0850.4.1\$, Hated pickled vegetables (turnip, eggplant, etc.).>

F0850.4.2\$, Hated *mishsh* (pickled cheese).

Link: |U0131.3.1\$, 'Like *mishsh* (salt-cured cheese), ever in your face!'

Ref.: Amîn 307.>

F0851, Extraordinary food.

Link: |F0561, People of unusual diet.

Ref.: Jâhiz IV 42-46.>

F0851.1\$, Extraordinary animal's flesh eaten.>

F0851.1.1\$, Extraordinary domestic animal's flesh eaten.>

F0851.1.1.1\$, Dog's flesh eaten.

Link: |C0221.1.1.4, Tabu: eating dog.

Ref.: Jâhiz II 124 159-160 IV 42.>

F0851.1.1.2\$, Cat's flesh eaten.

Ref.: Jâhiz IV 42-43.>

F0851.1.1.4\$, Ass's (donkey's, mule's) flesh eaten.>

F0851.1.3\$, Predator animal (carnivora) eaten.>

F0851.1.3.1\$, Hyena's flesh eaten.>

F0851.1.4\$, Reptile's Snake's flesh eaten.>

F0851.1.4.1\$, Snake's flesh eaten. Type: cf. 670.

Ref.: *DOTTI* 365.>

F0851.1.4.1.1\$, Viper's flesh eaten.

Ref.: Jâhiz III 525-26 IV 303.>

F0851.1.5\$, Worms eaten.

Link: |U0169.1.1\$, "*mishsh*'s (pickled cheese) worms are `from it and in it' (i.e., inbred)".

Ref.: Jâhiz IV 46.>

F0851.2\$, Extraordinary bird's flesh eaten.

Link: |B0113.1, Treasure-producing bird-heart. Brings riches when eaten.>

F0851.3\$, Insect eaten.>

F0851.3.1\$, Locusts eaten.

Ref.: Jâhiz V 567; *DOTTI* 790/{lit.}>

F0851.3.2\$, Ants eaten.>

F0851.3.2.1\$, Termites eaten.>

F0851.3.3\$, Beetles eaten. Type: cf. 1319J*.

Ref.: *DOTTI* 735.>

F0851.3.4\$, Scorpion eaten.>

F0851.7\$, Extraordinarily large food portions.>

F0851.7.1\$, Giant cake (loaf of bread). Type: 707.>

F0851.7.1.1\$, Cake so large that it can feed a huge crowd (an army). Type: 707.>

F0851.9\$, Extraordinary food--miscellaneous.>

F0851.9.1\$, Food causes bodily harm.>

F0851.9.1.1\$, Food causes stomach trouble (ache, diarrhea, etc.). E.g., *riglah* (*portulacaria afra*/porkbrush), (*khubbaizah* (*malva nicaeensis*), etc. Type: 327H\$, 403D\$, 879.

Ref.: Abu-el-Layl 295-96 [no. 54]; Jâhiz III 24-25; *DOTTI* 166 191 512; *TAWT* 205 434 no. 24/(*kishk*).>

F0851.9.1.1.1\$, Gas-giving (gaseous) foods eaten: beans, onions, leeks, taro (*qulqâs*: *Colocasia esculenta*, `malanga'), etc.

Link: |H1027\$, Task: bringing pregnant virgins. Girls fed gas-giving (gaseous) food, stomachs become swollen. |Z0170.2.4.2\$, Nauseating food: constant meat diet.

Ref.: *DOTTI* 166 167/{Egy}; *TAWT* 427 no. 15.>

F0851.9.1.2\$, Food causes paralysis.

Link: |D2072, Magic paralysis. Person or thing rendered helpless.>

F0851.9.1.2.1\$, Combination of foods causes paralysis.

Link: |D1367.7\$, Insanity from combination of foods.

Ref.: Jâhiz I 26/(practiced by Jâhiz/Ed.'s note).>

F0851.9.2\$, Ordinary foods that cause feeble-mindedness (senility, insanity).

Link: |D1367.6, Magic food causes insanity. |G0082.3\$, Cannibal's fodder (fattening). Fodder causes gluttony and insanity: victim fattened.>

F0851.9.2.1\$, Beans cause feeble-mindedness.

Ref.: Jâhiz III 357.>

F0851.9.2.2\$, Okra causes feeble-mindedness.>

F0852, Extraordinary coffin.

Link: |F0853\$, Extraordinary box (chest, container). |V0061, Various ways of disposing of dead.>

F0852.1, Glass coffin. Type: 709, 872A2\$.

Link: |V0061.0.4.1\$, Corpse encased in stone coffin (sarcophagus). |V0061.6, Christian buried in stone coffin.

Ref.: *DOTTI* 390 493; *TAWT* 421 no. 8/{Alg}>

F0852.1.1, Series of glass coffins.>

F0852.4, Series of enclosed coffins [(sarcophagi)]. Coffins of gold, silver, copper, iron, lead, and wood, each inside the other.

Link: |F0852.1.1, Series of glass coffins.

Ref.: Ions 133-34.>

F0853\$, Extraordinary box (chest, container). Type: 38B\$.

Link: |F0866.7, Extraordinary container used for fluids. |F0888.1.2\$, Inimitable furniture. |Z0325\$, Sethian chest: made so as to fit only intended victim (Osiris).

Ref.: Budge *Gods* II 188; *DOTTI* 11.>

F0853.1\$, Extraordinary strong box of stone (iron).

Link: |V0061.0.4.1\$, Corpse encased in stone coffin (sarcophagus).>

F0853.1.1\$, Book kept in extraordinary strong box of stone (iron).

Link: |D1266, Magic book.

Ref.: Maspero 31 no. 2-4 n. 2.>

F0853.2\$, Series of enclosed boxes (chests) one within the other. Type: 302, cf. 560.

Link: |E0713, Soul hidden in a series of coverings. |F0781.3\$, Several (seven, forty, etc.) chambers, one within the other.

|F0852.4, Series of enclosed coffins [(sarcophagi)]. Coffins of gold, silver, copper, iron, lead, and wood, each inside the other.

|F0889.1\$, Miniature instruments.

Ref.: Maspero 124-25 no. 7; *DOTTI* 105 314.>

F0855, Extraordinary image.>

F0855.1, Image with pointing finger. Inscription says, "Dig here." Treasure etc., found when directions are followed.>

F0855.2, Statues animated by water or wind.

Link: |D1782.0.1\$, Magic result from effigy in the likeness of target for magic ritual (Voodoo doll).

Ref.: Chauvin VI 53 no. 218; *MITON*.>

F0855.2.1\$, Statues animated by mercury.

Ref.: *MITON*.>

F0855.3, Gold (silver) statue of animal.

Link: |V0001.11.6\$, Worship of idol made of various materials (wood, gold, etc.).>

F0855.3.4\$, Image (idol) adorned with marvelous jewel(s).

Link: |V0001.11.6\$, Worship of idol made of various materials (wood, gold, etc.).>

F0855.6\$, Lifelike doll (statue).

Link: |D1620.0.1, Automatic doll. |J1809.4\$, Statue mistaken for living thing (person animal, plant, etc.).>

F0855.7\$, Edible statue (image).

Link: |V0381, Heathen beats his god [(idol)] because of misfortune.>

F0855.7.1\$, Sugar puppet (doll). Type: 879, cf. 2025.

Link: |J1347.2.3.1\$, Candy at a saint's fair ("*mûlid's* sweets"): readily available to all. |V0215.1\$, The Birth (nativity) of Prophet Mohammed.

Ref.: *DOTTI* 512 963; *TAWT* 380 n. 350.>

F0855.9\$, Extraordinary image (statue)--miscellaneous.>

F0855.9.1\$, Material from which extraordinary image (statue) is made.>

F0855.9.1.1\$, Waxed statue. Type: cf. 325A\$, 776\$, 1618A\$.

Link: |K0317, Thief copies key by making wax impression.

Ref.: Budge/*Romances* 37 no. A-01 155 no. A-11; Maspero 25 no. 2-1; *DOTTI* 154 434 879; Shamy (el-) *Egypt* 248 no. 6.>

F0855.9.1.2\$, Wooden statue. Type: 945,;II, 653C\$.

Ref.: *DOTTI* 647.>

F0855.9.1.3\$, Metal statue (made of brass, iron, etc.).>

F0855.9.1.6\$, Statue made of various materials (wood, gold, etc.).>

F0857, Extraordinary broom (besom).>

F0857.1, Golden besom (broom). Type: 545H\$.

Ref.: *DOTTI* 297 299 300 301/{Irq, Ymn}; Noy *Jefet* 84-86 no. 26/{Ymn}; Stevens 246-52 no. 43/{Irq}; *TAWT* 419 no. 7/{Egy}.>

F0865, Extraordinary pavement.>

F0865.1, Pavement of pearl.>

F0865.2\$, Pavement of gold and silver (bricks, tiles, or the like).
Ref.: Tha^Clabî 176/(camouflage).>

F0866, Extraordinary cup.>

F0866.4, Cup made of skull. Type: cf. 449/1511.
Link: |Q0491.5, Skull used as drinking cup.
Ref.: Burton III 292/cf. VII 358/(practice of primitive people).>

F0866.7, Extraordinary container used for fluids.
Link: |F0853\$, Extraordinary box (chest, container).
Ref.: Lane 147-50/cf. 203.>

F0866.0.1\$, Cucurbit (*qomqom*) as extraordinary (mystical) container.
Ref.: Lane 203.>

F0872.3, Bath of blood.
Link: |F0955.1, Blood-bath as cure from leprosy.>

F0872.5, Bath of molten lead (iron).
Link: |S0112.3.1\$, Killing (execution, murder) with molten metal (usually lead).>

F0873, Extraordinary army.
Link: |F0252.3, Fairy army. |F1084, Furious battle. |P0551.0.3.1\$, Army of dervishes.>

F0873.0.1, Battle rage. Makes army unconquerable.
Link: |F1084, Furious battle. |P0525.3.1.1.1\$, Plea to vendettist-to-be: "Never reconcile (make peace)".>

F0873.0.2\$, Hero in menial (female) disguise is seized by battle rage (zeal): joins troops thus betraying true identity. Type: 314, 938B.
Ref.: *DOTTI* 134 644; *Zîr* 98-99.>

F0873.1, Troops of black, white, and red soldiers. One-third of an army of each.
Link: |F0252.3, Fairy army. |P0551.0.3.3\$, Army of multi-national forces: several states contribute troops (a 'coalition').>

F0879\$, Extraordinary poison (venom). Type: 750D2\$.
Link: |B0779.1\$, Poisonous mosquitoes. |F0840.0.1\$, Extraordinarily powerful object (substance).
Ref.: *DOTTI* 410.>

F0879.1\$, Poison so potent that it corrodes metal (glass).
Link: |F1041.5, Poison of hydra corrodes the skin.
Ref.: Maspero 303 no. 23.>

F0879.2\$, Poison so potent that it causes body to disintegrate.
Link: |F1041.5, Poison of hydra corrodes the skin. |S0111.10.1\$, Murder by supposed blessed (holy) food or drink (elixir).
Ref.: *MITON*.>

F0880\$, Extraordinary metal(s).
Link: |F0840.0.1\$, Extraordinarily powerful object (substance).>

F0880.1\$, Gold as the superior metal--it does not perish.
Link: |A1432.2.2\$, Gold came from Paradise.
Ref.: A.A. Maqdisî (al-) *Al-Latâif wa al-zarâ'if* 87.>

F0880.1.1\$, Only gold is compatible with human body--(e.g., used to mend teeth, reconstruct amputated noses, etc.).
Link: |E0789.2.1\$, Only certain animals' organs are compatible with man's.
Ref.: A.A. Maqdisî (al-) *Al-Latâif wa al-zarâ'if* 87.>

F0880.4\$, Gold manufactured.
Link: |A1432.2, Acquisition of gold. |D0475.1, Transformation: objects to gold.>

F0880.4.1\$, Gold manufactured from plant (sun-dried flowers). (In certain land).
Ref.: *MITON*.>

F0883, Extraordinary writings (book, letter).>

F0883.1, Extraordinary book.>

F0883.1.0.1\$, The proverbial book (in possession of wise old man).
Link: |J0152.7\$, Wisdom from old man who has a book in hand. |W0256.7\$, Stereotyping: age traits. |Z0128, Wisdom personified.>

F0883.1.1, Book of glass.>

F0883.1.2.1\$, Letter written in blood.
Link: |F0883.7\$, Extraordinary writing (inscription) on stone.
Ref.: *Zîr* 59/(last will)/cf.>

F0883.1.2.2\$, Letter written in menstrual blood.

Ref.: *DOTTI* 605 607/{Qtr}>

F0883.1.6, Heavenly books.

Link: |Z0001.1.1\$, Scriptural (scripture-like) formulas: (e.g., *yâ 'ayyuhâ Y* ('O ye who Y') *'inna 'Allâha Y* (Verily, The Lord Y), etc.

Ref.: *MITON*>

F0883.1.7\$, Encyclopedic book: contains definitive information on a host of fields.

Link: |H0502.0.1\$, Comprehensive examination: all fields of knowledge tested.

Ref.: *MITON*>

F0883.1.9\$, Extraordinary book--miscellaneous.>

F0883.1.9.1\$, Writings in gold (silver).

Link: |Z0152.1.1\$, Gold: preciousness, constancy.>

F0883.1.9.1.1\$, Story (tale) written in gold.

Link: |J0163.5\$, The value of ownership of a story. |Z0067.7.1\$, Weightiness: "To be engraved with needles on eye-corners of mankind (*'âmâq al-bashar*)".

Ref.: *MITON*>

F0883.2, Extraordinary letter (written on human skin).>

F0883.3, Extraordinary means of letter-delivery.>

F0883.3.1\$, Letter delivered by shooting it attached to arrow (spear, or the like).

Link: |K1872.3, Love letter hidden in apple.

Ref.: *MITON*>

F0883.4\$, Writing in golden (silvery) letters--("with gold-water", "with silver-water").

Ref.: *MITON*>

F0883.5\$, Calligraphy: extraordinary writing style.

Link: |P0425.2\$, Scribe writes in various styles.

Ref.: *Jâhiz* I 62-68 72-73; *DOTTI* 487 529/{Tns}; *MITON*>

F0883.5.1\$, Arabic script (writing) styles: *riq*^Cah, mashq, thuluth, etc.

Ref.: *MITON*>

F0883.6\$, Mysterious writing (non-magical).

Link: |A0602.2.1\$, 'Science of letters' (*Cilm al-hurûf*): harnessing supernatural beings through knowledge the characteristics of the 'servants' of letters (and numbers) that constitute their names. |D1266.1, Magic writings (gramerye [gramarye], runes).

Ref.: *MITON*>

F0883.6.1\$, Script (writing) that looks like ants (ants's scratching).

Link: |H0779.1.1\$, Riddle: of minute size (*'add/qadd en-nimmimah*) but would bring horses [fully] stirruped. (Answer: writing). |Z0093.2.3\$, Innumerable: 'Like ants'.

Ref.: *MITON*>

F0883.6.2\$, Writing that looks like chicken's scratching. Type: cf. 1331*, 1331A*.

Link: |J2257\$, Ability to read thought to be caused by size (form) of written letters.

Ref.: *DOTTI* 738; T. al-Hakîm *Yawmiyyât* 22 24.>

F0883.7\$, Extraordinary writing (inscription) on stone.

Link: |F0883.1.2.1\$, Letter written in blood. |L0413, Proud inscriptions sole remains [(relic)] of powerful king. =["Ozymandias"].

Ref.: *Ibshîhî* 667; *Zîr* 56/(a will/testament) 67.>

F0883.8\$, Extraordinarily brief letter (message).

Link: |W0047.2\$, Eloquence of brevity.

Ref.: *Tha*^C*labî* 174-75/(175/prophets): Shamy (el-) "Arab Mythology" no. 121.>

F0884\$, Graffiti: illegal writing (drawing) on public walls (expressing opinion).

Link: |J0168, Inscription on walls for condensed education. |K0415, Marked culprit marks everyone else and escapes detection. |P0502.2\$, Political (campaign) promises and slogans. |V0112.2.5.1.1\$, Rich man (A) builds a grand (luxuriously furnished) mosque--poor man (B) writes on its wall: "Mosque with no bread, for what purpose has it been built!" A: "For praying, O you shameless!" B: "Praying in open-air is legitimate (permitted)!" A adds a *tikiyyah* (house for feeding and caring for the poor) to the mosque.

Ref.: *Damîrî* I 160-61 193.>

F0885, Extraordinary field. Type: 465.

Ref.: *DOTTI* 235; Shamy (el-) *Egypt* 244 no. 3.>

F0887, Extraordinary implements.>

F0888\$, Extraordinary (marvelous) craftsmanship (non-magical). Type: 303B\$, 1420A, cf. 949*, 950.

Link: |F0271.0.1, Fairies as craftsmen. |F0540.1.1\$, Lifelike artificial bodily member (organ). |F0716.6\$, Marvelous decorative fountain (in palace, garden) with extraordinary accessories (birds, sounds, gems, etc.). |F0770.1\$, Marvelous building technique (architecture). |F0889\$, Extraordinary machine or instrument (non-magical). |J2411.0.1\$, Foolish imitation of the unique (non-magical). Painful results for imitator.

Ref.: Maspero 197 no. 14; *DOTTI* 110 653 655; *MITON*.>

F0888.0.1\$, Innovation ('from own brains,' following no model or pattern, etc.).

Link: |A1440.5.1\$, Craftsman's (artist's) creativity is no innovation (creation). |W0154.21, Workers (builder) killed when secret building or grave is finished. |U0008\$, Novelty and the new. |W0181.2, King kills architect after completion of great building. [Sinnimâr/Sinmâr's reward].

Ref.: *MITON*.>

F0888.1\$, Inimitable handiwork.

Link: |A0141.0.1\$, Marvels of Creation by The Creator--(*ajâ'ib al-makhlûqât*: encompasses all aspects of the universe).

Ref.: *MITON*; Ibshîhî 636-37.>

F0888.1.1\$, Inimitable jewelry. Type: 303B\$, 1420A.

Link: |K1874.2.1.2\$, Craftsman's prized works as pseudo-double.

Ref.: *DOTTI* 110 186 798/{Mrc}; *MITON*; Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57.>

F0888.1.2\$, Inimitable furniture.

Link: |F0853\$, Extraordinary box (chest, container).

Ref.: Budge *Gods* II 188; Maspero 31-032 no. 2-4 n. 2/(chair/w/ebony/gold).>

F0888.1.3\$, Marvelous glassware (crystal, china).

Ref.: *MITON*.>

F0888.1.4\$, Marvelous textile (embroidery). Type: 949*.

Ref.: *MITON*.>

F0888.2\$, Large object fitted into small space.

Link: |F0889.1\$, Miniature instruments.>

F0888.2.1\$, Egg fitted into bottle with narrow neck. Type: 927D\$.

Link: |K1979.3.1\$, Sham miracle-like manifestations: egg fitted into bottle with narrow neck. (Egg-shell softened with vinegar).

Ref.: *DOTTI* 619/{lit.}>

F0888.2.2\$, Replica of ship (bridge, etc.) fitted into bottle with narrow neck.>

F0889\$, Extraordinary machine or instrument (non-magical).

Link: |D1620, **Magic automata**. Statues or images that act as if alive. |F0887, Extraordinary implements. |F0888\$, Extraordinary (marvelous) craftsmanship (non-magical). |F0897.1\$, Finding direction by celestial means (nature phenomena). |F1042.6\$, Compulsion to creatively compose (story, poem, song, music, drawing, or the like). |J2411.0.1\$, Foolish imitation of the unique (non-magical). Painful results for imitator.>

F0889.1\$, Miniature instruments.

Link: |F0853.2\$, Series of enclosed boxes (chests) one within the other.>

F0889.1.1\$, Compressible instruments (non-magical).

Link: |D0491, Compressible objects. |D0631, Size changed at will. |F0841.3.4\$, Portable (compressible) ship (raft). Made of small boards that can be fitted into one another (assembled and disassembled quickly).>

F0889.1.1.1\$, Compressible musical instrument.>

F0889.1.1.1.1\$, Compressible lute.

Ref.: *MITON*.>

F0889.3\$, Marvelous flying machine.

Link: |F1021, Extraordinary flights through air.>

F0889.3.1\$, Flying mechanical horse. (Controlled by *lawlab*/mechanical device). Type: 516E\$.

Link: |B0041.2, Flying horse. |B0542.2, Escape on flying horse. |D1626.1, Artificial flying horse.

Ref.: *DOTTI* 280; *MITON*.>

F0889.4\$, Marvelous machine allows looking into opaque objects. (X-ray). Type: cf. 1704.

Link: |F0642.3.4\$, Person can see the inside of a man (animal, bird, etc.)--'as if looking through crystal'. |X0574.1\$, Miser interrogates suspect about missing food.>

F0889.5\$, Marvelous machine allows living under water (submarine).

Link: |D1388, Magic object protects from drowning. |F1022.1, Descent into ocean in glass box.>

F0889.6\$, Marvelous utensil (machine) harnesses power of the sun.>

F0889.6.1\$, Lighthouse runs on power of the sun.

Link: |K1420.1.1\$, How the Alexandria Lighthouse was destroyed: false report of a treasure buried underneath it.

Ref.: Ibshîhî 507.>

F0890\$, Marvelous communication by machine--(telepathy-like).

Link: |D1310, **Magic object gives supernatural information**. |D1312.5\$, Magic bead gives advice (provides information). |D1785, Magic telepathy. Influence at a distance. |F0966, Voices from heaven (or from the air). [*hâtîf^munâdî*]. |K1313\$, Seduction by use of telepathy-like communication (computer, telephone). |M0300.0.1\$, Supernatural prophesying or proclaiming voice (*hâtîf*). |V0542.0.1\$, Life-saving instructions by supernatural (divine) voice (*hâtîf*). |W0211, Active imagination [(unrealistic thinking)].

Ref.: *DOTTI* 95.>

F0890.1\$, Communication within cybernetic-space (by computer or the like).

Link: |F0990, **Inanimate objects act as if living**. |K1313\$, Seduction by use of telepathy-like communication (computer, telephone).

Ref.: *DOTTI* 657/{Egy}>

F0890.3\$, Communication by cellular-phone.>

F0890.9\$, Marvelous communication by machine--miscellaneous.>

F0890.9.1\$, Letter (object) sent in a bottle thrown into the sea.

Link: |B0252.4\$, Animal as messenger of God (prophet). |F0963.6\$, Sea as messenger: carries news (message).

Ref.: Damîrî II 20/cf.; Ibshîhî 636.>

F0891\$, Marvelous detection of covert activities (intentions) by machine.

Link: |D1317.9.1, Brass (copper) statue at city gates blows on trumpet at stranger's approach.>

F0891.1\$, Marvelous machine detects intruders (enemies) and sounds alarm. ("Early warning system").

Ref.: *MITON*.>

F0892\$, Marvelous device measures volume of matter (objects).

Link: |H0696, Riddles of measure.>

F0892.1\$, Marvelous device measures volume of liquids (amount of rainfall, water flow in river, etc.).>

F0892.1.1\$, Nilometer (measures water level in river).

Link: |P0532.0.1.1\$, Taxes reckoned in relationship to degree of prosperity (e.g., volume of harvest, rainfall, etc.).

Ref.: R.L. Green 49-54 no. 4.>

F0897\$, Marvelous navigation (finding direction, way, etc.). Type: 936A\$, 1645D\$.

Link: |F0110, **Journey to terrestrial otherworlds**. |F0841.0.2\$, Navigation of Noah's ark's. |J1943, Examining the sundial by candle-light. Numskull tries to find the time of night.

Ref.: *DOTTI* 638 895.>

F0897.0.1\$, Marvelous navigation implements and devices (astrolabe, compass, map, etc.).

Link: |F0887, Extraordinary implements. |F0889\$, Extraordinary machine or instrument (non-magical). |J0001.1.1\$, Homing animal's (bird's, fish's, etc.) knowledge of directions from God's. |P0418.7\$, Travel-guide (caravan leader, navigator). |Z0159.4.4\$, Guiding star. |Z0186.8.0.1\$, Symbolism: sexual intercourse expressed in terms of traveling (voyage) from one cite to another.>

F0897.0.1.1\$, Weathervane: indicates direction of wind.

Ref.: Ibshîhî 124.>

F0897.1\$, Finding direction by celestial means (nature phenomena).>

F0897.1.1\$, Finding direction by star(s).

Link: |D1311.6.4, Divination by stars. |J2028.3\$, Inability to know own direction (whether coming or going, going up or down). |M0302.4, Horoscope taken by means of stars. [Astrology].

Ref.: Jâhîz VI 30; Shamy (el-) *Egypt* 77 no. 10.>

F0897.1.2\$, Navigation at sea by star(s). Type: 936A\$.

Ref.: *DOTTI* 638; *MITON*.>

F0897.2\$, Finding direction by following animals (fish, birds, etc.).

Link: |J0001.1\$, Animal's knowledge from instinct: (innate, 'from God\$, *hidâyah*). |R0212.3\$, Escape from grave (cave) by following wild animal (or animal's tracks).>

F0897.3\$, Following landmarks (travel signs) to destination.

Link: |C0846, Tabu: removing landmarks. |N0122.0.1, The choice of roads. At parting of three roads are equivocal inscriptions telling what will happen if each is chosen. |P0418.7\$, Travel-guide (caravan leader, navigator). |Q0275, Remover of landmarks punished.

Ref.: *MITON*; Boqarî 27/(mental).>

F0897.3.1\$, Travel route (directions, map, chart) from one place to another. Type: 516A.

Link: |F0677, Skillful tracker. |J0001.1.1\$, Homing animal's (bird's, fish's, etc.) knowledge of directions from God's. |J0765, Mark the way one is going in an unfamiliar country. |R0135, Abandoned children (wife, etc.) find way back by clue (bread-crumbs, grain, pebble, etc.). |Z0159.4.4\$, Guiding star.

Ref.: Boqarî 27/(mental/image) 65-66; *DOTTI* 275; *MITON*; Shamy (el-) "Eg. Balladry": "Selimân and Galîlah" no. 26.>

F0898\$, Time-reckoning (time-keeping) device--(e.g., calendar, clock, hour-glass, sundial).

Link: |A0729\$, Progression of time (reckoned in terms of sun's journey). |A2228.1\$, Cock (chanticler) from heaven: God-sent as timing-device so as to help Adam mark prayer-times. |A2489.2\$, Cock (chanticler) as (dawn) prayer-crier. |F0989.3, Cuckoo-clock. Bird calls out the hours. |J1943, Examining the sundial by candle-light. Numskull tries to find the time of night. |U0260, **Passage of time**.>

F0898.0.1\$, Lunar calendar: time reckoned according to moon (non-seasonal). Type: 1335B\$, 1848B.

Link: |A0740, **Creation of the moon**. |P0951\$, Lunar calendar celebrations (formal religious: Jewish, Islamic, etc.).

Ref.: *DOTTI* 740 936; Lane 218/(Islamic); Littmann, *Tigré* 67-68; *RAFE* 305 n. 43; Shamy (el-) "Eg. Balladry": Intro. "el-Badawî and Bint-Birrî" no. 56 3.>

F0898.0.2\$, Solar calendar time reckoned according to sun (seasonal).

Link: |A0720, **Nature and condition of the sun**. |A1160.1\$, Beginning (origin) of the solar calendar (twelve months).

Ref.: Budge/*Romances* 67-68 no. A-03; Ions 47; Burton I 53 n. 2/cf.; Lane 219/(Coptic); *RAFE* 305 n. 43; Shamy (el-) "Eg. Balladry": Intro. "el-Badawî and Bint-Birrî" no. 56 3.>

F0898.0.2.0.1\$, "Coptic year": three hundred and sixty days.

Ref.: *MITON*.>

F0898.0.2.0.2\$, Ancient Egyptian months (agricultural calendar, seasons, 'Coptic').

Link: |P0952\$, Solar calendar celebrations (Coptic, agricultural, 'ifrinjî, mîlâdî, etc.).

Ref.: *Alf* III 3; Burton V 234; Lane 219; A.R. *Sâlih* 88-89.>

F0898.0.2.1\$, Intercalary days. Thirteenth month of five days (*Nasî'*).

Link: |A0755.8.3\$, Creation of more days from moon's light: moon becomes dim. |A1162\$, Origin of the intercalary thirteenth month (intercalary five days beyond three hundred and sixty days divided evenly among twelve months). |F0781.2.2\$, As many rooms in palace as the days in a year (i.e., 360, 365, etc.).

Ref.: Budge/*Romances* 67-68 no. A-03; Ions 47 48 50 58 63 67; Lane 218-19.>

F0898.1\$, Mark (pebble, nut, notch, slash, etc.) for each elapsed time-period (hour, day, month, etc.).

Link: |J2466.2, The reckoning of the pot. [A pebble for each Ramadan-day (fasting)]. |P0553.9.3\$, Reckoning (marking) a killing done with a certain weapon--(by notch or the like). |Z0024, The forgetful man counts the days of the week. On Monday they go to mill, etc. He thus discovers that it is Sunday.>

F0898.1.1\$, Pebble (nut) placed in jar or box for each elapsed time-period (day, month, etc.). Type: 1848B.

Ref.: *DOTTI* 936; *TAWT* 139 no. 12.>

F0898.2\$, Movement of planets (stars) as time-reckoning device.>

F0898.2.1\$, Time reckoned in relation to sunrise and sunset. Type: 779J2\$, 779J3\$.

Link: |A1179.4\$, A day began at dawn and ended at sunset (for ancient Egyptians). |K0551, Respite from death granted until a particular act is performed. |P0510, **Law courts**. |P0524.5\$, Surety (security) by proxy (surrogate): person acts as surety for another person (or animal, bird, etc.). |R0052.1\$, Captive (prisoner) given respite in order to fulfill obligations.

Ref.: *DOTTI* 438 439; Shamy (el-) "Eg. Balladry": "Camel and Gazelle" no. 50.>

F0898.2.1.1\$, 'At the yellowing of the sun' (i.e., late afternoon).

Link: |U0265.1\$, Prayer-times as timing devices (they mark times of day).

Ref.: *MITON*.>

F0898.2.2\$, Time-reckoned in relation to required daily prayers.

Link: |A2228.1\$, Cock (chanticler) from heaven: God-sent as timing-device so as to help Adam mark prayer-times.

Ref.: *MITON*.>

F0898.2.3.1\$, Pleiades shining heralds commencement of weather phenomenon (e.g., flood or the like).

Ref.: Wickett 175.>

F0898.3\$, Mechanical device indicates time (watch, clock, sun-dial, etc.).

Ref.: *MITON*.>

F0898.3.1\$, Watches (clocks) reset to zero (12:00) at time believed a new day begins.

Link: |A1179.4\$, A day began at dawn and ended at sunset (for ancient Egyptians).

Ref.: Lane 220; Shamy (el-) *RAFE* 27.>

F0898.7\$, Behavior of animals (birds) as time-reckoning device.

Link: |A1002.2.4.0.1\$, Change in habitual behavior of animals (birds, insects) as sign of Doomsday. |D1812.5.0.8.9\$, Divination from animal behavior--miscellaneous. |J0130, **Wisdom (knowledge) acquired from animals**.>

F0898.7.1\$, Migration of birds (animals) indicates seasons (time).>

F0898.7.2\$, Bird's (animal's) call indicates time.>

F0898.7.2.1\$, Plover's call indicates arrival of dawn--("karawân's prayer").

Link: |A2228.1\$, Cock (chanticler) from heaven: God-sent as timing-device so as to help Adam mark prayer-times. |A2489.2\$, Cock (chanticler) as (dawn) prayer-crier. |B0251, Animals praise or worship.>

F0899, Other extraordinary objects.>

F0899.2, Extraordinary game-board.

Link: |D2031.21.1\$, Illusion: geometric figure (e.g., game board, grid) becomes city--with streets, shops, etc.>

F0899.3, Enormous cage.

Link: |G0114.4.1\$, Caged humans as 'singing' pets: kept by cannibal.

Ref.: *MITON*.>

F0899.8\$, Extraordinary odor.

Link: |F0687, Remarkable fragrance (odor) of a person.>

F0899.8.1\$, Remarkably bad (foul) odor of object or place. Type: 80 cf. 910C.

Link: |F0687.2\$, Person with remarkably bad odor. |P0553.1.2.1\$, Victim overcome by fumigation (odor, broken wind, smoke, gas). |U0060.0.2.1.1\$, 'A poor person's odor is bad--[others stay away]'. |W0115.5\$, Person with bad body (mouth) odor avoided.

Ref.: Simpson 205-206.>

F0900-F1099, Extraordinary occurrences.>

F0901, Repeated death.

Ref.: *DOTTI* 682.>

F0901.1, Extraordinary threefold death: falling from rock and tree, drowning.>

F0901.1.1, Extraordinary threefold death: wounding, burning, drowning. [Given in S. Thompson's under C0927.3]. Type: cf. 613A1\$,/980*.

Link: |C0927.3, Burning and drowning as punishment for breaking tabu. |M0341.2.4.2, Prophecy: threefold death: wounding, burning, drowning.

Ref.: *DOTTI* 682.>

F0901.2, Extraordinary twofold death: burning, drowning. Type: 613A1\$,/980*.

Link: |C0927.3, Burning and drowning as punishment for breaking tabu. |Q0428, Punishment: drowning.

Ref.: *DOTTI* 3 404 682 683 684/{Egy, lit.}; *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 39.>

F0910, Extraordinary swallowings.>

F0911.3, Animal swallows man (not fatally). Type: 333, cf. 333D\$.

Ref.: Basset *Mille* II 466 no. 167; *DOTTI* 178; Galley *Badr* 70-105 no. 2.>

F0911.3.1, Thumbling swallowed by animals. Type: 700.

Ref.: Abu-el-Layl 295-96 [no. 54]; *DOTTI* 372.>

F0911.3.2, Winged serpent as boat: passengers within.

Link: |B0003.3\$, Winged reptile can fly--(snake, serpent, viper, or the like).>

F0911.4, Jonah [(Yûnus)]. Fish ([whale], or water monster) swallows a man.

Link: |A0535, Culture-hero swallowed and recovered from animal. |C0908.3.1.2.1\$, Whale forbidden to digest prophet (Yûnus/Jonah).

Ref.: *DOTTI* 33 193 206 208 223 225 227 477 484 634 656/{Mrc, Plst, Syr}; Prym-Socin 170-75 no. 42; *TAWT* 433 no. 23 454 no. 47-1.>

F0911.4.1, Fish swallows ship.>

F0911.4.2\$, Whale swallows ship. Type: 936A\$.

Link: |B0874.3, Giant whale.

Ref.: *DOTTI* 638; *MITON*.>

F0911.6, All-swallowing monster.

Link: |A0156.7.1.1\$, Universe-swallowing creature as god's animal.

Ref.: *DOTTI* 93 170 181/{Sdn}; AUC: 26 no. 7/cf.>

F0911.8\$, Eagle swallows man.

Ref.: *DOTTI* 116 179 180 344 633 640 891/{Irq}.>

F0912, Victim kills swallower from within.

Link: |K0952, Animal (monster) killed from within.

Ref.: *DOTTI* 82 88 396/{Plst}>

F0912.6\$, Fatal swallowing: food swallowed kills swallower. Type: cf. 333D\$, 990, 1537.

Link: |B0382, Animal grateful for removal of bone lodged in its throat. |K1027\$, Dupe induced to swallows food containing snare.

Ref.: Qazwînî I 245-246/(Qûqî-fish); *DOTTI* 180 691; *MITON*>

F0913, Victims rescued from swallower's belly. Type: 123, 123C\$, 333, 333D\$, 700, cf. 707C\$.

Link: |A0535, Culture-hero swallowed and recovered from animal.

Ref.: *DOTTI* 48 50 51 138 178 180 223 637 641 645/{Alg, Egy, Mrc}; Hurreiz 113 no. 34; *TAWT* 413 no. 1/{Egy}; CFMC: ^CUKH-I no. 177/{Nubia}>

F0913.1.1\$, Child(ren) swallowed by fish rescued. Type: 707C\$.

Ref.: *DOTTI* 194 366 389 630/{Sdn}>

F0913.3\$, Ogre's belly (toe) cut, all victims come out and repopulate town (nation, village). Type: 333C\$, cf. 123C\$.

Link: |A0006.5\$, Mankind was created in order to populate certain site (usually holy city, mountain, etc.). |A1622.1\$, People rescued from monster form a community (village, town, etc.) on the spot of their deliverance. |F0766.1\$, Deserted (abandoned) city repopulated (when danger has passed).

Ref.: *DOTTI* 48 50 51 100 109 179/{Alg}; *TAWT* 414 no. 1-1.>

F0913.4\$, Eagle with man in its belly fed much meat: too heavy to fly and victim is rescued. Type: 1643A\$.

Ref.: *DOTTI* 119 297 891 892/{Mrc}; Sulaymân 69-70 no. I-9.>

F0913.5\$, Victim escapes from swallower's belly.>

F0913.5.1\$, Victim swallowed but slides out through swallower's other end (anus). Type: 123.

Link: |A0063.5.2\$, Eblis discovers that Adam's pottery-figure laying on Paradise floor is hollow (by entering through its mouth and exiting out of its anus). |K0638.9.1\$, Escape by making self slippery; by covering self with soap, grease, slippery plant (e.g., *molokhiyyah*), etc.

Ref.: *DOTTI* 48; Shamy (el-) "Eg. Balladry": "Cats and Mice War" no. 40.>

F0914, Person swallowed and disgorged. Type: 123, 333, 844A\$, 1643A\$.

Ref.: Basset *Mille* II 466 no. 167; *DOTTI* 48 178 465 891; Nabhânî (al-) I 272.>

F0914.4\$, Corpse of person retrieved from swallower's (ogre's) belly. Type: 844A\$.

Ref.: Bushnaq 44-45/{Sdi}; *DOTTI* 179 180 344 465 466 633 640/{Irq, Jrd, Plst, Sdi}; Nâyif al-Nawâysah *Turâth* X:5 127-30; Schmidt-Kahle I 250-53 no. 63.>

F0914.5\$, Whale disgorges victim it had swallowed (Yûnus/Jonah).

Link: |A1453.4.3\$, Castor (*yaqîn/kharwa*^C) leaves protect naked Yûnus (Jonah) from flies after being disgorged by whale.

Ref.: Tha^Clabî 230; *DOTTI* 677/{lit.}>

F0915, Victim speaks from swallower's body. Type: 700, 1643A\$.

Ref.: *DOTTI* 372 891; Galley *Badr* 70-105 no. 2.>

F0915.1, Victim pecks on swallower's stomach. [Y] Bird eaten by king pecks on his stomach. King vomits and bird escapes. Type: 715.

Ref.: *DOTTI* 396.>

F0929.1, Elephant allows jackal to quench his thirst by entering through his mouth to his stomach. Type: 68.

Ref.: *DOTTI* 31.>

F0930, Extraordinary occurrences concerning seas or waters.>

F0931, Extraordinary occurrence connected with sea.

Link: |D1551, Waters magically divide and close. [Parting of the sea]. |D2151.4, Magic calming of whirlpool. |V0217\$, Miracles during sacred flight(s)>

F0931.3, Sea does not encroach on burial place [(shrine)] of saint.>

F0931.4, Extraordinary behavior of waves.>

F0931.4.4\$, Waves that look like mountains. Type: 936A\$, 1689A.

Link: |F0962.1.1\$, Storm wrecks (sinks) ship. |J1772.16\$, Wave (in stormy sea) mistaken for mountain (island).

Ref.: *DOTTI* 735/{Egy}; *MITON*; Shawqî 305 [no. 32]>

F0931.4.5\$, Wave so high that the bottom of the deep sea (ocean) can be seen. Type: 936A\$.

Ref.: *DOTTI* 638; *MITON*>

F0932, Extraordinary occurrences connected with rivers.>

F0932.6, River ceases to flow.

Link: |A1111, Impounded water. [Hero defeats the monster responsible and releases water].

Ref.: Tha^Clabî 136-37/(136/Nile): Shamy (el-) "Arab Mythology" no. 76, *Egypt* 159 no. 34/(Nile); Qazwînî I 291.>

F0932.6.2, River dries up its waters out of sympathy. Type: 2021*, cf. 872\$.

Link: |D0927.6\$, Spring runs dry (as result of brother's cruelty to sister). |F0960.0.1\$, Extraordinary sympathetic nature phenomena: plants, animals, birds, food, etc., express happiness or sorrow for person.

Ref.: *DOTTI* 960; *TAWT* 436 no. 27/{Egy}>

F0932.6.5\$, Blockage (obstacle, barrier) causes river to cease flowing.

Link: |F0531.2.7.1\$, Giant so large that his body blocks course of mighty (wide) river.

Ref.: Tha^Clabî 136-37/(136): Shamy (el-) "Arab Mythology" no. 76.>

F0932.8.7\$, River flows surprising at the same time every year.

Ref.: Shamy (el-) *Egypt* 3/("dameerah") 159 no. 34/(^Clid *wafâ'* al-Nîl/fulfillment of promise); Wickett 219.>

F0933, Extraordinary occurrences connected with springs.>

F0933.1, Miraculous spring bursts forth for holy person.

Link: |V0134.5\$, Zamzam as a sacred well.

Ref.: Tha^Clabî 94/(Job); "Hâger and Ismâ^Cil" no. 51 5/(Zamzam); Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 4.>

F0940, Extraordinary underground (underwater) disappearances.

Link: |D2188.1.2\$, Sudden disappearance (from sight) only to appear (surface) elsewhere. |F0969.8\$, Extraordinary disappearance in the atmosphere (in `thin air\$, space).>

F0941.2, Church sinks into earth.>

F0941.2.1, Church sinks: songs heard from underground.

Link: |D2192.2\$, Place of worship (church, mosque, etc.) facing destruction supernaturally vanishes.

Ref.: Shamy (el-) "Egypt" (1971) no. 39.>

F0941.2.3, Temple swallowed by earth.

Link: |D2192.2\$, Place of worship (church, mosque, etc.) facing destruction supernaturally vanishes.>

F0942, Man sinks into earth.

Link: |F0949.1, Animal sinks into earth. |K2319.3, Saint hides fugitive from king underground. [Equivocal truth not understood by king]. |R0173.1\$, Person sinking into earth pulled out by rescuer.

Ref.: *DOTTI* 94 382 493/{Mrc}>

F0942.1, Ground opens and swallows up person.

Ref.: *DOTTI* 303 645/{Alg}; ^CA.)A. Ibrâhîm "Rubâtâb" [no. 3].>

F0942.1.1, Ground opens and hides fugitives.

Link: |D0481.1\$, Mountain (hill, tree, etc.) stretches to put fugitive beyond pursuer's reach. |R0327, Earth opens to rescue fugitive.

Ref.: Tha^Clabî 227, 66/cf.>

F0942.3.1, Earth opens at woman's bidding to enclose her. Type: 872\$.

Ref.: *DOTTI* 160 488 490/{Sdn}; Shamy (el-) *Brother and Sister* 17ff., 67; *TAWT* 448 no. 40.>

F0942.3.2\$, Ground opens when spirit (jinni, afrit) strikes it. He enters and disappears underground.

Ref.: *MITON*.>

F0943, Sinking into mud in duel.

Ref.: Maspero 133-134 no. 7 n. y/cf./(game).>

F0944, City sinks in the sea.

Ref.: Tha^Clabî 122.>

F0944.1, City sinks in sea or lake as punishment.>

F0944.3, Island sinks into sea.

Link: |D2188.4\$, Island vanishes (supernaturally). |M0356.1.6\$, Prophecy: country (island) will vanish.

Ref.: Maspero 105 no. 5 n. y/cf.; *MITON*.>

F0944.3.1\$, Seafarers set camp (light fire) on small island: it proves to be a whale when it dives into sea. Type: 936A\$.

Link: |J1761.1, Whale thought to be island.

Ref.: Ibshîhî 498.>

F0946\$, Underwater abode (hiding place). Type: 932\$.

Link: |D0921.3.3\$, Magic lake under which treasure is buried. |D1551, Waters magically divide and close. [Parting of the sea].

[N0513, Treasure hidden under the water. |R0319\$, Escape to graveyard (cemetery, tomb).

Ref.: *DOTTI* 630; *MITON*; *TAWT* 17/(after text in Muhwî-Kanaana).>

F0946.1\$, Object buried underwater.>

F0946.1.1\$, Casket (box, coffin, flask, etc.) hidden underwater. Type: 561.

Link: |P0253.11\$, Sister is too dear to be entombed (or buried in an ordinary grave). |V0061.0.5\$, Burial at sea.

Ref.: Budge/*Romances* 154 no. A-11/cf.; Maspero 126-27 no. 7; Damîrî I 237/(Joseph's); *DOTTI* 317; *MITON*.>

F0946.2\$, Underwater burial place (corpse buried in tomb at bottom of lake, river, or the like).

Link: |V0067.3.1, King buried with immense treasure in the ground of an artificially dried river; later the normal course of the river is restored.

Ref.: Budge/*Romances* 154 no. A-11/cf.; Maspero 126-27 no. 7; Damîrî I 237/(Joseph's); *DOTTI* 317; *MITON*.>

F0948, Object sinks into earth. Type: 779E\$.

Link: |Q0552.2.1.1\$, Punishment of Qârûn: sinking of Palace, appearance of Lake Qârûn.

Ref.: Budge/*Romances* 154 no. A-11/cf.; Damîrî I 235-36: Shamy (el-) "Arab Mythology" no. 57-5, 237/(Joseph's).>

F0948.1, Ground opens and swallows heathen idols.

Ref.: Tha)lbî 245/cf.>

F0949, Extraordinary underground (underwater) disappearance--miscellaneous.>

F0949.1, Animal sinks into earth.

Link: |F0942, Man sinks into earth. |Q0552.2.3.4, Earth swallows man intending treachery.>

F0950, Marvelous cures. Type: 661\$.

Link: |A2711.9.2.1\$, Palm dates (dried) cure their eaters and pray for redemption of their sins. |B0512.1\$, Animal treats self with natural medicine. |D1500.1.7.0.1\$, Human flesh (organs) as remedy. |J1077.4\$, Traveling as remedy for emotional troubles (e.g., depression, failure, or the like). |K1720\$, Bluff: pretended cannibalism--unwanted person frightened away. |P0712.4\$, Earth (mud, dust) from homeland as medicine for person living in foreign land (strangerhood). |T0591.5.1\$, Artificial insemination. |V0009\$, Religious faith conquers adversity (sickness, despair, poverty, etc.).

Ref.: Amîn 181-82/(fever); Barghûthî (al-) 174 no. 48; Mâjid K. ^CAlî *Turâth* XII:9/10 299-304; *DOTTI* 364 938 975/{lit.}; *MITON*.>

F0950.0.1\$, Hallucinatory drugs (hashish, opium, etc.) used as cures.

Link: |D1368, Magic object causes illusions. |F1046\$, Hallucination: false perception without adequate stimuli. |U0020.3\$, Necessary evil: profane (sinful) practice socially tolerated: believed to be unavoidable. |X0830\$, Humor concerning hallucinatory effects of drugs (hashish, opium, cocaine, alcohol, etc.).

Ref.: Amîn 169-71, cf. Lane 263-64; *RAFE* 98 n. 324.>

F0950.0.1.1\$, Hashish (opium, etc.) used to treat pain (distress).

Link: |F0950.0.2.1.1.1\$, Hashish recommended as remedy (treatment) for lack of success.

Ref.: *RAFE* 98 n. 324.>

F0950.0.1.4\$, Liquor (wine) used to treat pain (distress).

Link: |U0283.1.1.1\$, Liquor causes pleasure (enjoyment, joy).

Ref.: *MITON*.>

F0950.0.2\$, Hallucinatory drugs used to induce state of altered consciousness in exorcism rituals.

Link: |F1046.1\$, Induced hallucinatory experience: the Tsubui/Tabubu affair. Person lives through lifelike events induced by supernatural means, hypnosis, or drugs.

Ref.: *RAFE* 98 n. 324.>

F0950.0.2.1\$, Drug-induced illusion (hallucination). Type: 1531.

Link: |D2012.3\$, Person given the illusion that he (she) has undergone a tragic life experience (e.g., family destroyed, children murdered, or the like). |J1325\$, A drunk's ascending delusions of grandeur. |K0776.4\$, Drug-induced hypnotic suggestion (while victim is under the influence of drugs or narcotics). |V0462.8, Ascetic immersion. |W0210\$, Daydreaming. |X0830\$, Humor concerning hallucinatory effects of drugs (hashish, opium, cocaine, alcohol, etc.).

Ref.: *DOTTI* 835 855 858/{lit.}; *MITON*; *RAFE* 98 n. 324.>

F0950.0.2.1.1\$, Drug as remedy for failure.

Link: |T0093.6\$, Disappointed lover becomes adventurer. |X0831.1\$, Present to the president--seeing double: hashish which causes everything to be seen double as solution to the problem of low national productivity. He is already using (smoking) a more potent brand.>

F0950.0.2.1.1.1\$, Hashish recommended as remedy (treatment) for lack of success.

Link: |F0950.0.1.1\$, Hashish (opium, etc.) used to treat pain (distress). |J0021.55.1.1\$, "Don't have to do with (smoke hashish or opium, sniff cocaine, or the like)". |W0199\$, Self-deception (rationalization, regression, projection, etc.). |X0831.1\$, Present to the president--seeing double: hashish which causes everything to be seen double as solution to the problem of low national productivity. He is already using (smoking) a more potent brand.

Ref.: *MITON*.>

F0950.0.2.2\$, Drug induced creativity (clairvoyance, etc., "*ta*^Cmîret el-bayân"). Type: 1641D\$.

Link: |D1323, Magic object gives clairvoyance.

Ref.: *DOTTI* 889/{Egy}.>

F0950.0.3\$, Ghoulis cures: human organ (liver, brain, etc.) as medicine. Type: 816A\$, cf. 50, 91.

Link: |D1248, Human liver as medicine. |F0950.0.4.3\$, Blood as medicine. |K0961.2, Flesh (or vital organ) of certain person alleged to be only cure for disease. |K2116.7\$, Person falsely said to be cannibal (requiring human flesh). |U0020.3\$, Necessary evil: profane (sinful) practice socially tolerated: believed to be unavoidable.

Ref.: *DOTTI* 17 35 279 449/{Omn}.>

F0950.0.4\$, Marvelous animal substance improves health (or cures).

Link: |A2385.4, Why cat hides its excreta. |D1505.13, Animal excreta cures blindness. |F0956.7.4\$, [Cholesterol]-rich foods (eggs, meats) believed to promote good health.>

F0950.0.4.1\$, Animal excreta as medicine.

Link: |D1505.13, Animal excreta cures blindness. |L0499.1.1\$, Despised insect becomes esteemed when it is discovered that it has medicinal value.

Ref.: *Jâhiz* I 245.>

F0950.0.4.1.1\$, Honey as medicine (cures all).

Link: |D1500.1.29, Magic healing honey. |Z0170.1.2.2\$, Honey as symbol of sexual pleasure.

Ref.: *Tha*^Clabî 215; *Ibshîhî* 485; *Zîr* 94.>

F0950.0.4.1.2\$, Milk as medicine--(non-magical). Type: 2034B, cf. 551.

Link: |D1500.1.33.1, Magic healing milk. |E0080.1.1, Resuscitation by bathing in milk. |Z0170.1.3.0.1\$, Milk as symbol of satisfaction (sexual pleasure).>

F0950.0.4.2\$, Excrements (dung, urine) as medicine.

Link: |D1500.1.37, Urine used in medicine. |F0952.5, Blindness cured by application of chicken dung.

Ref.: *Jâhiz* VII 87-89; *DOTTI* 466/{lit.}.>

F0950.0.4.3\$, Blood as medicine. Type: 551, cf. 50, 91, 837A\$, 931C\$.

Link: |G0090.5\$, Hate to be quenched by drinking blood of hated person.

Ref.: *DOTTI* 17 35 305 458 629.>

F0950.0.4.3.1\$, Blood of sea turtle improves health.

Link: |F0956.7.4.1\$, Egg yolk believed to strengthen heart.>

F0950.0.4.4\$, Flesh of certain animal (bird) improves health (cures). Type: 50, cf. 52.

Ref.: *DOTTI* 17 19.>

F0950.0.4.4.1\$, Viper flesh improves health (cures).

Link: |B0161.3, Wisdom from eating serpent. |D1017.3\$, Magic flesh of snake (viper).

Ref.: *MITON*; *Ibshîhî* 456.>

F0950.0.4.4.2\$_(formerly, F0959.10\$), Brain of ass as cure. Type: 52.

Link: |K0961, Flesh of certain animal alleged to be only cure for disease: animal to be killed. (The sick lion).

Ref.: *Amîn* 361; *DOTTI* 19.>

F0950.0.4.7\$, Animal (bird) excreta aids in processing food (e.g., fermenting, pickling, etc.).

Link: |A2685.7.1\$, Chick-peas from urine of oxen from paradise. |A2685.8.1\$, Lentil from dung of oxen from paradise. |A2435.3.14.1, Why pigs feed on excreta.

Ref.: *Jâhiz* III 235.>

F0950.0.4.7.1\$, Pigeon's droppings help with food processing (fermenting dough, curing pickles).

Ref.: *Jâhiz* III 235.>

F0950.0.5\$, Marvelous herbs (grass, plants, flower, etc.) improve health (Cishbah). Type: cf. 613.

Link: |D1500.1.4.3, Magic healing herb. |J2117.4\$, Harmful 'promoters' of good health (herbs, 'teas', etc.).

Ref.: *Jâhiz* V 426-28; *Amîn* 285, Willmore 358 no. 20; Basset *Mille* III 11 no. 7 (olives); Boqarî 201-202; *DOTTI* 344.>

F0950.0.5.0.1\$, Marvelous cure from fumigation (burning herb, incense).

Link: |B0784.2.1.4.1\$, Worms driven out of woman's vagina by fumigation. |D1295.1\$, Supernatural results from burning incense (ritual fumigation).

Ref.: *MITON*.>
F0950.0.5.1\$, Marvelous herbs (herbal substances).
Link: |P0424.10.1\$, Spice-vendor as herbalist (healer).
Ref.: Tha^Clabî 200: Shamy (el-) "Arab Mythology" no. 104.>
F0950.0.5.1.1\$, Marvelous herb: "blood of the two brothers" (dragon's blood).
Link: |A2701\$, Origin of plant-name.
Ref.: *MITON*.>
F0950.0.5.1.2\$, Marvelous herb: sweet basil.
Ref.: Damîrî I 278.>
F0950.0.5.1.2.1\$, Sweet basil as cure for sickness.
Link: |A2666.9.2.1\$, Sweet basil gift from grateful animal.
Ref.: Damîrî I 278; Damîrî I 278: Shamy (el-) "Arab Mythology" no. 49.>
F0950.0.5.1.3\$, Marvelous herb (plant): aloe.
Link: |D2079.3\$, Bewitching (enchanted) by means of plant.
Ref.: Lane 256/(used as charm).>
F0950.0.5.1.3.1\$, Aloe as medicine (cure).
Ref.: Lane 256; *MITON*.>
F0950.0.5.1.3.1.1\$, Aloe as element in supernatural ritual (magical, religious).>
F0950.0.5.2\$, Marvelous plant: root.>
F0950.0.5.2.1\$, Marvelous plant: garlic promotes good health.
Ref.: Tha^Clabî 172.>
F0950.0.5.3\$, Marvelous plant: tree.
Link: |A2711.9.2.1\$, Palm dates (dried) cure their eaters and pray for redemption of their sins.
Ref.: Tha^Clabî 200: Shamy (el-) "Arab Mythology" no. 104.>
F0950.0.5.3.1\$, Fruit of tree promotes good health.
Ref.: Tha^Clabî 22-23: Shamy (el-) "Arab Mythology" no. 48.>
F0950.0.9\$, Promoters of good health--miscellaneous.>
F0950.0.9.1\$, Sneezing as promoter of good health.
Link: |A0185.12.0.1.2\$, Vivified head of Adam sneezes when soul enters his nostrils: soul thus penetrates to his mouth and tongue causing him to utter first words. |E0714.14\$, Soul in nose (nostrils)--temporarily. |F0779.2.1\$, Steam-bathing as cure (promoter of good health).
Ref.: Burton IX 220 n.>
F0950.2, Extreme anger as cure for sickness. Type: 661\$.
Link: |F0950.5, Extreme fear [(horror)] as cure for sickness. |F1041.16, Extraordinary physical reaction to anger.
Ref.: *DOTTI* 364.>
F0950.4, Sickness (madness) cured by coition. Type: cf. 661\$, 904\$.
Link: |A0475.3.1\$, Orgiastic cult (ceremony, ritual). |D2161.3.8.1.1\$, Epilepsy cured by coition. |F0956.7.5\$, Coition promotes good health (preventive medication). |K1315.6.7.2\$, Seduction: miraculous healing (restoring eyesight). Victim proves beyond help ('incurable'). |T0009.0.2\$, Beneficial effects of consensual lovemaking (coition, mutual sexual gratification). |T0182.5\$, Celibacy causes sickness (epilepsy).
Ref.: *Alf* II 253/cf.; *DOTTI* 364 565; *MITON*.>
F0950.5, Extreme fear [(horror)] as cure for sickness. Type: 661\$, 886A\$, cf. 921N\$.
Link: |F0950.2, Extreme anger as cure for sickness. |F0950.11\$, Treatment (cure) by diverting attention away from 'diseased' organ. |H1199.2.3.2\$, Task: curing obesity. Fear of death used as remedy. |K1955.1, Sham physician cures people by threatening them with death. |U0241, [Obese] king grows lean from fear of death.
Ref.: Baqlûfî (al-) 98-99 (127); *DOTTI* 364 536 537 598 599/{lit., Tns}; *TAWT* 429 no. 16; AGSFC: Doha 85-4 2-x-no. 10.>
F0950.5.1\$, Shock-therapy. Type: 661\$.
Link: |D2025.4, Dumbness magically cured by astonishment. |K1889.2, Deceptive cure by illusion. Man told that he can be cured only with blood of his own child. He is made to believe that the child is killed. When he learns that the child is still alive, the excess of joy cures him. |K1955.1, Sham physician cures people by threatening them with death. |T0311.0.3\$, Overcoming aversion to conjugal relations through conditioning (psychotherapy, resocialization).
Ref.: *DOTTI* 364/{lit.}.>
F0950.5.1.1\$, Curing by empathetic shock (fear).
Ref.: Ibn-^CAasim no. 144.>

F0950.5.1.1.1\$, Treating diseased animal by making it watch healthy-one branded (with fire). Skin sores thus cured.

Link: |B0299.5, Sympathetic animals. |U0245.1\$, 'The cow is calving: the ox is straining ('pushing')'.

Ref.: Ibn-^CAasim no. 144.>

F0950.6, Sucking through tubes heals wound.

Link: |F0950.10.3\$, Treatment with blood-sucking leeches.>

F0950.10\$, Painful (or radical) cures (i.e., pain as cure for pain or illness).

Link: |F0553\$, Person remarkable as to induced body markings (scarification, tattoo). |K1073.1\$, Doctor duped into performing surgery on healthy unsuspecting person. Victim reported to be in critical need of cure (e.g., branding, circumcision, teeth-pulling, etc.) but reluctant to undergo treatment.>

F0950.10.1\$, Branding with hot iron as cure.

Link: |F0959.8.1.2\$, Insanity (idiocy) treated by branding with hot iron (usually of head or temples).

Ref.: *DOTTI* 750/{lit.}; Hujelân 129; *MITON*.>

F0950.10.1.0.1\$, 'The ultimate [medical] treatment: branding'.

Link: |J1088, When the sweet fails try the bitter [(painful)].

Ref.: Burton III 59 n. 1.>

F0950.10.1.1\$, Bleeding stopped by branding with hot iron.

Ref.: *MITON*.>

F0950.10.1.2\$, Bleeding stopped with ashes (burnt wood or the like).

Ref.: *MITON*.>

F0950.10.1.3\$, Bleeding stopped with boiling oil (tar).

Ref.: *MITON*.>

F0950.10.2\$, *fasd* (blood-letting) as cure.

Ref.: *MITON*.>

F0950.10.2.1\$, Blood-letting by scarification (*tashlikh*) as cure.>

F0950.10.3\$, Treatment with blood-sucking leeches.

Link: |F0950.6, Sucking through tubes heals wound.>

F0950.10.4\$, Pricking (puncturing) as cure.>

F0950.10.4.1\$, Tattooing as cure (for pain).

Ref.: Walker-Ismâ^Cîl 56; Willmore 346-45 n. 1.>

F0950.10.6\$, Amputation (of diseased limb) as cure.

Link: |F0362.4.1\$, Spirit possessing person refuses to exit (depart) except via wound. |Q0205\$, Part of body involved in offense punished. |V0095\$, Ritual purification (cleansing).

Ref.: Simpson 120/cf.>

F0950.10.6.1\$, Tooth pulled as cure.

Link: |F0959.8.1.3\$, Insanity (idiocy) treated by pulling out teeth (usually wisdom-teeth). |J2324, Wife persuades her husband to have a good tooth pulled. |J2412.2, Pulling out the eye so that the pain will cease. He has had a tooth pulled and the pain ceases.

Ref.: *MITON*.>

F0950.10.8\$, Hitting with hammers (or the like) as cure for pain.

Link: |J2117.2.1\$, Hitting head (violently) as remedy for headache--(thought to kill insect inside head causing pain).

Ref.: Tha^Clabî 188.>

F0950.11\$, Treatment (cure) by diverting attention away from 'diseased' organ. Type: 661\$.

Link: |F0950.5, Extreme fear [(horror)] as cure for sickness. |F0956.7.7.1.2\$, Venting anger (stress) by beating on doll (dummy). |H1199.2.3.2\$, Task: curing obesity. Fear of death used as remedy. |K1889.2, Deceptive cure by illusion. Man told that he can be cured only with blood of his own child. He is made to believe that the child is killed. When he learns that the child is still alive, the excess of joy cures him. |K1955.1, Sham physician cures people by threatening them with death. |T0100.0.9.2\$, Marriage as treatment (cure) for unhappiness (immaturity).

Ref.: Amîn 137/("mythical"/actually superstitious); *DOTTI* 364.>

F0950.11.1\$, Eye irritated by excessive rubbing treated by inducing patient to rub (feel) another organ. Type: 661\$.

Ref.: *DOTTI* 364/{Egy}.>

F0951\$, Cures for impotence and frigidity.>

F0951.1\$_(formerly, F0951\$), Aphrodisiacs (plants, meats, and other foods and drugs).

Link: |D1355, Love-producing [(aphrodisiac)] magic object. |J1919.6.1\$, Simpleton (fool) advises his mother not to eat a certain

aphrodisiac food (*gargîr/jirjîr*--watercress) because it causes penis-erection. |T0315, Continence in marriage. |T0469\$, Satyriasis: a man's abnormal and insatiable desire (appetite) for sex.

Ref.: Ions 110; Simpson 120; Amîn 371-73, 113 169-71/cf.; Burton VI 60 n. 2.>

F0951.1.1\$, Aphrodisiacs in lesbian intercourse.

Link: |T0462, Lesbian love.>

F0951.1.1.1\$, Saffron as aphrodisiac in lesbian intercourse.

Ref.: *MITON*.>

F0951.3\$, Psychological (mental) treatments for lack of interest in sex.

Link: |K1313\$, Seduction by use of telepathy-like communication (computer, telephone). |T0315.2.2.1, Wife reforms continent husband by having walls of bedroom painted with erotic scenes.>

F0951.3.1\$, Reading (hearing) erotic literature (stories, tales, poems) arouses sexual desire.>

F0951.3.2\$, Watching copulating animals (birds) arouses sexual desire.

Link: |T0001.3.1\$, Two lovers in one bed (the head of each resting on the other's arm) is the best scene in The Compassionate's creation. |J0133.9\$, Kindness learned from example of animal's (bird's) kind behavior: imitated. |J0134.5\$, Behavior of household animals (birds) reveals family secret. |J0139\$, Wisdom (knowledge) acquired from observing animal behavior. |K2051.1, Adulteress pretends shame before male statue (mirror, male fish, [male sparrow]).

Ref.: Ibshîhî 473.>

F0951.3.2.1\$, Watching mating between lovebirds (pigeons, doves) arouses sexual desire.

Link: |J0139\$, Wisdom (knowledge) acquired from observing animal behavior. |T0059.0.1\$, Accompaniments of coition: behavioral manifestations. |T0059.1\$, Lovers's play (foreplay): embracing, kissing, necking, etc. |T0160.0.4\$, Traumatic happenings at first coition (consummation of marriage).

Ref.: Jâhîz III 287-91; *DOTTI* 565/{lit.}; *TAWT* 23 n. 42.>

F0952, Blindness miraculously cured. Type: 613, cf. 403D\$.

Link: |D1505, Magic object cures blindness. |V0141.3.1\$, Sacred (Prophet's) shirt cures blindness.

Ref.: *DOTTI* 191 344 347/{Alg}; Shamy (el-) "Eg. Balladry": "Prophet's Shirt" no. 47.>

F0952.1, Blindness cured by tears. Type: 310.

Ref.: *DOTTI* 116.>

F0952.1.1\$, Blindness cured (eyesight restored) by smelling odor of missing son (relative). Type: 310.

Link: |H0079.11\$, Recognition by unique bodily scent (smell, aroma).

Ref.: Tha^Clabî 81; *DOTTI* 116 179 180 344 633 640/{Irq}.>

F0952.5, Blindness cured by application of chicken dung.

Link: |D1505.13, Animal excreta cures blindness. |F0950.0.4\$, Marvelous animal substance improves health (or cures).>

F0952.7, Eyes restored by bathing in lake (spring).

Link: |E0781, Eyes successfully replaced.>

F0952.7.1\$, Eyes restored by plant growing in well (spring). Type: 613.

Link: |D1505.1, Herbs restore sight.

Ref.: *DOTTI* 344.>

F0952.8\$, Eyes restored by healing milk.

Link: |D1500.1.33.1.3\$, Magic healing milk of gazelle. |E0781, Eyes successfully replaced.

Ref.: Simpson 119.>

F0953, Cripple marvelously cured. Type: cf. 520A\$.

Ref.: *DOTTI* 291.>

F0954, Dumb person brought to speak.>

F0954.2, Dumbness cured by question.>

F0954.2.1, Dumb princess is brought to speech by tale ending with a question to be solved ([dilemma-tale]).

Type: 572\$, 653A, 653C\$, 945:II.

Link: |Z0016, Tales ending with a question: [(dilemma tales)].

Ref.: *DOTTI* 333 357 358 647 660.>

F0954.2.3\$, Silent person brought to speech by presenting a provocative situation.

Ref.: *DOTTI* 334/{Irq}.>

F0954.2.3.1\$, Silent person brought to speech by bringing unjust judgment (in a lawsuit). Type: 572\$.

Link: |J1141.4, Confession induced by bringing an unjust action against accused. False message to thief's wife to send the stolen jewel case as bribe to the judge. She does.

Ref.: *DOTTI* 333 335/{Mrc}.>

F0954.2.3.2\$, Silent person brought to speech by magic exhibition (singers, dancers).>

F0954.2.4\$, Silent person brought to speech by horror. Type: cf. 921N\$.

Ref.: *DOTTI* 201 502 598 599/{Alg}>

F0955, Miraculous cure from leprosy. Type: 750J\$.

Ref.: *DOTTI* 411.>

F0955.1, Blood-bath as cure from leprosy.

Link: |F0872.3, Bath of blood.>

F0956, Extraordinary diagnosis.

Link: |F1041.9.0.1\$, Illness of heart (soul, spirit): melancholiness, depression, sadness, etc.

Ref.: Maspero 155 no. 8 n. 2.>

F0956.1, Detailed diagnosis by feeling pulse.

Ref.: Chauvin V 136 no. 64.>

F0956.7\$, Preventive diagnoses (and practices) that reduce potential for illness (promoters of good health).

Link: |D1052.2\$, Garment of certain color cures (prevents) disease. |J0571.2, King given three wheels to control his anger.

|J0654.1\$, 'Prevention is better than medication'. |T0187.0.1\$, Female's 'correct' coition posture: laying on back, legs raised upwards (with man on top).

Ref.: *MITON*.>

F0956.7.1\$, Healthful living as preventive health measure.

Link: |F0610.0.5\$, Remarkably healthy person. |H0596.1.1, Enigmatic counsels of older brother [on secrets of good health].

|T0254.3, Man with obedient wife looks young; with disobedient, old. |W0031.1.2\$, Wife's obedience gives longevity (to husband). |W0164.1\$, Promoters of self-esteem.

Ref.: Ibshîhî 245.>

F0956.7.2\$, Physical labor ('workout') as preventive health measure.

Link: |F0956.7.7\$, Venting anger or frustration (*fashsh el-ghill*). Dissipation of negative emotions through strenuous behavior (acts). |F1051, Prodigious weeping. Usually by saint. |J0702.0.2\$, A craft in hand gives longevity. |P0801\$, Competitive game: physical activity--(mainly outdoors). |V0093.1\$, Ecstasy (trance) through religious dancing (*dhikr*, 'zikr'). |V0462, Asceticism [*(tasawwuf, zuhd)*].>

F0956.7.2.1\$, Curative effects of strenuous physical activity (till exhaustion).

Link: |F0385.2.1\$, Possessing jinn placated by supplications (song, dance). |F0956.7.6.4\$, Weeping as cathartic. |T0182.1.1\$, Exhaustion from excessive sexual intercourse--('busted waist\$', 'busted loins'). |F0956.7.7.4\$, Venting anger (stress) by strenuous physical activity ('dancing'). |V0011.11\$, Sacrifice to a spirit (jinni). |V0093.1\$, Ecstasy (trance) through religious dancing (*dhikr*, 'zikr'). |V0462.8.0.3\$, 'ingidhâb: madness (dissociation) from ascetic immersion.

Ref.: "Arab Mythology" no. 119-1; "Mental Health" 17 19 22; Boqarî 42-043; *RAFE* 23 n. 64 303 n. 29/31; Shamy (el-) "Belif Characters" 26-27.>

F0956.7.3\$, Hunger (austere diet, fasting) promotes good health.

Link: |C0205, Tabu: eating one's fill. |F1041.9.8\$, Illness (dulness) from fullness (of stomach).

Ref.: *MITON*; Ibshîhî 45; Taymûr no. 424.>

F0956.7.3.1\$, Eating sparingly promotes introspection (meditation, thinking, spirituality, etc.).

Link: |P0623, Fasting (as a means of restraint/[*(tawqî) al-hagz* ^Calâ])).

Ref.: Tha^Clabî 23; Ibshîhî 245.>

F0956.7.3.3\$, Vegetarian diet (no meat) promotes good health. Type: 327H\$.

Link: |C0235.1\$, Tabu: eating flesh during mourning period (60 days). Vegetarian diet required.

Ref.: *DOTTI* 166; Lane 193/cf.; *TAWT* 387 n. 496.>

F0956.7.4\$, A[Cholesterol]-rich foods (eggs, meats) believed to promote good health.>

F0956.7.4.1\$, Egg yolk believed to strengthen heart.

Link: |F0950.0.4.3.1\$, Blood of sea turtle improves health. |J2117\$, Remedies (medical) which prove harmful or fatal.

|K0149.5\$, Egg yolk (powdered) sold as potent (yellow) poison.>

F0956.7.5\$, Coition promotes good health (preventive medication).

Link: |D1338, Magic object rejuvenates. |D1880, **Magic rejuvenation**. |F0950.4, Sickness (madness) cured by coition.

Ref.: *MITON*.>

F0956.7.5.1\$, Sexual intercourse rejuvenates.

Link: |T0091.4, Aged and youth in love. |T0538.3, Aged man sires a child.>

F0956.7.5.1.1\$, Sexual intercourse with (healthy) young woman rejuvenates older man.

Ref.: *MITON*; Shamy (el-) *Egypt* 224 no. 58.>

F0956.7.5.1.2\$, Sexual intercourse with old woman causes sickness.

Ref.: *MITON*; Ibshîhî 593/(like poison/counsel).>

F0956.7.6\$, Catharsis (*fadfadah*): relief from mental troubles through talking about them. Type: 894.

Link: |J0571.2, King given three wheels to control his anger. |P0790.0.1.1\$, Having a conversation (interesting social talk). |U0315.1\$, Seeking a conversation (social interaction). |W0144\$, The need to inform (let it be known, publicize). |W0172.5.1.1\$, Self-pity song (poem): *mawwâl 'almar* ('red-mawwâl'), *ghurbah*-song ('song of strangerhood\$, 'being a stranger')--i.e., 'the blues'.

Ref.: Amîn 435; TAWT 425 no. 13.>

F0956.7.6.1\$, Publication of personal secrets gives relief (reduces stress).

Link: |U0197.0.2\$, "People are secrets" (i.e., everyone has aspects of own life not to be known by outsiders).

Ref.: TAWT 425 no. 13.>

F0956.7.6.1.1\$, Publication of secrets to personified animal, or inanimate object (e.g., 'stone of pity,' 'box of patience,' candlestick, etc.) gives relief. Type: 451A, 872A2\$, 894.

Link: |B0299.5.2, Animal fasts to express sympathy. |D2161.4.1, Cure by transferring disease to animal. |D2177.5\$, Exorcism by transferring spirit to another person (or to an animal). |E0595, Cures by transferring disease to dead. Ghoulish charm used for this purpose. |F0994.3\$, Stone bursts out of pity for persecuted heroine. |J0571.2, King given three wheels to control his anger. |J1185, Execution escaped by story telling. |P0790.0.1\$, Need for interacting with others. |W0172.5.0.1\$, "If I were to tell iron (stone) about even a tiny part of my affliction, it would melt (rupture)".

Ref.: Anonymous "Aghânî Anwar el-)Askarî" 15; DOTTI 227 493 545; TAWT 338 no. 47-1.>

F0956.7.6.1.2\$, Invitation to talk about (publish) personal troubles.

Link: |P0790.0.1.2\$, Invitation to have 'conversation'. |W0030.5\$, Misery loves miserable company.>

F0956.7.6.1.2.1\$, Invitation to talk: "Tell me about your worry and grief, from the day your mother begot you!". Type: 327H\$.

Link: |G0416.1\$, Ogress searching for escaped intended victim(s) poses as vendor and invites buyers to tell her about their "worry and grief". |H0011.1, Recognition by telling life history. |K1817.4.1.2\$, Disguise as peddler so as to gather news (usually of escaped or missing person).

Ref.: DOTTI 166.>

F0956.7.6.2\$, Narrating (tale-telling, giving descriptions of life and living) sets mind at ease. Type: 910Z\$.

Link: |P0470\$, Story-teller (narrator, tale-teller--*muhaddith*). |U0245\$, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation".

Ref.: DOTTI 578; MITON; Shamy (el-) *Egypt* 197.>

F0956.7.6.2.1\$, Narrating (tale-telling) animates the sluggish.

Ref.: MITON.>

F0956.7.6.3\$, Listening to stories (or watching enactments of life and living) sets mind at ease. Type: 910Z\$, cf. 472\$, 844A\$.

Link: |J1080\$, Sleeplessness: person unable to fall (stay) asleep due to worries. |P0470.0.1\$, Tale-teller needed (required)--so as to tell story. |P0807\$, Pastime and recreation (amusements, non-competitive play, etc.).

Ref.: DOTTI 246 465 521 578 589/{lit.}; MITON.>

F0956.7.6.4\$, Weeping as cathartic.

Link: |F0956.7.2.1\$, Curative effects of strenuous physical activity (till exhaustion). |P0681.1.1.1\$, Mourning: verbal expressions (wailing, dirge, elegy/*rithâ*\$, ^Cadid, nadb). |V0462.3.1\$, Weeping by the pious as worship.

Ref.: Boqarî 211.>

F0956.7.7\$, Venting anger or frustration (*fashsh el-ghill*). Dissipation of negative emotions through strenuous behavior (acts).

Link: |D1422.1\$, Possessing-spirit responds to musical 'call' (*nidâ*). |F0385.2.1\$, Possessing jinn placated by supplications (song, dance). |F0956.7.2\$, Physical labor ('workout') as preventive health measure. |V0462.8.0.3\$, '*ingidhâb*: madness (dissociation) from ascetic immersion.

Ref.: RAFE 306 n. 48; TAWT 383 n. 416.>

F0956.7.7.1\$, Venting anger by aggression against innocent weak. Type: 756D\$, 2031, 2031A*.

Link: |J1066\$, Futility of 'addressing the lifeless'. |Q0393.5.1\$, 'Executing the messenger' (bearing bad news). |U0045\$, Weakness invites aggression. |W0199.3\$, Projection: attributing to others one's own shortcomings (defects). |Z0042, Stronger and strongest--[mouse is strongest]. |Z0043.4, Fly frightens snake; snake frightens rats; rats frighten monkey, etc. |Z0043.7.1\$, Pecking order: chain of aggressive actions and displaced reactions, started against the weak and ending with the weakest.

Ref.: DOTTI 417 966 968; Shamy (el-) "Character Transmutation" 266 n. 110.>

F0956.7.7.1.1\$, Invitation to venting anger: person presents self as target for anger-venting by another.

Link: |J2118\$, Harmful help (assistance).

Ref.: TAWT 383 n. 416.>

F0956.7.7.1.1.1\$, Wife awaits husband's return with stick in her hand, in case he is angry and needs to vent his anger: "Better at me than at a stranger!". Type: 756D\$.

Link: |J1112.1.0.3\$, Wife reforms (tames) wayward (disgruntled, shrewish) husband--as she would a lion: by appeasement. |P0202.1.5.2\$, Wife blamed for husband's misconduct. |P0261.1.1.1\$, Poor father would rather sell daughter (as slave) to rich man than let him marry her; for as wife, husband would vent his contempt for (anger with) poor father on her. |P0212, Wife more merciful than blood relations. They refuse to ransom condemned man; wife does so. |P0790.2.4\$, Failing to perform customary chores (duties) as sign of anger (unhappiness). |R0152, Wife rescues husband. |T0205.1\$, Wife-beating. |U0164.1\$, 'He who makes himself a peg (post) must endure the hammer-blows on his head'. |W0013\$, Self-abnegation (altruism, self-denial, selflessness). |W0028.6.1.1\$, Wife offers to be divorced so that her husband may be with his beloved. |Z0043.7.1\$, Pecking order: chain of aggressive actions and displaced reactions, started against the weak and ending with the weakest.

Ref.: Shamy (el-) "Character Transmutation" 266 n. 110; *TAWT* 383 n. 416 no. 18.>

F0956.7.7.1.1.2\$, Mother places self between her child (son, daughter) and father's (her husband's) wrath. Type: cf. 312F\$.

Link: |P0231.3.0.1\$, Motherhood. Mother's love for child: self-sacrifice, self-denial, self-abnegation, etc. |W0028, Self-sacrifice.

Ref.: *DOTTI* 127; *MITON*; *TAWT* 448 no. 40.>

F0956.7.7.1.2\$, Venting anger (stress) by beating on doll (dummy). Type: cf. 879.

Link: |F0950.11\$, Treatment (cure) by diverting attention away from 'diseased' organ. |J0571.2, King given three wheels to control his anger. |K0477.0.1.1\$, Attention drawn by mischief (obnoxious acts).

Ref.: *DOTTI* 512; *RAFE* 306 n. 48/cf.>

F0956.7.7.2\$, Venting frustration (expressing sorrow) by causing pain to oneself (hitting own head, slapping own face, biting own finger, or the like). Type: 470C\$, 898, cf. 2021*.

Link: |C0981\$, Regret (sorrow) because of breaking tabu. |F1041.13, Biting fingers to see if one is dreaming. |P0681.1.1.2.2.1\$, Mourning: slapping own face (cheeks). |Q0522.0.1\$, Self-punishment as penance. |T0024.9.2.1.1\$, Insane actions of poor man evicted from a woman's earthly paradise forgiven (excused). |Z0013.5.2.1\$, Addressing self to own heart (mind, reason, or the like).

Ref.: *DOTTI* 239 960; Ibn-âşim, no. 155/(bite finger/*banân*); *MITON*; *RAFE* 306 n. 50.>

F0956.7.7.3\$, Venting anger (stress) by shouting (loud 'singing,' 'quarrelling,' etc.).

Link: |P0427.4.1.1.1\$, "A foul-tongued woman is the chieftainess ('mistress') of her neighbors, due to neither her kindness nor her benevolence, but due to the viciousness ('length') of her tongue!". |P0427.7.4.3\$, *raddâhah*, *shalaq*: professional denigrator (satirist). Woman hired to publicly disgrace a person with vulgarities. |T0626\$, Children's quarrels. |V0462.8.0.3\$, '*ingidhâb*: madness (dissociation) from ascetic immersion. |W0187, Insolence. |W0188.3\$, Quarrelsomeness.>

F0956.7.7.4\$, Venting anger (stress) by strenuous physical activity ('dancing').

Link: |F0956.7.2.1\$, Curative effects of strenuous physical activity (till exhaustion). |V0093.1\$, Ecstasy (trance) through religious dancing (*dhikr*, 'zikr').

Ref.: *RAFE* 23 291.>

F0956.7.7.6\$, Venting frustration by physical self-punishment.

Link: |P0681.1.1.2.2\$, Mourning: self-injury.>

F0956.7.7.6.1\$, Frustration: person plucks out own beard (hair).

Ref.: *MITON*.>

F0956.7.7.6.2\$, Frustration: bird plucks out own feathers. Type: 898.>

F0959, Marvelous cures--miscellaneous.

Ref.: *DOTTI* 93 492/{Egy}.>

F0959.1, Madness miraculously cured.

Link: |D2161.3.8, Insanity magically cured.>

F0959.5, Cure for deadly snake bite. Type: cf. 779K\$.

Link: |D2161.5.1, Cure by holy man [(person)]. |D2168, Magic used against poison. |D2168.2\$, Poison supernaturally extracted ('exorcised') from victim's body. |V0221, Miraculous healing by saints.

Ref.: Budge/*Romances* 116 no. A-06; Ions 61; *DOTTI* 440 671/{Egy}.>

F0959.6, Marvelous cure for poison.>

F0959.6.2, Immunity to poison by eating poisons. Type: 1568\$.

Link: |D1515, Magic antidote for poison.

Ref.: *DOTTI* 863.>

F0959.6.3\$, Poison treated with like poison.

Link: |J0763\$, Appropriate (strong) action for difficult problems--(play the correct social role).

Ref.: Jâhiz IV 250 V 353 354/(scorpion's).>

F0959.6.4\$, Snake's venom sucked out of wound of bitten person (animal). Type: 774L1\$.

Link: |D2156.5.1, Saint orders a serpent which had bitten a man to withdraw its venom.

Ref.: *DOTTI* 430.>

F0959.7\$, Music as therapy: marvelous cure (healing) by music.

Link: |D1359.3.1, Magic music causes joy. |D1422.1\$, Possessing-spirit responds to musical 'call' (*nidā*). |F0385.2.2\$, Possessing *zār*-jinn (*asyād*) placated by sacrifice. |F0689.1\$, Ecstasy from immersion in music (song). |U0286.1.1\$, Listening to music gives maximum pleasure at minimum effort.

Ref.: Qazwîni I 19/(in India); Boqarî 43; *DOTTI* 331 468/{Plst}; *RAFE* 23 n. 64.>

F0959.8\$, Treatment for madness (insanity, (possession)).

Link: |F0381, Getting rid of fairies. |D2161.3.8, Insanity magically cured.>

F0959.8.1\$, Painful treatment of mental illness (insanity, idiocy).>

F0959.8.1.1\$, Possession (insanity) treated by beating (the possessing spirit).

Link: |D2176.3.4, Devil cast out of possessed man's body. |F0381, Getting rid of fairies.>

F0959.8.1.2\$, Insanity (idiocy) treated by branding with hot iron (usually of head or temples). Type: 1351E\$.

Link: |F0950.10.1\$, Branding with hot iron as cure.

Ref.: *DOTTI* 749 750/{lit.}; *MITON*.>

F0959.8.1.3\$, Insanity (idiocy) treated by pulling out teeth (usually wisdom-teeth). Type: 1351E\$.

Link: |F0950.10.6.1\$, Tooth pulled as cure.

Ref.: *DOTTI* 749 750/{lit.}; *MITON*.>

F0959.8.2\$, Treating mental illness by reorganization (rearrangement) of communal expectations (social roles). Thus, patient is better adjusted for living in community. Type: cf. 1641B1\$/(antithesis).

Link: |F0415.1\$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama. |P0007.1\$, Role strain (role conflict): effects of difficult choices between conflicting obligations. |P0465\$, Faith-healer, or exorciser. |P0796.3\$, Mediation (*wisâṭah*): mediator's opinion is advisory.

Ref.: *RAFE* 92 231 no. 13 235 no. 14; Shamy (el-) "Mental Health" 23.>

F0959.8.4\$, Insane person chained (imprisoned).

Link: |S0189\$, Mistreatment of the sick (patients).

Ref.: *MITON*; Ibshîhî 209-10.>

F0959.9\$, Marvelous beauty-aids (cosmetics, 'paint,' etc.).

Link: |D1337.1, Magic object beautifies.>

F0959.9.0.1\$, Beauty-aid containing harmful element (poison or the like). Type: 613A1\$./980*.

Link: |J2117\$, Remedies (medical) which prove harmful or fatal. |N0649.2\$, Concoction of harmful substances proves beneficial. |U0140, **One man's food is another man's poison**.

Ref.: *DOTTI* 682; *MITON*.>

F0959.9.1\$, Marvelous hair removing potion (drug). Type: 613A1\$./980*.

Link: |A1597.2.1.1\$, Satan helps Bilqis (Queen of Sheba) camouflage her hairy legs; hence: women's beautician, the bathhouse, wax (for removal of body hair). |P0717.1.4\$, People who remove their body hair (armpit, pubic, etc.).

Ref.: Qazwîni I 341; Burton II 160 n. 3; *DOTTI* 682; *MITON*.>

F0959.9.2\$, Blood of bat applied to certain parts of newborn girl's skin to prevent hair from growing there (e.g., pubic, underarm). ("watwatah").

Ref.: Qazwîni II 264-65/cf.; Lane 41; Burton V 226 n. 2; Diyâb 318.>

F0960, Extraordinary nature phenomena--elements and weather.>

F0960.0.1\$, Extraordinary sympathetic nature phenomena: plants, animals, birds, food, etc., express happiness or sorrow for person. Type: 425G1\$, 707.

Link: |F0648, Extraordinary sympathy (telepathic) with wild animals. |F0932.6.2, River dries up its waters out of sympathy. |F0979.15, Tree sheds all of its leaves out of sympathy.

Ref.: *DOTTI* 206 385.>

F0960.0.1.1\$, Extraordinary sympathetic nature phenomena at occurrence of injustice (crime). Type: 779D\$, 872\$.

Link: |D0927.5, Spring runs dry (as result of fratricide). |Q0552.3, Failure of crops during reign of wicked king.

Ref.: Kisâfi 63/(Thackston 69): Shamy (el-) "Arab Mythology" no. 50; Tha^Clabî 27-28: Shamy (el-) "Arab Mythology" no. 65; *DOTTI* 436 488.>

F0960.1, Extraordinary nature phenomena at birth of holy person (hero).

Ref.: Cachia 181; Shamy (el-) "Eg. Balladry": "Aamir-the-Jew" no. 49 8.>

F0960.1.0.1\$, Heavenly lights fill universe at birth of prophet.

Link: |F0574, Luminous person. |M0311.0.4.2\$, Dream about light issuing out of person: birth of great leader (hero, prophet, savior, etc.).

Ref.: "Maryam" no. 52 11; Shamy (el-) "Eg. Balladry": "Aamir-the-Jew" no. 49 9.>

F0960.1.0.2\$, Beam (ray) of light shines at birth (conception) of holy person.

Link: |J1347.2.3\$, Saint's day celebration (*mûlid*): meat (and sweets) provided. |P0991.1\$, Saint's day festival (*mawlid*, 'mûlid'). |V0515.1.2, Wife sees moon enter mouth of husband; husband sees star enter mouth of wife: famous child (saint) will be born.>

F0960.1.3, Exhibition of lights at saint's birth.>

F0960.2, Extraordinary nature phenomena at death of holy person (hero).

Link: |Q0147, Supernatural manifestations at death of pious person.>

F0960.11\$, Extraordinary nature phenomena at a person's smiling.

Ref.: TAWT 444 no. 35.>

F0960.11.1\$, Extraordinary nature phenomena at sister's smiling: shining sun and blossoming flowers. Type: 403D\$, 707.

Ref.: DOTTI 191 385; TAWT 444 no. 35/{Irq}>

F0960.12\$, Extraordinary nature phenomena at a person's weeping. Type: 707.

Ref.: DOTTI 385.>

F0960.12.1\$, Extraordinary nature phenomena at sister's weeping: stormy weather. Type: 707.

Ref.: DOTTI 385.>

F0960.14\$, Ground (soft earth, sand) not affected by person's weight.

Link: |D1603\$, Self-healing magic object.>

F0960.14.1\$, Walking on sand (soft earth) without leaving trace.

Link: |F0960.14\$, Ground (soft earth, sand) not affected by person's weight. |F0973.2, Walking on grass-blades without bending them.>

F0961, Extraordinary behavior of heavenly bodies.>

F0961.0.3, Heavenly bodies lament.

Link: |Z0120.2.2\$, Natural object expresses emotions (happiness, sadness, depression, or the like)>

F0961.0.3.2\$, Heavenly bodies weep.

Ref.: Tha^Clabî 214.>

F0961.0.3.2.1\$, Sun weeps.>

F0961.0.3.2.1.1\$, Sun weeps forty days mourning murder of John the Baptist (Yahyâ).

Link: |F1012.5.1\$, Celebration lasts for forty days and forty nights. |P0681.0.1.1\$, Mourning for forty days. |V0463.2, First martyr: John the Baptist. |Z0071.12, Formulistic number: forty.

Ref.: Tha^Clabî 214.>

F0961.0.6, Heavens bleed.>

F0961.1, Extraordinary behavior of sun.>

F0961.1.2, Sun travels from west to east. Type: 561B\$.

Link: |A1052.2.3\$, Sun rising from west as sign of Doomsday. |N0081\$, Wager: sun to travel from west to east (to rise in west and to set in east).

Ref.: Badawî *Herodot* 273; DOTTI 319 320/{Jrd, Plst}; Gh. al-Hasan "Al-'Urdunî@ 231-34 no. 43; Sârîs (al-) 275-7.>

F0961.1.5.3.1, Sunset delayed many hours.

Link: |A0725, Man controls rising and setting of sun. |D2146, Magic control of day and night.

Ref.: Nabhânî (al-) II 150.>

F0961.1.8, Sun appears color of blood [(red)].

Link: |Z0065.1, Red as blood white as snow.

Ref.: Tha^Clabî 214.>

F0961.1.9, Eclipse of sun at important historical events.>

F0961.11\$, Sun subordinates certain creatures and beings (animals, plant, fish, etc.).

Link: |F0979.26\$, Plants that with subordination to (*khudû*^C li) the sun by their nature. |F0989.27\$, Animals that follow the sun by their nature.>

F0961.2, Extraordinary behavior of stars.>

F0961.2.1, Bright star indicates birth of holy person.

Link: |V0515.1.2, Wife sees moon enter mouth of husband; husband sees star enter mouth of wife: famous child (saint) will be born.>

F0961.2.4, Stars and planets speak.>

F0961.2.10\$, Star falls to earth: shooting (falling) star. Type: cf. 779E\$.

Link: |F0282.4\$, Jinn (fairies) came to earth on falling star. |N0301\$, Communal disaster. Tragic accident (fire, drowning, etc.) with many deaths. |Q0552.1.0.1\$, Death by shooting star as punishment.

Ref.: Maspero 104 no. 5; Simpson 54 n. 3.>

F0961.3, Extraordinary behavior of moon.>

F0962, Extraordinary precipitation (rain, snow, etc.).>

F0962.1, Electric storm breaks island into three parts.

Link: |D0905, Magic storm.>

F0962.1.1\$, Storm wrecks (sinks) ship. Type: 936A\$, cf. 759C, 973.

Link: |F0931.4.4\$, Waves that look like mountains. |F0963, Extraordinary behavior of wind. |N0301.2.1\$, Shipwreck. Ship (ferry-boat) sinks: many drown, much is lost.

Ref.: Maspero 101 no. 5; *DOTTI* 424 638 677/{Egy}; *MITON*.>

F0962.1.1.1\$, Storm lifts ship out of sea and casts it on land (mountain).

Ref.: Budge/*Romances* 90 no. A-4; *MITON*.>

F0962.1.2\$, Storm throws ship off course--sailors lost at sea. Type: 936A\$.

Link: |N0390\$, Person gets lost or marooned.

Ref.: Maspero 204 no. 15; *MITON*.>

F0962.2, Fire from heaven.

Link: |Q0552.13, Fire from heaven as punishment.>

F0962.6, Shower of food. Type: cf. 1381A, 1381B, 1642A.

Link: |J1151.1.3, The sausage [(chicken)] rain. [Fool made to believe that it is raining food].

Ref.: *DOTTI* 775 776 889.>

F0962.6.5\$, Rain of live animals (fish, frogs, chickens, etc.).

Link: |D2091.2, Magic plague of frogs drawn down on foe. |X1645.4\$, Animal rain (it rains fish, dogs, cats, etc.).

Ref.: Jâhîz V 526-27.>

F0962.8, Other extraordinary showers.>

F0962.8.0.1\$, Treasure from cloud (it rains gold, silver, jewels, or the like).

Ref.: Tha^Clabî 93/(gold).>

F0962.8.2, Rain of jewels.>

F0962.12, Holy object falls from heaven.

Link: |D0811.2, Magic object falls down from heaven.>

F0962.12.2.1\$, Garment falls from heaven. Type: 750J\$.

Link: |D1053, Magic mantle (cloak). |D1766.1.3, Garment produced by prayer.

Ref.: Tha^Clabî 93/(cf./"dressed"); *DOTTI* 411 435/{lit.}; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>

F0962.12.2.3\$, Shrouds fall from heaven.

Link: |V0241.1.3\$, Angel buries deceased mortal (angel-assisted burial).

Ref.: Kisâ'î 75-77/(Thackston 81-82 no. 36): Shamy (el-) "Arab Mythology" no. 71; Ibshîhî 209/cf.; Shamy (el-) "Eg. Balladry": "Death of Abu-Bakr" no. 54 15.>

F0962.12.6\$, Food (on dining table) descends from heaven.

Link: |D1031.0.1, Manna. Food from skies in basket each morning.

Ref.: *MITON*.>

F0963, Extraordinary behavior of wind. Type: cf. 759C.

Link: |F0795, Extraordinary cloud. |F0962.1.1\$, Storm wrecks (sinks) ship. |T0016.6\$, Passion (*hawâ*) aroused due to nakedness or body exposure caused by gust of wind (air: *hawâ*').

Ref.: *DOTTI* 424.>

F0963.1, Wind serves Solomon as horse and carries him everywhere.

Link: |D2142.0.2.1.1\$, Solomon as supreme ruler of wind. |Z0115.2\$, Wind (breeze) as messenger.>

F0963.1.1\$, Wind carries person to destination. (Usually at holy person's command). Type: 930F\$.

Ref.: Ibshîhî 650.>

F0963.5\$, Wind carries news (message). Type: 930F\$.

Link: |P0469.1\$, Publication of news. |Z0115.2\$, Wind (breeze) as messenger.

Ref.: Simpson 109/(North wind to travel West)/cf.; Tha^Clabî 167-69: Shamy (el-) "Arab Mythology" no. 101; *DOTTI* 625.>

F0963.6\$, Sea as messenger: carries news (message). Type: 318.

Link: |F0890.9.1\$, Letter (object) sent in a bottle thrown into the sea. |Z0118, Sea personified.

Ref.: Hollis 168 no. 8.>

F0963.7\$, Wind blowing against stone images (idols) causes them to howl.

Link: |A0497, Echo.

Ref.: *MITON*.>

F0964, Extraordinary behavior of fire.

Link: |A1413.1.1\$, Fire (from hell) at first reluctant to be used by man on earth, escapes to sea (seven times): thus heat reduced.>

F0964.3, Fire from extraordinary fuel.>

F0964.3.4, Extraordinary stone catches fire.

Link: |A0975.2.2\$, Fire producing elements (rock and iron) result from imprisoning reluctant fire spark in rock.>

F0964.3.6\$, Dung (dried) as fuel (fire).

Link: |P0169.1.5\$, Poor animal dung-garner (typically female).

Ref.: *DOTTI* 2 4 9 12 13 25 29 86 731/{Mrc}.>

F0965, Premature darkness.>

F0965.2, Sun darned at death of holy person.

Ref.: Kisâ'î 78-79/(Thackston 84-85 no. 36-1): Shamy (el-) "Arab Mythology" no. 72.>

F0965.3, Impenetrable darkness.

Link: |D1109.1\$, Magic darkness as weapon.>

F0965.4, Extraordinary darkness not dispelled by artificial means. Type: 774R\$.

Link: |D0908, Magic darkness.

Ref.: Tha^Clabî 205-7.>

F0966, Voices from heaven (or from the air). [*hâtif*/*munâdî*].

Link: |A0157.9.1\$, Awesome all-annihilating shout ('Great Cry\$, Great-Howl) as god's weapon. (*al-sayḥah*). |A0165.2.3.2\$, Angel carries message from heaven to creature (man). |A0182.3.5.2\$, God's proclamation (instruction) perceived as supernatural voice--(*munâdî*, *hâtif*). |M0209.3\$, Supernatural voice as reminder of unfulfilled vow. |M0302, Means of prophesying. |P0208.7.0.1\$, Child's name received from supernatural source--by means of prophetic dream (or the like). |V0542.0.1\$, Life-saving instructions by supernatural (divine) voice (*hâtif*).

Ref.: Ions 50; Maspero 147 no. 8; Jâḥiz VI 202-3; Tha^Clabî 26/(el-Khidr's) 38 91 158; Damîrî II 180; Ibshîhî 433-34 630 644; *DOTTI* 105 189 217 245 252 511 569 658/{Alg, Egy, Glf/gen., lit.}; *MITON*; *RAFE* 178 n. 649; Shamy (el-) *Egypt* 55 no. 8, "Arab Mythology" no. 28; Wehr 303 no. 11; CFMC: Oases 71-3 2-2-no. [2]/cf.>

F0966.1\$, Voices from well (or from a cave). Type: 705B\$.

Link: |N0793.1\$, Mystic (spiritual) experience while in cave (in mountain).

Ref.: *DOTTI* 379.>

F0966.2\$, Voices from mountain.>

F0966.2.1\$, Mysterious wailing (weeping) voices heard from mountain.

Link: |F0756.5, Extraordinary glen: mysterious shouting heard. |F0963.7\$, Wind blowing against stone images (idols) causes them to howl.

Ref.: *MITON*.>

F0966.5\$, Misleading voice or from the air (*hâtif*) is Satan's. Type: 824A\$.

Ref.: Tha^Clabî 26/(Satan's).>

F0967, Extraordinary behavior of clouds.

Link: |N0003.1.1.2\$, God asks ruler (king, chief) of drought-stricken nation to choose one of three clouds: white, red, or black. He chooses the black as the one with most promise of rain, but it proves to pack killer storm (wind).>

F0967.0.1\$, Drought (lack of rain, dry river, etc.).

Link: |A1111, Impounded water. [Hero defeats the monster responsible and releases water]. |F0969.5, Cultivated places suddenly become desert. |N0301\$, Communal disaster. Tragic accident (fire, drowning, etc.) with many deaths.

Ref.: R.L. Green 50/(Nile does not rise); Simpson 236; Tha^Clabî 144-45; Ibshîhî 614-15; *MITON*.>

F0967.1, Clouds protect fugitives.

Link: |F0969.8.1\$, Hiding in cloud(s).>

F0968, Extraordinary thunder and lightning.

Link: |N0003.1.1.2\$, God asks ruler (king, chief) of drought-stricken nation to choose one of three clouds: white, red, or black. He chooses the black as the one with most promise of rain, but it proves to pack killer storm (wind).>

F0969, Extraordinary nature phenomena--miscellaneous.>

F0969.4, Extraordinary earthquake.

Link: |N0301.1\$, Natural calamity befalls community (earthquake, flood, volcano, etc.). |N0549.2\$, Natural disaster (earthquake, storm, etc.) exposes hidden treasure. |Q0552.25, Earthquake as punishment.>

F0969.5, Cultivated places suddenly become desert.

Link: |F0967.0.1\$, Drought (lack of rain, dry river, etc.).>

F0969.7, Famine.

Link: |Z0071.5.9\$, Seven lean years.

Ref.: Simpson 236; *DOTTI* 167 234 268 329 730 731 808 809 895/{lit., Qtr, Sdn}; Hurreiz 114 no. 38; *MITON*; D.H. Müller *Soqotri*: *SAE* VI 115-17 no. 30; Scelles-Millie *algériennes* 175-78 no. 13; Shalabî 69-70; *TAWT* 426 no. 14.>

F0969.7.1\$, Extraordinary measures taken during famine.

Link: |P0730.1.2\$, Tribe breaks up due to overpopulation.

Ref.: *MITON*.>

F0969.7.1.1\$, Sinful (tabu) substance consumed to avert death (e.g., eating human flesh, drinking urine, etc.). Type: 462, 851, 1442\$.

Link: |C0949.1.1, Insanity (death) from consuming tabu substance. |G0078.1, Cannibalism in times of famine. |K0231.1.1, Mutual agreement to sacrifice family members in famine. |S0110.1, Old people killed in famine. |U0310.1\$, Primary (biological) needs attended before secondary.

Ref.: Damîrî I 174; *DOTTI* 233 470 807; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91; Lane 95.>

F0969.7.2\$, Death from starvation (hunger). Type: cf. 4626.

Link: |G0078.1, Cannibalism in times of famine. |U0026.4\$, Cannibalism to avoid starvation unpunished (forgiven).

Ref.: Ibshîhî 209.>

F0969.7.3\$, Death from thirst.

Link: |F1041.8.4, Madness from thirst.

Ref.: Hujelân 250 no. 31-4.>

F0969.7.4\$, Starved person eats grass (drinks urine, or the like).

Link: |U0025, Theft to avoid starvation forgiven.

Ref.: Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 5/(Hâger eats grass).>

F0969.8\$, Extraordinary disappearance in the atmosphere (in `thin air\$, space).

Link: |D2188.1.2\$, Sudden disappearance (from sight) only to appear (surface) elsewhere. |F0940, **Extraordinary underground (underwater) disappearances**.>

F0969.8.1\$, Hiding in cloud(s).

Link: |D0901, Magic cloud. |F0967.1, Clouds protect fugitives.

Ref.: Budge/*Romances* 184 no. A-11; Tha^Clabî 180/(Solomon's son hidden in cloud).>

F0969.8.2\$, Hiding in mystical location between earth and the sky; e.g., in an arch-saint's domain, the Isthmus (*al-barzakh*), or the like).

Link: |A0416\$, Deity (spirit, arch-saint, etc.) with specific domain. |E0712.8\$, Soul hidden in heavenly body (star, planet). |F0069.3\$, Search in the sky-world: looking for something (someone) in paradise (hell). |F1034, Person concealed in another's body. |H0509.11\$, Contest in hiding. |P0801.3\$, Hide-and-seek (game). |R0323, Refuge in upper world.

Ref.: Ions 65/cf./(Osiris' soul hidden in moon); *RAFE* 217 n. 744; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9.>

F0969.8.3\$, Hiding at (or within) holy personage (deity).

Link: |P0518.1\$, Holy places of refuge.>

F0969.8.3.1\$, Saint hides between eyebrows of Prophet.>

F0970, Extraordinary behavior of trees and plants.>

F0971, Miraculous blossoming and bearing of fruit.

Ref.: Tha^Clabî 65; *DOTTI* 417 452/{Plst}.>

F0971.1, Dry rod blossoms. Type: 756ABC.

Ref.: Tha^Clabî 65; Bushnaq 292; Shamy (el-) *Egypt* 270 no. 22.>

F0971.1.1\$, Dry staff (rod) becomes tree and bears fruit (instantly, or overnight). Type: 756ABC.

Link: |H1103, Task: setting out vineyard in one night. |V0222.12.2\$, Holy man's staff, when planted, blossoms overnight.

Ref.: *MITON*.>

F0971.1.2\$, Seed becomes tree and bears fruit instantly (overnight).

Link: |H1103, Task: setting out vineyard in one night. |V0222.12.3\$, Holy man plants a seed that becomes fruit-bearing tree

instantly.

Ref.: *MITON*.>

F0971.1.2.1\$, Grass grows instantly in arid land.

Ref.: Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 5.>

F0971.1.3\$, Roses (flowers) grow overnight from drops of a person's sweat (tears).

Link: |D1454.4.3, Flowers from tears.

Ref.: Shamy (el-) "Eg. Balladry": "Death of Abu-Bakr" no. 54 13.>

F0971.2, Rose grows from table (stone). Type: 755.

Link: |H1334\$, Quest for radish grown in rock.>

F0971.2.1\$, Dry bone blossoms.

Link: |F0990, **Inanimate objects act as if living.**

Ref.: *DOTTI* 280 416 571/{Alg}; Frobenius *Kabylen: Atlantis* III 277-94 no. 52.>

F0971.3, Thorn growing in wound becomes tree. Type: 1889C1\$.

Link: |X1271.2\$, Lie: rooster (cock) with tree grown (from wound) on its back.

Ref.: *DOTTI* 944.>

F0971.4, Fruitless tree bears fruit. Type: 460B, 461A.

Ref.: *DOTTI* 229 232.>

F0971.5, Flowers bloom in winter. Type: 403D\$.

Ref.: *DOTTI* 191; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a; *TAWT* 444 no. 35.>

F0971.5.0.1\$, Plants (fruits, flowers) produced out of season. Type: 403D\$, 705A\$.

Ref.: Ibshîhî 614-15; *DOTTI* 191 375; *MITON*.>

F0971.5.0.2\$, Early yield of crop (*bashâyir*)--a delicacy. (Usually offered as gift to the great). Type: 1869, cf. 922.

Link: |F0849\$, Remarkably delicious (liked) dishes--(ordinary foods).>

F0972\$, Path (track) of green grass in dry sand: dripping of water from clandestine helper. Type: 872X1\$.

Ref.: *DOTTI* 499.>

F0973, Plants and trees miraculously unbent.>

F0973.2, Walking on grass-blades without bending them.

Link: |F0960.14\$, Ground (soft earth, sand) not affected by person's weight.>

F0975, Garden becomes wilderness. Type: 706, 712, 883\$, 872\$.

Link: |D0469.5, Transformation: furnace of fire to garden. |D0961, Magic garden. |D2081, Land made magically sterile.

|D2143.2, Drought produced by magic. |F0967.0.1\$, Drought (lack of rain, dry river, etc.). |H1103.1, Task: making garden quickly in unplanted forest. |H1578.1.8\$, Test of sex of girl masking as man: flowers (plant) near her will wither, if she is

menstruous. |N0124\$, Mechanical associations between cause and effect within the supernatural (e.g., Evil-Eye, *mushâhrah*, etc.). |Q0552.3.3, Drought as punishment. |T0591.0.1\$, *mushâhrah*: supernaturally induced barrenness.

Ref.: *DOTTI* 194 378 379 393 437 488 520/{lit., Tns}; *TAWT* 417 no. 5.>

F0975.1, Garden becomes wilderness because of owner's wickedness.>

F0976\$, Trees extend their branches so as to provide shade for person.

Link: |A2221.6.2.1\$, Hoopoe obeys Solomon (provides shades from sun) and is rewarded with golden crown (crest).

|F0989.16.3\$, Swarms of birds block the sun so as to provide shade for person--(they act as umbrella).>

F0979, Extraordinary behavior of trees and plants--miscellaneous.>

F0979.11, Trees spring up to commemorate birth of primitive hero (demigod, deity).>

F0979.11.1\$, Tree spring up miraculously to shade holy person.

Ref.: Tha^Clabî 230.>

F0979.12, Trees spring up from blood spilled on ground.>

F0979.12.1\$, Vine springs out from blood spilled on ground. Type: 780C.>

F0979.15, Tree sheds all of its leaves out of sympathy. Type: 2021*, 2022A.

Link: |F0960.0.1\$, Extraordinary sympathetic nature phenomena: plants, animals, birds, food, etc., express happiness or sorrow for person.

Ref.: *DOTTI* 961 962; *TAWT* 436 no. 27/{Egy}.>

F0979.25\$, Extraordinary characteristics of certain tree (plant).

Link: |A2700, **Origin of plant characteristics.**>

F0979.25.1\$, Strength (durability) of certain tree (wood).

Link: |Z0167.2\$, Symbolism: tree (wood)--strength and weakness.>

F0979.25.1.1\$, Branch (switch) from certain tree so durable that it is used as whip (for punishment).

Link: |Q0400, **Kinds of punishment--general**. |Q0458, Flogging as punishment. |Q0458.3\$, Severe beating (flogging till fainting or "almost dead") as punishment.
Ref.: *MITON*.>
F0979.25.3\$, Weakness of certain tree (wood).
Link: |Z0167.2.2\$, Symbolism: weak tree.>
F0979.26\$, Plants that with subordination to (*khudû*^C li) the sun by their nature.
Link: |F0961.11\$, Sun subordinates certain creatures and beings (animals, plant, fish, etc.).
Ref.: *Jâhiz* VI 364.>
F0979.26.1\$, Sunflower (Cabbâd esh-shams/sun-worshipper) as plant that follows the sun.
Link: |V0001.4.2.1\$, Chameleon as sun worshipper (Magian).
Ref.: *Jâhiz* VI 364.>
F0980, Extraordinary occurrences concerning animals.
Ref.: Ibn-^CAasim no. 280 (ox flies); Hurreiz 113 no. 32.>
F0980.1\$, Extraordinary size of animal.
Ref.: *MITON*.>
F0980.3\$, Extraordinary shape (form) of animal.>
F0980.3.1\$, Fish with animal's (owl's, cow's, donkey's) face.
Ref.: *MITON*.>
F0981, Extraordinary death of animal.>
F0981.1, Serpent bursts asunder.>
F0981.1.1, Animal bursts from anger. Type: 109A\$, cf. 75, 222C\$.
Link: |F1041.1.13, Death from shame.
Ref.: *DOTTI* 33 39 85/{Syr}.>
F0981.1.2\$, Cat bursts from anger.
Ref.: Aswad (al-) 85; *DOTTI* 58/{Plst}; Sârîs (al-) "al-filistîni" 1972 355-56 no. 119.>
F0981.6, Animal dies of broken heart.>
F0981.9\$, Death of animal--miscellaneous.>
F0981.9.1\$, Animal kills self (commits suicide). Type: 109A\$, 327L\$.
Link: |B0754.9.4.2.3\$, Animal (camel) kills self upon discovering that it copulated with its mother. |F1041.1.9.1\$, Suicide from jealousy or envy. |S0110.0.1\$, Suicide: self-murder.
Ref.: *Jâhiz* V 301-3; Ibshîhî 466; *DOTTI* 5 39 128 171 172/{Mrc}; *TAWT* 25 n. 46.>
F0982, Animals carry extraordinary burdens.>
F0982.8.1\$, Rooster carries field with tree on its back.>
F0983, Extraordinary growth of animal.>
F0983.0.2\$, Fattening animal until fat oozes out of its anus.
Link: |K0289.1\$, Artificial (deceptive) compliance: "Wait until fat (parsley) has oozed out of the ram's anus (ear)". |X0151.4\$, Person too fat (round) to be able to reach (move) freely.
Ref.: Abu-el-Layl 124-26 [no. 12]; *TAWT* 41 58 n. 93/(ear); HE-S IUFTL: N.Y. 61-6 Tape 135.>
F0983.2, Louse fattened. Type: 621.
Ref.: *DOTTI* 352; *TAWT* 428 no. 16/{Syr}.>
F0985, Animals change color.>
F0987, Animal controls sex of offspring.
Link: |B0754.7, Unusual parturition of animal.>
F0988, Extraordinary limbs of animals.
Link: |F0980.1\$, Extraordinary size of animal.
Ref.: *MITON*.>
F0988.4\$, Rhinoceros with extraordinarily long horn.
Ref.: *MITON*.>
F0988.8\$, Extraordinary limb of bird.>
F0988.8.1\$, Extraordinary bird's wing. Type: 513C, 550.
Link: |B0102.1, Golden bird with golden feathers. |V0231.1.0.2\$, Wings of angel.>
F0988.8.2\$, Extraordinary feather.
Link: |V0231.1.0.3\$, Plumage (feathers) of angel.>
F0988.8.2.1\$, Gold feather. Type: 513C, 550.
Link: |B0102.1, Golden bird with golden feathers.

Ref.: *DOTTI* 270 302.>

F0988.8.2.2\$, Enormous feather.

Link: |V0231.1.0.3.1\$, Feather of angel is of cosmological size and weight.>

F0988.8.2.2.1\$, Roc's enormous feather. Type: 936A\$.

Link: |B0031.1.1, Roc's egg.

Ref.: Damîrî I 368.>

F0989, Extraordinary occurrences concerning animals--miscellaneous.>

F0989.1, Horse jumps over high wall. Type: cf. 530.

Ref.: *DOTTI* 291.>

F0989.1.1, Horse's tremendous leap.

Ref.: *Zîr* 114-15.>

F0989.3, Cuckoo-clock. Bird calls out the hours.

Link: |A2228.1\$, Cock (chanticler) from heaven: God-sent as timing-device so as to help Adam mark prayer-times. |A2489.2\$, Cock (chanticler) as (dawn) prayer-crier. |F0898.1\$, Mark (pebble, nut, notch, slash, etc.) for each elapsed time-period (hour, day, month, etc.).>

F0989.5, Sheep never harmed by wild beasts.

Ref.: Shamy (el-) *Egypt* 158 no. 33.>

F0989.8, Mother-love induced in animal.>

F0989.8.1\$, Cow (mare, etc.) made to cross river by placing her calf ahead of her. Type: cf. 926L\$.

Link: |B0534.1\$, Motherhood among animals. |J1171.4, Which mare is mother of colt: colt taken in boat to the middle of river; mother will swim to it. |J1176, Decisions based on experimental tests.

Ref.: *DOTTI* 617.>

F0989.14, Birds hover over battlefield.>

F0989.14.1\$, Bird (dove, pigeon) lays egg on narrow wedge. Type: 938B.

Link: |B0523.1.1\$, Bird-nest--(usually dove's)--at entrance of cave saves fugitive. |D1812.5.2, Favorable omens. |F0989.26.1\$, Drowned riding-animal (horse, donkey, mule) pulled alive, along with its burdens, out of water by a single hair of its mane. |N0106\$, 'When it departs it will sever the chains, and when it comes, it comes on a hair'.

Ref.: Amîn 73; *DOTTI* 436 644 645/{Plst, Sdn, Syr}; Sârîs (al-) 90-94.>

F0989.15, Hunt for extraordinary (magic) animal.>

F0989.15.1, Hunt for flying (magic) animal.>

F0989.15.1.1\$, Hunt for flying bull (ox). Type: 953A\$.

Link: |B0043.2\$, Flying bull (ox).

Ref.: Ibn-^CAasim no. 280: Shamy (el-) "Arab Mythology" no. 1; *DOTTI* 220 379 659 819 946/{lit.}.>

F0989.16, Extraordinary swarms of birds.>

F0989.16.2, Swarms of birds darken sun and moon.>

F0989.16.3\$, Swarms of birds block the sun so as to provide shade for person--(they act as umbrella). Type: cf. 908\$.

Link: |A2221.6.2.1\$, Hoopoe obeys Solomon (provides shades from sun) and is rewarded with golden crown (crest). |F0976\$, Trees extend their branches so as to provide shade for person.

Ref.: Damîrî II 65; *DOTTI* 566; *MITON*.>

F0989.16.4\$, Swarms of birds block wind for person--(they act as wind-barrier).

Ref.: Damîrî II 65.>

F0989.17, Marvelously swift horse. Type: 969\$.

Ref.: Damîrî II 132; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122; *DOTTI* 671; *MITON*; Rhodokanakis *Zfâr*: *SAE* VIII 30 no. 6; *Zîr* 96 105 116.>

F0989.24, Frogs cast themselves into oven-flames and devour bread.

Link: |V0228.2.1.1\$, Infant saint casts himself into oven-flames and devours all bread.>

F0989.25\$, Weak (base, lowly) animal dominates over a powerful (noble) one.

Link: |L0315, Small animal overcomes large. |L0458\$, Fortune of proud animal or bird (lion, eagle, falcon) reversed: humbled by lowly one.

Ref.: Hanauer 244-46.>

F0989.25.1\$, Ass (donkey, mule) urinates on lion. Type: 938B.

Link: |N0106\$, 'When it departs it will sever the chains, and when it comes, it comes on a hair'.

Ref.: Amîn 73; *DOTTI* 436 644 645/{Plst, Syr}; Sârîs (al-) 90-94; Sâîî 405-8 no. 98[+1].>

F0989.25.1.1\$, Camels find hardhearted master guilty of the sin of making donkey (on which he rides) their

leader.

Link: |B0567.3\$, Animal complains of abuse (hard labor). |B0840.1\$, Donkey (ass) as unfortunate animal (though valuable).
Ref.: Hanauer 244-46.>

F0989.25.2\$, Dog dominates over lion.

Ref.: *MITON*.>

F0989.25.3\$, Crow dominates over eagle (falcon, hawk).

Link: |L0458\$, Fortune of proud animal or bird (lion, eagle, falcon) reversed: humbled by lowly one.>

F0989.26\$, Dead animal found (recovered) alive.

Link: |N0769.1\$, Person(s) given up for dead found alive.

Ref.: *DOTTI* 645/{Irq, Sdn}.>

F0989.26.1\$, Drowned riding-animal (horse, donkey, mule) pulled alive, along with its burdens, out of water by a single hair of its mane. Type: 938B.

Link: |F0989.14.1\$, Bird (dove, pigeon) lays egg on narrow wedge. |N0106\$, 'When it departs it will sever the chains, and when it comes, it comes on a hair'.

Ref.: Bâzargân (al-) 118-19 no. 83; *DOTTI* 644 645/{Alg}; Hilton-Simpson, 85 no. 3; Shamy (el-) *Egypt* 107 no. 15.>

F0989.27\$, Animals that follow the sun by their nature.

Link: |F0961.11\$, Sun subordinates certain creatures and beings (animals, plant, fish, etc.).>

F0989.27.1\$, Lizard (*dabb*) as animal that follows the sun.

Link: |B0751.4\$, Lizard (*dabb*) devours own young--due to cannibal nature (gluttony/greed).

Ref.: Jâhîz VI 364.>

F0990, Inanimate objects act as if living.

Link: |D0449.9\$, Transformation: objects combining animate and inanimate components.>

F0991, Object bleeds.>

F0991.5, Bleeding rock [(stone)].

Link: |F0809.4, Bleeding rock.

Ref.: CFMC: Sawâm)ah 71-1 7-2-no. 5.>

F0991.7\$, Watermelon bleeds. Type: 780C.

Ref.: *DOTTI* 441.>

F0992, Plant shrieks when uprooted. Type: 707.

Ref.: *DOTTI* 385.>

F0992.3\$, Reed shrieks when uprooted. Type: 707.

Ref.: *DOTTI* 385.>

F0994, Object expresses sorrow. Type: 894, 2021*.

Ref.: *DOTTI* 545 960; *TAWT* 425 no. 13/{Egy} 436 no. 27/{Egy}.>

F0994.3\$, Stone bursts out of pity for persecuted heroine. Type: 894.

Link: |D1318.1.1, Stone bursts as sign of unjust judgment.

Ref.: *DOTTI* 207 387 545/{Irq}; Stevens 157-61 no. 33, ^CUmar al-Tâlib *Turâth* X:8 180-8; *TAWT* 425 no. 13/{Egy}.>

F0994.4\$, Weapon (knife, sword, gun, etc.) expresses sorrow for victim to be.

Link: |D1660\$, Sympathetic objects: jewels, implements, utensils, etc., express feelings of sorrow or joy in sympathy with person.

Ref.: Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 10/(knife).>

F1006.2, Mountain moves to person.

Link: |D2136.3, Mountains (hills) magically transported. |F0755, Living mountain.

Ref.: *DOTTI* 434 435/{Egy}; Shamy (el-) *Egypt* 283 no. 39.>

F1006.3, Mountain trembles.

Link: |A1142.10\$, Thunder from trembling of clouds due to fearing God.>

F1006.4\$, Mountain weeps.

Link: |Z0120.2.0.1\$, Mountain personified. |Z0120.2.2\$, Natural object expresses emotions (happiness, sadness, depression, or the like).>

F1008\$, Machine acts as if human. Type: cf. 293A\$.

Link: |F0994, Object expresses sorrow. |H1599\$, Contest between man (or animal) and machine. |U0002\$, Human perception tends to be animated (i.e., inanimate objects perceived in animate terms). |Z0110, **Personifications [of abstractions]**.

Ref.: *DOTTI* 95; Shamy (el-) "Eg. Balladry": "Wire and Train" no. 39/cf.>

F1008.1\$, Machine with human intelligence.>

F1008.3\$, Machine with human emotions (sentiments).>

F1009, Inanimate object acts as if living--[miscellaneous].

Link: |F0890\$, Marvelous communication by machine--(telepathy-like). |Z0120.2.2\$, Natural object expresses emotions (happiness, sadness, depression, or the like).

Ref.: Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 10/(knife).>

F1009.1\$, Inanimate object obeys command.

Link: |D1549.3.7, Written charm causes river to flow quietly. |D1620, **Magic automata**. Statues or images that act as if alive.>

F1009.1.1\$, River (Nile) obeys command to flow.

Ref.: Nabhânî (al-) I 158/(Nile); Shamy (el-), *Egypt* (el-) 159 no. 34; Wickett 83 219 n. 12.>

F1009.5\$, Inanimate object disobeys command.

Link: |D1318.7.3\$, Animal's flesh obeys only owner's commands. |P0505.1\$, Illegitimate order by ruler disobeyed.>

F1009.5.1\$, Weapon (sword, dagger, gun, etc.) acts contrary to user's will.

Ref.: Tha^Clabî 247/(sword) 251/cf. (elephant as weapon).>

F1009.7\$, Bride advised to fashion her slip and draw (embroider) exquisite things on it: to draw a female palm-tree with dates for the groom to climb for harvesting, and a cool (Ca-l-bahârî/'northerly') lounge for the groom to scatter himself.

Link: Aalûcî II 181-83/(lacks elabor. |T0059.9\$, Foreplay and other erotic acts--miscellaneous.

@U0248.5\$, Gender affects perception (phantasy): males and females perceive different things (and view the same thing differently).

Ref.: CFMC: 1960s??: El-Gimmaizah collection/womn's wedding song.>

F1010, Other extraordinary events.>

F1011, Sunbeam as support.>

F1011.2, Sitting (hanging) on sunbeam. Type: 1889E.

Ref.: *DOTTI* 666 945/{Irq}; McCarthy-Raffouli II pt. 4 333-34 no. 4.>

F1012\$, Extraordinary long duration.>

F1012.1\$, The long search: looking for something (someone) for unusually long time (years). Type: 1889C, 1889Q\$, cf. 1834X\$.

Link: |F0069.3\$, Search in the sky-world: looking for something (someone) in paradise (hell). |X1861.0.1\$, Lie: search for trivial object for many years.

Ref.: *DOTTI* 944 946; Hujelân 125 no. 15-2; Shamy (el-) *Egypt* 28 no. 3.>

F1012.1.0.1\$, Years (seven, forty, etc.) of searching or wandering. Type: 318, 425.

Link: |D0791.1.1, Disenchantment at end of seven years. |Z0071.5, Formulistic number: seven.

Ref.: Budge/*Romances* 101 no. A-05; Maspero 12 no. 1; Simpson 99 no. 8; *DOTTI* 146 199; *TAWT* 267 no. 33.>

F1012.1.1\$, Long search for a chaste woman (girl). Type: 844C\$.

Link: |D1714.1, Magic power of chaste woman. |T0383, Other futile attempts to keep wife chaste. |W0256.6.1.1\$, Stereotyping: women surrender instantly to sexual temptation.

Ref.: Maspero xlvi; Burton I 14 n. 1/cf.; *DOTTI* 287 466/{Irq, lit.}>

F1012.1.2\$, The long chase (pursuit).

Ref.: *DOTTI* 963.>

F1012.1.2.1\$, The long chase: lasts for years.

Link: |G0303.9.9.7, Trying all night to catch an animal (really devil). |X1861.0.1\$, Lie: search for trivial object for many years.>

F1012.1.2.1.1\$, Life-long chase (hunt): begun when young, sill on in old age. Type: 953A\$, 1889N.

Link: |H0335.7.1\$, Suitor task: bring back runaway (flying) bull. |Z0063.7\$, Formulas signifying futility of trying (despair, loss of stamina, exasperation, etc.).

Ref.: Ibn-^CAasim no. 280; Shamy (el-) "Arab Mythology" no. 1; *DOTTI* 220 379 658 659 819 945 946/{lit.}>

F1012.1.4\$, Long search for a happy person. Type: 844.

Link: |H1376.6, Quest for happiness. |N0135.3.1, Feast for those who have not known sorrow. Dying Alexander's letter to his mother ordering such a feast. No one comes. |U0115, The skeleton in the closet. An apparently happy man lets another see the actual misery of his existence.

Ref.: *DOTTI* 464/{Egy}>

F1012.1.5\$, Long search for filthiest (most disgusting) person.

Link: |T0480.2\$, Loathsome paramour: most filthy (lowest of the low) man.

Ref.: *MITON*.>

F1012.2\$, The long conflict.>

F1012.2.1\$, The long war.

Link: |A0162.1.0.1, Recurrent battle (everlasting fight [between gods]). |N0387.2\$, Dispute over race (game) starts conflict (quarrel, war).

Ref.: Ions 41/(battle); Ibn-^CAasim no. 442/(Dahis&Ghabrâ').>

F1012.2.1.1\$, War lasts for forty years.

Link: |N0387.2\$, Dispute over race (game) starts conflict (quarrel, war). |Z0071.12.1\$, War for forty years.

Ref.: *Zîr* 141.>

F1012.3\$, The long dispute. Type: cf. 1654.

Ref.: *DOTTI* 899.>

F1012.3.1\$, Long tribunal: lasts for many years (centuries, millennia, aeons of time). Type: 613B2\$.

Link: |A0169.1, Judge and tribunal of the gods. [Ennead].

Ref.: Simpson 111 122/(eighty years); *DOTTI* 348 349.>

F1012.5\$, The long celebration (festivity).>

F1012.5.1\$, Celebration lasts for forty days and forty nights.

Link: |P0681.0.1\$, Mourning for a certain required period. |F0961.0.3.2.1.1\$, Sun weeps forty days mourning murder of John the Baptist (Yahyâ). |P0965\$, Celebration of a wedding. |T0136.0.1\$, Wedding celebration (festivity).

Ref.: *MITON*; *TAWT* 127 no. 9 239 no. 29 269 no. 33 271 no. 33-1.>

F1013\$, Sudden temporary changes in physical surroundings (atmosphere, ground, buildings, etc.) as indicators of change in a situation.

Link: |D0909\$, Magic thunder, lightning, and rain accompany arrival of supernatural (meteorological) husband (lover). |F0962, Extraordinary precipitation (rain, snow, etc.). |H0046, Cannibal recognized by cloud of dust raised. |P0469.1\$, Publication of news.>

F1013.1\$, Sudden cloud of dust (dust-storm). Type: 310, 313, 327, 550, 676, 954, 955.

Link: |F0960.0.1\$, Extraordinary sympathetic nature phenomena: plants, animals, birds, food, etc., express happiness or sorrow for person. |F0962, Extraordinary precipitation (rain, snow, etc.). |H0046, Cannibal recognized by cloud of dust raised. |P0469.1\$, Publication of news.

Ref.: *DOTTI* 116 156 206 215 367 660 662.>

F1013.1.1\$, Cloud of dust indicates arrival or departure of weighty character (creature, force, etc.). Type: 310, 313, 327, 552C\$, 676, 954, 955.

Link: |F0411.1, Demon travels in whirlwind. |F0401.0.1.1\$, Spirits are etherial. |F0559.9.1.2\$, Whirlwind is "afrit's fart". |P0790.2.1\$, Certain clothes worn as signs of anger.

Ref.: *DOTTI* 116 128 156 220 235 311 367 659 660 662/{lit.}; *MITON*; Shamy (el-) *Egypt* 61 no. 8/(ogre).>

F1013.1.2\$, Cloud of dust indicates arrival of horsemen (army).

Ref.: *MITON*.>

F1013.2\$, Sudden quivering (trembling, shaking) of surroundings.>

F1013.2.1\$, Sudden quivering of ground indicates arrival of supernatural creature (giant, ogre, etc.). Type: 312, 433A, cf. 552C\$.

Link: |H0046, Cannibal recognized by cloud of dust raised.

Ref.: Maspero 102 no. 5; *DOTTI* 122 215 311; Shamy (el-) *Egypt* 128 no. 20.>

F1015, Extraordinary occurrences connected with shoes. Type: 946E\$.

Ref.: *DOTTI* 649.>

F1015.1.1, The Danced-out shoes. Type: 306.

Ref.: *DOTTI* 115.>

F1015.2, Wearing shoes when crossing river.>

F1015.3, Bill of sale written on man's sandal.

Link: |K1872.3.1\$, Secret letter written (tattooed) on person's scalp: hair conceals it.>

F1015.4\$, Shoes (slippers) so unique that owner is immediately identified. Type: 946E\$, cf. 510, 510A.

Link: |H0036.1, Slipper test: identification by fitting of slipper. |N0211.2, Unavailing attempts to get rid of [old] slippers; they always return ([i.e., returned]).

Ref.: *DOTTI* 258 260 649.>

F1015.5\$, Patched shoes (slippers) so heavy that they cause much (accidental) damage when disposed of. Type: 946E\$.

Link: |N0211.2, Unavailing attempts to get rid of [old] slippers; they always return ([i.e., returned]). |P0760.5\$, Owner's rights and obligations.

Ref.: *DOTTI* 649.>

F1021, Extraordinary flights through air.

Link: |F0889.3\$, Marvelous flying machine.>

F1021.1, Flight on artificial wings. Type: 575.

Ref.: Chauvin V 231 no. 130.>

F1021.2, Extraordinary effects of high flight.>

F1021.2.1, Flight so high that sun melts glue of artificial wings.>

F1021.2.3\$, Bird's eye view: flight so high that earth is seen as small object (ball, nut, etc.).

Ref.: Tha^Clabî 173; Damîrî II 182-3: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; *DOTTI* 29 37 86 240 446/{lit., Plst}; *MITON*; Shamy (el-) *Egypt* 38 40-41 no. 6; Tahhân, I 45-48.>

F1021.2.4\$, Flight so high that voices of angels in heavens are heard.

Ref.: *MITON*.>

F1022, Extraordinary descent into ocean.>

F1022.1, Descent into ocean in glass box.

Link: |D1388, Magic object protects from drowning. |F0889.5\$, Marvelous machine allows living under water (submarine).

Ref.: Tha^Clabî 169, cf. CHAUVIN VIII 165 no. 179/(drowned).>

F1023, Creation of a person by cooperation of skillful men. Type: 945.

Link: |H0621.3\$, Girl constructs a man that becomes alive: to whom does he belong?. |Z0016.1, Four brothers [(companions)] construct a woman. Whose is she?.

Ref.: *DOTTI* 647.>

F1034, Person concealed in another's body.

Link: |F0969.8.2\$, Hiding in mystical location between earth and the sky; e.g., in an arch-saint's domain, the Isthmus (*al-barzakh*), or the like).>

F1034.2, Magician carries mistress in his body. She in turn has paramour in hers. Type: 1426.

Ref.: *DOTTI* 802; *MITON*.>

F1034.2.1, Ascetic carries woman in his hair, but she has two lovers in her cloak and outwits him. Type: 1426.

Ref.: *DOTTI* 802.>

F1034.2.2\$, Man (ascetic, magician) carries woman in a cavity in his staff.

Link: |K1872.8.2\$, Money hidden in a stick (cane, staff) which is carried around.>

F1034.3, Parts of body as hiding place. Type: 1426.

Ref.: *DOTTI* 802.>

F1034.3.1, Man hides sister in wound in his thigh to protect her. Type: cf. 1426.

Link: |K1872.8.3\$, Valuables (jewels, money, document) hidden in underwear worn--(e.g., underpants, brazier, trousers' belt, or the like).

Ref.: *DOTTI* 802.>

F1034.5, Other parts of a person's body as hiding place.>

F1034.5.2\$, Object concealed in person's stomach.

Link: |F1035.6.1\$, Object concealed in mouth. |K0501.3.1\$, Document chewed (swallowed) so as to destroy evidence of crime.>

F1034.5.2.1\$, Magic formula swallowed so as to protect (hide) it.

Link: |D1735.5\$, Magic powers from soaking supernatural charm (written) in water and drinking (swallowing) brew.

Ref.: Maspero 165 no. 8 n. 2.>

F1035.6\$, Body orifice as hiding place.

Link: |A2236.2.1.1\$, Viper smuggles devil into paradise in her mouth: she is cursed. |Z0186.9\$, Symbolism: ring--body orifice.>

F1035.6.1\$, Object concealed in mouth. Type: 560.

Link: |F1034.5.2\$, Object concealed in person's stomach. |K0431, Mouse's tail in mouth of sleeping thief causes him to cough up swallowed magic ring. |T0604.1.3.1\$, Mother swallows her young so as to keep them safe in her belly (mouth).

Ref.: *DOTTI* 314.>

F1035.6.2\$, Object hidden in eye.>

F1035.6.2.1\$, Girl would conceal her sweetheart in her 'own eye (under eyelid)' and cover him with kohl (formulaic).

Link: |Z0063.2.4.1\$, Lover to beloved: "I'm the eye, you're the pupil"--inseparable. (Typically said by female). |Z0066.1\$, To

be 'in (on) one's eyes'--endearment. |Z0139.9.4.1\$, "Kohl-applicator (-needle) in kohl-pot" (*al-mirwad fī al-makhalah/mikhalah*) = full sexual intercourse.

Ref.: *MITON*.>

F1035.6.3\$, Object hidden in anus.>

F1035.6.4\$, Object hidden in vagina.>

F1035.7\$, Object concealed in hair.

Ref.: *MITON*.>

F1035.7.1\$, Object concealed under head dress (turban, hat, fez.>

F1035.9\$, Object concealed in other private parts of body--miscellaneous.>

F1035.9.1\$, Object concealed in underwear.

Link: |K1872.8.3\$, Valuables (jewels, money, document) hidden in underwear worn--(e.g., underpants, brazier, trousers' belt, or the like).

Ref.: *MITON*.>

F1036, Hand from heaven writes on wall. Type: 947B\$.

Ref.: *DOTTI* 651.>

F1036.1\$, Dead man's blood forms supernatural message (from God). Type: 947B\$.

Link: |E0780.3\$_(formerly, E0079.2\$), Vital drop of blood (speaks, warns). |V0151.2\$, Sacred writing appears mystically. (Usually message from God).

Ref.: *DOTTI* 651/{Egy, Plst}.>

F1038, Person without shadow.

Link: |G0302.4.4, Demons cast no shadow.>

F1039\$, Frightful event(s) or experience(s). Type: 326, cf. 20C, 72D\$, 157, 921N\$, 1321B.

Link: |Q0082, Reward for fearlessness. Reward given by devil or ghost.

Ref.: *DOTTI* 6 32 64 155 598 736; *MITON*.>

F1039.1\$, Fright from sight of death (corpse). Type: 332.

Link: |T0351.3\$, Corpse of chastity (continence): human corpse placed in sight of couple(s) induces abstention from coition. |Z0111, Death personified.

Ref.: *DOTTI* 176; *MITON*.>

F1039.1.1\$, Fright from sight of mutilated corpse.

Link: |S0160, **Mutilations**.>

F1039.2\$, Fright from encounter with supernatural being (demon, ghost, angel, etc.).

Link: |H1430, **Fearless traffic with ghosts**. |H1445\$, Fearless youth (hero) frightened by a harmless experience (event).>

F1039.3\$, Fright from dream.

Link: |D1819.7, Man is able to tell king dream which king himself does not remember. |H1217.3\$, Quest for a forgotten dream (vision).

Ref.: *Damîrî* I 218-20; *Hujelân* 131-32 no. 20-2.>

F1040\$, Aversion: dislike with impulse to turn away. Type: 1366\$.

Link: |F1041, Extraordinary physical reactions of persons. |J0567\$, Intemperance in body care (health, cosmetics). |P0711.8, Aversion to burial in foreign soil. |T0160.0.4\$, Traumatic happenings at first coition (consummation of marriage). |T0311, Woman averse to marriage. |T0306.1.2\$, Woman (wife) averse to being seen naked. |T0339\$, Husband averse to conjugal relations. |T0416.5\$, Aversion to cousin-marriage: incest-like. Cousin (paternal or maternal) refuses marriage to cousin. |V0061.11, Aversion to burial in "strange city". |W0022.3.1\$, Aversion to estrangement from homeland (*ghurbah*, strangerhood, exile-like).

Ref.: *DOTTI* 767; *MITON*.>

F1040.1\$, Aversion to certain objects.>

F1040.1.1\$, Aversion to certain food.

Ref.: *DOTTI* 402 768/{lit.}.>

F1040.1.2\$, Aversion to objects associated with death (of loved-one).

Link: |P0681.1.1.4\$, Mourning: destruction of property (furniture broken, animal killed, etc.).>

F1040.1.2.1\$, Sister averse to entering home of deceased brother: ("was all mine", now has become "she-enemy's home").

Link: |P0264.1\$, Bad relations between wife and husband's sister.>

F1040.4\$, Aversion to certain creatures (animals, birds, etc.).>

F1040.7\$, Aversion to certain acts.>

F1040.7.1\$, Aversion to sexual intercourse (coition). Type: 706, 712.

Link: |A1238.1\$, On Earth, Adam does not touch Eve for one hundred years. |K0523.0.4.1\$, Menses as excuse to escape unwelcome coition (sexual intercourse). |T0311, Woman averse to marriage. |T0185.0.1\$, Wife receptive to coition (sexual intercourse) in exchange for a tranquil home. |T0185.1\$, Anal coition (sodomy) detested by wife. |T0463.8\$, Anal intercourse (sodomy).

Ref.: *DOTTI* 379 393; *MITON*; *RAFE* 164 n. 606.>

F1041, Extraordinary physical reactions of persons.>

F1041.0.1, Neophyte [(apprentice)] shows no reaction when saint's staff pierces his foot.

Link: |F1041.21.8\$, Negative hallucination (inability to perceive) from shock or grief.>

F1041.1, Extraordinary death.>

F1041.1.1, Death from a broken heart. Type: 971\$, 971A\$.

Link: |A0761.3, Stars as transformed lovers.

Ref.: *DOTTI* 276 483 532 624 674 675/{lit., Qtr, Tns}; *MITON*; *TAWT* 424 no. 12/{Syr}; AGSFC: QTR 87-3 713-x-no. 1.>

F1041.1.2, Death from grief for death of lover or relative. Type: 971A\$.

Link: |F1041.21.9\$, Death from excessive grief. |T0081.7, Woman dies on hearing of lover's or husband's death. |T0211.9.1, Wife dies of grief for death of husband.

Ref.: Kisâ'i 78-79/(Thackston 84-85 no. 36-1/cf.): Shamy (el-) "Arab Mythology" no. 72; Ibshîhî 275/(dove) 537; Boqarî 207-08/cf./(shock); *DOTTI* 534 675; *MITON*; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

F1041.1.2.1, Lover dies beside dying sweetheart. Type: 970, 971\$, 885A.

Link: |T0081.1.1\$, Lovers embrace each other and fall dead. |T0081.9.1\$, Lover wants to end own life (commit suicide).

Ref.: Damîrî I 71; Ibshîhî 540-41; Basset *Mille* II 23 no. 12; *DOTTI* 534 673 674/{lit.}; *MITON*; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

F1041.1.3, Death from sorrow or chagrin. Type: cf. 872A2\$.

Link: |N0340.0.1.1.1.1\$, Death or self-injury from chagrin over divorcing wife hastily--(*nadâmat* al-Kusa^Ciy). |P0234.2.1\$, Daughter(s) die(s) soon after father's death. |P0253.9, Woman dies of sorrow for death of brother. |T0081, Death from love.

Ref.: Ibshîhî 540-41; *DOTTI* 194 493 507 601 675 676 684 716/{Egy, Jrd, lit.}; Hujelân 109-10 no. 9-2; *MITON*; Shamy (el-) "Eg. Balladry": "Mahfûzah and Mukhtâr" no. 11, "Mahrûs and Mabrukah" no. 16.>

F1041.1.3.13\$, Death through empathy.

Link: |U0245\$, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation".>

F1041.1.3.13.1\$, Death upon hearing of another's grief (sorrow). Type: 844A\$.

Ref.: *DOTTI* 465 466 948/{Alg}; Mazûghî (al-) 103; -Qishât (al-) 27-30.>

F1041.1.5, Death from excessive joy.

Link: |F1041.2, Horripilation. Hair rises on end in extraordinary fashion from joy, anger, or love. |F1041.11.5\$, Fainting away from joy (happiness). |F1041.25\$, Uncontrollable physical reactions to excessive joy. |V0462.8.0.3.1\$, Epileptic ecstasy (convulsions).

Ref.: Ibshîhî 646; Basset *Mille* II 182-83 no. 82.>

F1041.1.9, Death from jealousy.

Link: |Z0148.4.1\$, Yellow as color of jealousy.

Ref.: *DOTTI* 273 289 303 307 379 484/{Alg, Egy, lit., Omn}; *MITON*.>

F1041.1.9.1\$, Suicide from jealousy or envy.

Link: |F1041.1.11.3, Suicide from fright of evil prophecy. |S0110.0.1.1\$, Suicide due to hopelessness (failure, disappointment, etc.). |W0181.2.2, Architect commits suicide when he discovers that his pupil has surpassed him in skill.>

F1041.1.9.1.1\$, Jealous (envious) sibling commits suicide.

Link: |S0110.0.1.1\$, Suicide due to hopelessness (failure, disappointment, etc.).>

F1041.1.9.1.1.1\$, Brother kills self out of jealousy (envy) of another brother.

Link: |W0183.1.2\$, Brother pleased with his brother's failure.

Ref.: *DOTTI* 103 585/{Alg, Omn}.>

F1041.1.10, Death (illness) from envy. Type: cf. 980*/613A1\$, 1331.

Link: |W0195.0.3\$, Envy kills the envious with his own hate of the envied.

Ref.: *MITON*; Tha^Clabî 65/cf.; Ibshîhî 285-86.>

F1041.1.11, Death from fear. Type: cf. 326.

Link: |F1041.1.12, Death from horror. |F1041.17, Extraordinary result of fear. |N0384.14\$, Death (madness) from awe at sight of supernatural being (deity). |U0258\$, Fear of death. |V0462.2.3, Death from ascetic devotions. |W0121.8, Illness from fear.

Ref.: Ions 59/(fright); Ibn-^CAasim no. 186; Ibshîhî 506/cf.; *DOTTI* 155 760 815/{lit.}>

F1041.1.11.2, Death from fear of demons.>

F1041.1.11.2.1\$, Paralysis from fear of spirits (demons).

Ref.: Maspero 179 no. 10.>

F1041.1.11.3, Suicide from fright of evil prophecy. Type: 930B.

Link: |F1041.1.9.1\$, Suicide from jealousy or envy.

Ref.: *DOTTI* 624; Littmann 93-94 no. 74/cf.: Shamy (el-) "Arab Mythology" no. 79; Littmann, *Tigré* 93-94 no. 74/cf.>

F1041.1.12, Death from horror.

Link: |F0688.6\$, Deity's mighty shriek: causes death. |F1041.1.11, Death from fear. |N0384, Death from fright.

Ref.: Ions 59/(fright); *DOTTI* 81/{Egy}; Shawqî 275 [no. 12]/(fright).>

F1041.1.13, Death from shame. Type: 885A, cf. 109\$.

Link: |F0981.1.1, Animal bursts from anger. |F1041.16.8.1\$, Person bursts from anger (frustration, humiliation). |P0788.1\$, Excessive shame (dishonor, disgrace: Câr, khizy) from violation of mores.

Ref.: Jâhiz I 172-73; *DOTTI* 39 289 303 307 515 530 534 608 675/{Egy, Jrd, Sdn}>

F1041.1.13.3\$, Girl dies of Câr/khizy (excessive shame, dishonor, disgrace) at being discovered in man's room. Type: 885A.

Link: |P0788.1\$, Excessive shame (dishonor, disgrace: Câr, khizy) from violation of mores.

Ref.: *DOTTI* 534; *RAFE* 298 n. 5; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

F1041.1.13.4\$, Girl (woman) dies of shame at becoming illegitimately pregnant. Type: 872A2\$.

Link: |T0059.3\$, Accidental impregnation. (Unwanted, premarital, or out of wedlock pregnancy). |T0640, **Illegitimate children**.

Ref.: *DOTTI* 493.>

F1041.1.14\$, Death from insomnia caused by insect (mosquito) inside nostrils (brain): death of Nimrod.

Link: |F0564.0.1\$, Insomnia (as an illness). |J1081, Preciousness of untroubled sleep [i.e.: untroubled mind, conscience]. |J2286\$, Absurd theories about the body and illness. |S0191, Driving insane by keeping awake. |Q0415.8, Heretic preaching against God's creation worried to death by fly [(insect)]. |Z0194.9.8.4\$, mosquito (gnat)--insignificance.

Ref.: Tha^Clabî 57; Basset *Mille* III 46 no. 32; Burton III 267 n; *DOTTI* 178 285 310 436 584/{Egy, Mrc, Tns}; Hanauer 27; Sayce *Folk-Lore* XI:4 378; T.M. al-Tayyib *et al. al-Manâşîr* 25; ^CAbd-al-Hakîm *Al-Hikâyah* 230-3.>

F1041.1.14.1\$, Death from pain caused by insect (mosquito) inside brain: death of Nimrod.

Link: |B0779\$, Deadly insects ('bugs'): infectious, poisonous. |J2117.2.1\$, Hitting head (violently) as remedy for headache--(thought to kill insect inside head causing pain).

Ref.: Tha^Clabî 188; Damîrî I 129.>

F1041.1.15\$, Death from anger (frustration).

Link: |F0981.1.1, Animal bursts from anger. |F1041.16.8.1\$, Person bursts from anger (frustration, humiliation).

Ref.: *DOTTI* 36 51 55 164 508 675 704/{Irq, Jrd, Plst}; *Zîr* 43/cf./(near-death).>

F1041.2, Horripilation. Hair rises on end in extraordinary fashion from joy, anger, or love.

Link: |A0526.6, Culture-hero, when angry, subject to contortions. |F1041.1.5, Death from excessive joy. |F1041.11.5\$, Fainting away from joy (happiness). |F1041.25\$, Uncontrollable physical reactions to excessive joy. |X0252.0.1.1\$, Barber uses horror stories (horripilation) for easier hair cutting.

Ref.: Maspero 265 no. 18; Boqarî 92; *MITON*.>

F1041.3, Person goes blind from overweeping [excessive weeping]. Type: 310.

Link: |F1051, Prodigious weeping. Usually by saint.

Ref.: Tha^Clabî 81; *DOTTI* 116.>

F1041.5, Poison of hydra corrodes the skin.

Link: |B0015.1.2.8.1, Hydra: nine-headed monster. |F0879.2\$, Poison so potent that it causes body to disintegrate.>

F1041.7, Hair turns gray from terror.

Ref.: Chauvin VII 112 no. 379 bis n. 1.>

F1041.8, Extraordinary madness.

Link: |C0949.1.1\$, Insanity (death) from consuming tabu substance. |Q0555, Madness as punishment.>

F1041.8.1, Madness from seeing beautiful woman. Type: 880A\$.

Link: |F1041.8.2.1\$, Grief (chagrin, obsession) from seeing an unattainable beauty (woman).

Ref.: *DOTTI* 515; *MITON*; *TAWT* 388 n. 510/{Sdn}; ^CA. al-Tayyib *Al-Ahâjî* 117 no. 14 (death); T.M. al-Tayyib *al-Humrân* 38 (fainting).>

F1041.8.1.0.1\$, War waged to procure beautiful woman. Type: 516H\$, 880A\$.

Link: |P0550.1.0.5.1\$, War waged so as to keep army in good form. |R0010.1.3\$, Bride abducted--(usually on wedding night or during bridal procession). |T0011.1.1, Beauty of woman reported to king causes quest for her as his bride.

Ref.: *DOTTI* 283 499 515/{lit.}; *MITON*; *TAWT* 388 n. 510/{Sdn}.>

F1041.8.1.2\$, Woman so beautiful that whoever sees her becomes sick from love (or dies). Type: cf. 880A\$.

Link: |F0575.1.6.1\$, Woman so beautiful whoever sees her desires her (falls in love with her). |T0474.0.2\$, Emission (ejaculation) from lusting after (seeing) a sexually desirable person. |F1041.8.2.1\$, Grief (chagrin, obsession) from seeing an unattainable beauty (woman).

Ref.: *DOTTI* 515; *MITON*.>

F1041.8.2, Madness from grief. Type: 971C\$.

Ref.: Damîrî I 71; *DOTTI* 551 646 677/{lit.}; Khoalî (el-) 334-40; *RAFE* 304 n. 39; *TAWT* 450 no. 43/{Egy}.>

F1041.8.2.1\$, Grief (chagrin, obsession) from seeing an unattainable beauty (woman). Type: 880A\$, cf. 971B\$.

Link: |F1041.8.1, Madness from seeing beautiful woman. |T0081.2.2.1\$, Poor youth in love with unattainable princess commits suicide.

Ref.: *DOTTI* 515 676; *MITON*.>

F1041.8.4, Madness from thirst.

Link: |C0949.1.1.1\$, Insanity (death) from drinking urine. |F0969.7.3\$, Death from thirst.

Ref.: Damîrî I 224/cf./(hallucination); *MITON*.>

F1041.8.5, Madness from overeating.

Link: |F0496.0.1\$, Gluttony as an illness.>

F1041.8.10, Madness (rage) from hearing about brother's death.

Link: |N0384.0.2\$, Insanity (loss of senses) due to calamity or fright. |P0253.9.1\$, Sister becomes insane due to death of brother. [The Khansâ' Syndrome].

Ref.: *Zîr* 64.>

F1041.8.12\$, Madness from shame (disgrace).

Link: |Q0555.5\$, Madness as punishment for homosexuality.

Ref.: Nabhânî (al-) II 387.>

F1041.8.13\$, Madness from infatuation with oneself (narcissism).

Link: |C0003.3.1\$, Near-tabu: looking too long in mirror. |N0339.10, Youth gazing at own image reflected in water falls and drowns. |W0180\$, Selfishness.

Ref.: *DOTTI* 421 588/{Syr}.>

F1041.8.14\$, Madness from gazing at heavenly body (sky).>

F1041.8.14.1\$, Moonstruck: madness from gazing at the moon.

Link: |A0240, **Moon-god**. |V0001.4.3, Worship of the moon.>

F1041.8.10.15\$, Madness (rage) from learning of betrayal.

Link: |J1163.3\$, Temporary insanity established by use of parable: crime forgiven. |N0384.0.2\$, Insanity (loss of senses) due to calamity or fright. |P0526.3.1\$, Conditions that render a person not responsible for consequences of own actions (e.g., being a minor, insanity, drunkenness, etc.).>

F1041.8.10.15.1\$, Outraged hero murders betrayer.>

F1041.8.10.15.1.1\$, Son decapitates his mother for betraying him. (Horus beheads Isis).

Link: |A0111.1.0.1\$, Motherhood among gods; @Q0211.2, Matricide punished; @S0012, Cruel Mother; S0024\$, Matricide.

Ref.: S. Hassan *Mawasû*ah 152-53; Ions 75; Simpson 118-19 no. 9.>

F1041.9, Extraordinary illness. Type: 750J\$.

Link: |D2064, Magic sickness. |Q0551.6.2.1\$, Supernatural (magic) sickness as punishment for blasphemous act (e.g., disrespecting deity, temple, or the like).

Ref.: Tha^Clabî 91-92.>

F1041.9.0.1\$, Illness of heart (soul, spirit): melancholiness, depression, sadness, etc.

Link: |A2909\$, Origin of jinn: generated by hallucination caused by sensory deprivation. |F0380.1.1\$, Melancholiness (depression, sadness, loneliness) renders person vulnerable to jinn's malice. |F0956, Extraordinary diagnosis.

Ref.: Maspero 155 no. 8 n. 2; *RAFE* 88 239/cf.; Taymûr no. 204/cf.>

F1041.9.0.1.1\$, Melancholy person finds no place for herself among the happy.

Link: |N0250, Persistent bad luck.

Ref.: Amîn 436/(var.) 436; Taymûr no. 948.>

F1041.9.1, Going to bed for sorrow.

Ref.: Maspero 155 no. 8 n. 1/cf.; *DOTTI* 125 181 226 537/{Alg}>

F1041.9.1.4\$, Man (husband, king) becomes ill from wife's infidelity. Type: 1426, cf. 449, 1511.

Ref.: *DOTTI* 219 802 817; *MITON*>

F1041.9.2, Illness from keeping a secret. Type: 314, 782.

Ref.: *DOTTI* 134 442.>

F1041.9.2.2\$, Loss of appetite and skin-color from keeping secret (person becomes thin, pale, yellow, etc.). Type: 1426, cf. 449, 1511.

Link: |Z0148.4\$, Yellow as color of sickness (death).

Ref.: *DOTTI* 219 802 817; *MITON*>

F1041.9.2.2.1\$, Illness from extreme concern (anxiety): leads to loss of appetite, sleep and, eventually, to death. Type: 971A\$.

Ref.: Ibshîhî 506.>

F1041.9.3, Illness from shame of enemy's scorn [(*shamâtah*)].

Link: |J0885, Clever person's defeat pleases inferior. [*shamâtah*].

Ref.: Tha^Clabî 94/(Job); Boqarî 145/cf.>

F1041.9.4\$, Extraordinary physical symptoms of illness. Type: 750J\$.

Link: |D1515.5, Remedy for mad dog bite.

Ref.: Qazwînî II 246-47/(mad dog/rabies); *DOTTI* 411.>

F1041.9.4.1\$, Extraordinary loss of weight (weakness, thinness) from illness.

Link: |Z0084.2.2.1\$, Insult: thinness.

Ref.: Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>

F1041.9.4.1.1\$, Yellowness of skin from illness.

Link: |K1996.2\$, Feigning illness by shamming physical symptoms: saffron dye on face to simulate 'yellowness' (paleness) of death. |Z0148.4\$, Yellow as color of sickness (death).

Ref.: *MITON*>

F1041.9.4.2\$, Illness: extraordinary sores (skin).>

F1041.9.4.2.1\$, Maggots in skin sores. Type: 750J\$.

Link: |Z0112.0.1\$, Physical accompaniments of sickness (disease, illness) personified (e.g. wounds, abscesses, maggots, etc.).

Ref.: *DOTTI* 411; Shamy (el-) *Around the World* 152, 154; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b; Yâfî (al-) 36.>

F1041.9.4.3\$, Excruciating pain (from illness). Type: 816A\$, cf. 750J\$.

Link: |G0303.9.8.13.1\$, Growth (viper-head) induced by devil to grow on a person's body eats into his flesh and causes excruciating pain.

Ref.: Budge/*Romances* 113 no. A-06; *DOTTI* 411 449.>

F1041.9.4.4\$, Fainting away from pain (illness, weakness, etc.).

Link: |F1041.17.3\$, Fainting away from fear (horror).>

F1041.9.4.4.1\$, Fainting away from shock, fright or sudden realization (usually at hearing bad news).

Link: |N0383, Man falls dead from sudden realization.

Ref.: *MITON*>

F1041.9.4.5\$, Extraordinary physical reaction to (physical) pain.

Link: |F1041.9.4.3\$, Excruciating pain (from illness). |J0020.1\$, Memory of painful experience causes animal to flee (feel pain). |J2198.1\$, Anticipatory pain.>

F1041.9.4.5.1\$, Person breaks wind from pain. Type: cf. 1874A\$.

Link: |F1041.17.4\$, Involuntary defecation (urination) from fear. |F0628.4.9.1\$, Striking with mighty force: arm raised till white of armpit shows. |H1547.0.1\$, Contestant experiences effects of extreme pain before contest in pain-enduring begins (e.g., breaks wind, faints, or the like).

Ref.: *DOTTI* 941 942/{Egy}>

F1041.9.5\$, Homosexuality as an illness.

Link: |T0460, **Sexual perversions**.

Ref.: Azraqî (al-) 116.>

F1041.9.7\$, Illness from idleness.

Link: |J0702, Necessity of work. |J2028\$, Inability to know one's own location (where one is).>

F1041.9.7.1\$, Retired person becomes ill (unhealthy) from lack of activity.

Link: |J0702.0.2\$, A craft in hand gives longevity. |P0016.1.5\$, Ruler not expected to live long after abdication.

Ref.: *MITON*.>

F1041.9.8\$, Illness (dulness) from fullness (of stomach).

Link: |F0956.7.3\$, Hunger (austere diet, fasting) promotes good health. |W0155.0.2\$, Hardheartedness from fullness (of stomach).

Ref.: *MITON*.>

F1041.9.8.1\$, Illness from obesity (fatness).

Link: |J1410, **Repartee concerning fatness**. |Z0084.2.2.2\$, Insult: fatness.>

F1041.9.8.1.1\$, Sterility (barrenness) from obesity (fatness).

Ref.: Jâhîz V 208.>

F1041.9.8.1.2\$, Immobility from obesity (fatness).

Ref.: *MITON*.>

F1041.9.9\$, Illness from shock (horror, fright, etc.). (Hysteria).

Link: |D2020, **Magic dumbness**. |W0121.8, Illness from fear.

Ref.: Boqarî 29/(vomiting).>

F1041.9.9.1\$, Dumbness from horror. Type: cf. 886A\$, 894.

Link: |D2020, **Magic dumbness**. |F0950.5, Extreme fear [(horror)] as cure for sickness. |W0121.8, Illness from fear.

Ref.: Maspero 102 no. 5 n. 2; *DOTTI* 50 501 536 537 545/{Alg}; *TAWT* 414 no. 1-1.>

F1041.9.9.2\$, Paralysis from shock (chagrin, sorrow).

Link: |D2072, Magic paralysis. Person or thing rendered helpless. |T0405.3.0.2\$, Groom experiences mystical paralysis at defloration of bride: they prove to be brother and sister. |S0123.1.1\$, Burial alive of person in shock (dazed, stunned, etc.).

Ref.: *MITON*.>

F1041.9.10\$, Illness from exposure to plant or animal (flowers, pollen, animal's hair, etc.): hay-fever, allergy.

Link: |U0283.2.1.3.1\$, Flowers (roses) cause hay-fever. |W0173.1.1\$, Flawless rose accused of being too rosy.

Ref.: î (al-) 92.>

F1041.11, Laughing and crying at the same time ([□]).

Link: |F1052\$, Weeping for joy. |H1064, Task: coming laughing and crying at once. (Rubs eyes with a twig [(onion)] to simulate crying).

Ref.: *MITON*.>

F1041.11.1, Laughter from chagrin.

Link: |F1053.1\$, Laughing so hard till falling backwards on floor (or the like). |U0110.3.3.2\$, 'Smiling face, but sad heart (soul)'. |W0123.5\$, Mixed or contradictory feelings (experienced simultaneously).

Ref.: Simpson 237; *MITON*; Taymûr nos. 595 1751 2976/(after al-Mutanabbî)/cf.>

F1041.11.1.1\$, 'A worst affliction [may] cause one to laugh'.

Link: |Z0098\$, Contradictions (oxymoron). |Z0169.0.1.1.3.1.1\$, Narcissus causes cheerfulness though melancholy flower.

Ref.: Taymûr 2976/(after al-Mutanabbî).>

F1041.11.3\$, Weeping from happiness ('tears of joy').

Ref.: Ions 42; Simpson 320; *MITON*.>

F1041.11.5\$, Fainting away from joy (happiness).

Link: |F1041.1.5, Death from excessive joy. |F1041.2, Horripilation. Hair rises on end in extraordinary fashion from joy, anger, or love.

Ref.: *MITON*; Ibshîhî 537.>

F1041.13, Biting fingers to see if one is dreaming.

Link: |F0956.7.7.2\$, Venting frustration (expressing sorrow) by causing pain to oneself (hitting own head, slapping own face, biting own finger, or the like). |Z0084.5.2.1\$, Seeker (promoter) of misery: wishes for a funeral during which one--as condoler--would have his fill of own face-slapping (as expression of grief).

Ref.: Chauvin V 261 no. 154.>

F1041.15, Inordinate longing.

Link: |D1359.4.1\$, Bewitched food causes gluttony. |D2036, Magic homesickness. |P0712\$, Homesickness: yearning for homeland. |Z0116.5.1\$, 'Homeland demands the return of its [departed] inhabitants (people)'.>

Ref.: *TAWT* 368 n. 150/(for market bread).>

F1041.15.1\$, Addiction as an illness. Adverse effects of excessive consumption of commodity or service (e.g., food, drink, drug, or sex, entertainment, etc.).

Link: |F1041.15, Inordinate longing. |N0001.1.1\$, Luqmân as addict gambler. |P0195.0.4.1\$, Disgraceful act(s) by drug addicts.

[P0196.1\$, Disgraceful act(s) by drunkards. [T0450.0.2.1\$, Illicit sexual pleasure: a costly addiction. [T0468\$, Nymphomania: a woman's abnormal and insatiable desire (uncontrollable appetite) for sex. [T0469\$, Satyriasis: a man's abnormal and insatiable desire (appetite) for sex. [W0112.1\$, Need establishes (generates) dependence (on person, substance, certain treatment, etc.).

Ref.: *MITON*.>

F1041.15.3\$, Inordinate physical reaction to longing for certain food.>

F1041.15.3.1\$, Loss of control over joints (movements) at smelling (cooked) flesh.

Link: [G0084, Fee-fi-fo-fum. Cannibal returning home smells human flesh. [J1343.0.2.1\$, The longing for eating meat (flesh).

[U0101.0.2\$, Greatest pleasures are those of the flesh: eating flesh, riding flesh (horse), flesh entering into flesh (sexual intercourse). [U0310.1.1\$, Hunger as overpowering need (drive, motivation).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 12.>

F1041.16, Extraordinary physical reaction to anger.

Link: [F0950.2, Extreme anger as cure for sickness.>

F1041.16.0.1\$, 'Anger-vein' (in temple or between eyes) throbs when man is angered.

Link: [W0256.8.2.5\$, Man with 'Hashemite Vein' (in temple--like Imam Ali's) is temperamental, but good-hearted.

Ref.: *MITON*.>

F1041.16.0.2\$, Anger is brother of insanity.

Ref.: Taymûr no. 2060.>

F1041.16.1, Man spits fire when enraged.>

F1041.16.1.1\$, Man's eyes flash sparks when enraged.

Link: [F0541.1.1.1\$, Eyes emit sparks.

Ref.: Maspero 248 no. 17.>

F1041.16.1.2\$, Man's nostrils flash sparks when enraged.

Link: [B0080.9.1\$, Fire-breathing mermen (when angry).

Ref.: *MITON*; Damîrî I 222.>

F1041.16.2\$, Man's nostrils drip blood due to anger.

Ref.: *MITON*.>

F1041.16.3.3, Strength from anger enables man to tear opponent to bits.>

F1041.16.5, Extraordinary bodily contortion as result of warrior's anger. (Cuchulain's battle-rage).>

F1041.16.6, Extraordinary physical reactions of angry warriors in battle.

Ref.: Maspero 274 no. 19.>

F1041.16.8, Face and body turn black from anger.>

F1041.16.8.1\$, Person bursts from anger (frustration, humiliation).

Link: [F0981.1.2\$, Cat bursts from anger. [F1041.1.13, Death from shame.

Ref.: *Alf* I 139/cf.; *DOTTI* 709/{Plst}; Shamy (el-) "Eg. Balladry": "el-Adham" no. 33; *TAWT* 421 no. 8.>

F1041.17, Extraordinary result of fear.

Link: [F0950.5, Extreme fear ([horror]) as cure for sickness. [F1041.1.11, Death from fear. [H1199.2.3.2\$, Task: curing obesity.

Fear of death used as remedy. [K1955.1, Sham physician cures people by threatening them with death. [N0384.0.2\$, Insanity (loss of senses) due to calamity or fright. [U0241, [Obese] king grows lean from fear of death.>

F1041.17.1, Barrenness as result of fright.>

F1041.17.3\$, Fainting away from fear (horror). Type: 676A\$.

Link: [F1041.9.4.4\$, Fainting away from pain (illness, weakness, etc.). [V0462.2.3.1\$, Ascetic dies (faints) from awesomeness of holy thought (passage, image, etc.).

Ref.: Maspero 179 no. 10/cf.; Kisâ'î 75/(Thackston 81-82 no. 35): Shamy (el-) "Arab Mythology" no. 70; Boqarî 29; *DOTTI* 369; *MITON*; *TAWT* 415 no. 2.>

F1041.17.4\$, Involuntary defecation (urination) from fear. Type: 327H\$.

Link: [F1041.9.4.5.1\$, Person breaks wind from pain. [P0783.5\$, Bed-wetting ('messing-up'): disgraceful. [U0246.3\$, Person (animal) executed or tortured, a companion--who is watching--reacts physically (e.g., involuntarily breaks wind, urinates, faints away from fright). [Z0063.3.3.6.2.1\$, "To seem as if having done 'it' [(urination, defecation)] on self". [Z0084.3.1\$, Insult: infantile (childish, still-in-diapers, etc.).

Ref.: Jâhîz II 118; *DOTTI* 166; *MITON*; *TAWT* 434 no. 24.>

F1041.17.4.1\$, Diarrhea from fright.

Link: [W0121.8, Illness from fear.

Ref.: Tha^Clabî 104 106.>

F1041.17.4.2\$, Letting wind (farting) from fright (or stress).

Ref.: Ibshîhî 463.>

F1041.21, Reactions to excessive grief. Type: 2031G\$.

Link: |A1372.12\$, Why women gaze toward the sky with their hands placed on their heads. |P0681.1.1.2\$, Mourning: physical manifestations.>

F1041.21.1.1, Tears of blood from excessive grief.>

F1041.21.6, Tearing hair and clothes from excessive grief.>

F1041.21.6.1, Wounding self because of excessive grief.>

F1041.21.6.2, Bird in great grief tears out feathers. Type: 898.

Ref.: *DOTTI* 554.>

F1041.21.8\$, Negative hallucination (inability to perceive) from shock or grief. Type: 971A\$.

Link: |F1041.0.1, Neophyte [(apprentice)] shows no reaction when saint's staff pierces his foot. |F1046\$, Hallucination: false perception without adequate stimuli. |J2218\$, The effect of group-opinion: clearly false statement held as true outweighs physical evidence.

Ref.: *DOTTI* 675.>

F1041.21.9\$, Death from excessive grief.

Link: |F1041.1.2, Death from grief for death of lover or relative.

Ref.: Ibshîhî 646/(deadens heart); Wehr 195 no. 7.>

F1041.21.9.1\$, Death from shame (humiliation). Type: 885A, cf. 971A\$.

Link: |F1041.1.13, Death from shame.

Ref.: *DOTTI* 515 553/{Mrc}; *MITON*.>

F1041.25\$, Uncontrollable physical reactions to excessive joy.

Link: |F0689.1\$, Ecstasy from immersion in music (song). |F1041.1.5, Death from excessive joy. |F1041.2, Horripilation. Hair rises on end in extraordinary fashion from joy, anger, or love. |V0462.8.0.3.1\$, Epileptic ecstasy (convulsions).

Ref.: Maspero 87-88 no. 4.>

F1042\$, Mania: compulsion--uncontrollable (involuntary) behavior.

Link: |C0600, **Unique prohibition**. |D0005.3.1\$, Enchanted (bewitched) person involuntarily follows enchanter. |E0709.1\$, Conflict between soul and body. |F0575.1.6.2.2\$, Person cannot resist sex drive: must have intercourse without delay. |H1199.2.3.3\$, Task: curing eating compulsion. (Hands tied, mouth sealed, or the like). |J1148\$, Self-incrimination due to tongue-slip (projection, compulsion to confess). |J1343.0.1\$, Compulsion to eat (drink). |J1867, Man punishes offending part of his body. |N0001.0.1, Gambling caused by possession of men by evil demons. |Q0205\$, Part of body involved in offense punished. |T0468\$, Nymphomania: a woman's abnormal and insatiable desire (uncontrollable appetite) for sex. |T0469\$, Satyriasis: a man's abnormal and insatiable desire (appetite) for sex. |T0472.0.1\$, Pedophilia. An adult's abnormal sexual desire for children. |W0187.0.1\$, Insolence euphemistically designated (e.g., "to be long-tongued", "to having been drawn by own tongue [out of mother's womb]", "to be disowned by own tongue", or the like). |Z0138.4.1\$, Evil Eye acts independently of owner's will. |Z0359.1\$, Moses is the only Adamite Eblis loved in spite of himself. Because God "cast His Love on him (Moses)".

Ref.: Jâhîz V 566-67/(locusts); *RAFE* 34 n. 104, 207 n. 727; Schmidt-Kahle 42-47 no. 22; Shamy (el-) *Egypt* 123 269 no. 19.>

F1042.1\$, Compulsion to steal. Type: 950, cf. 1525.

Link: |J1285, Against his will. [Thief steals against his will, and to be executed against his will. Compulsion to steal, certainty of executing thief]. |K0300, **Thefts and cheats--general**. |K2055, Fox confesses sins but is immediately ready to steal again. |U0138, Habit of dishonesty (thievery) cannot be broken. |W0156.0.1\$, Acquisition want (need or desire to possess objects). |W0157, Dishonesty.

Ref.: *DOTTI* 655 820; *MITON*; Shamy (el-) *Egypt* 123 no. 19; Taymûr no. 1039/(gen.).>

F1042.2\$, Compulsion to lie. Type: 1931A\$.

Link: |U0235, Lying is incurable. [Y] Other sins may be outgrown. |W0166.2\$, Bragging: false self-aggrandizement (boasting). |X0901, One lie a year. [Man is believed because of his general truthfulness].

Ref.: *MITON*.>

F1042.3\$, Compulsion to cleanse oneself (certain limb or body part).

Link: |J0567.1.1\$, Person needs to wash hands with three different cleansers, forty-times each.

Ref.: *MITON*.>

F1042.6\$, Compulsion to creatively compose (story, poem, song, music, drawing, or the like). Type: cf. 971A\$.

Link: |A1440.5.1\$, Craftsman's (artist's) creativity is no innovation (creation). |C0672, Compulsion to tell stories. |E0724.1.2.1\$, A poet's counter-spirit: inspires poetic creativity. Also labeled a poet's 'satan\$, *tâbi*^C ('follower'), etc. |F0889\$, Extraordinary machine or instrument (non-magical). |T0057.3.1\$, Lover expresses love for his beloved in poem (song): she renounces her love

for him for shaming her. |U0080.1\$, Craftsman (creator, artist) cannot bring himself to destroy own handiwork. |Z0012.3.2\$, Lingering (poetic): account dwells on (emphasizes or stresses by repetition) certain event(s) at the expense of other happenings. Ref.: Boqarî 105-9/cf./((creativity vr. imitation).>

F1043\$, Reaction to sensory deprivation. Type: 904\$.

Link: |A2909\$, Origin of jinn: generated by hallucination caused by sensory deprivation. |U0315.1\$, Seeking a conversation (social interaction).

Ref.: Amîn 434/(causes break-up of family); *DOTTI* 565; *TAWT* 25 n. 42.>

F1043.0.1\$, Affectionate touch preferred to menacing (affectionless) food (drink). (Harlow's Studies on Dependency in Monkeys).

Link: |T0610.0.2\$, Infant's development spurred by sensory stimuli (motivation): interaction with environment. |U0249.0.1.2\$, Senses (hearing, sight, taste, smell, sensation/feeling) motivate brain in like intensity (measurement). |U0305.2\$, Relativity of perceiving sensation (physical feeling). |U0311.1\$, Need for food (water) must be satisfied before attending other needs. |W0047.1.2\$, 'Meet me [well], and feed me not' (i.e, well met preferred to well fed but coolly met).>

F1043.0.1.1\$, A."[For an infant]: *sadr* ('*sidr*') *ḥinayyin walâ tasqiyyit laban bi* ^Caish layyin/(An affectionate chest is better than soft bread soaked with milk").

Ref.: HE-S: Aghûr 1972.>

F1043.1\$, Hallucinatory experiences from sensory deprivation.

Link: |A2909\$, Origin of jinn: generated by hallucination caused by sensory deprivation. |F1046\$, Hallucination: false perception without adequate stimuli. |W0209.2\$, Lonesome person daydreams (hallucinates).

Ref.: Jâḥiz VI 250 255; Damîrî I 224/(thirst); *MITON*; *RAFE* 89 n. 296.>

F1045, Night spent in tree. Type: 312F\$, 327, 613, 872A1\$.

Ref.: *DOTTI* 127 156 344 347 492/{Alg}; *MITON*; *TAWT* 448 no. 40/{Alg}.>

F1046\$, Hallucination: false perception without adequate stimuli. Type: cf. 681, 705B\$, 953A\$.

Link: |A2909\$, Origin of jinn: generated by hallucination caused by sensory deprivation. |F0950.0.1\$, Hallucinatory drugs (hashish, opium, etc.) used as cures. |F1041.21.8\$, Negative hallucination (inability to perceive) from shock or grief. |F1043.1\$, Hallucinatory experiences from sensory deprivation. |W0209.2\$, Lonesome person daydreams (hallucinates). |W0210\$, Daydreaming. |Z0354.1\$, Heroine (hero) rendered invisible to all (persons, supernatural beings) who are present except one.

Ref.: *MITON*; Damîrî II 195/cf./((Khayta)ûr); *RAFE* 178 n. 649.>

F1046.1\$, Induced hallucinatory experience: the Tbubui/Tabubu affair. Person lives through lifelike events induced by supernatural means, hypnosis, or drugs. Type: 681, cf. 705B\$, 953A\$, 1469\$.

Link: |F0950.0.2\$, Hallucinatory drugs used to induce state of altered consciousness in exorcism rituals. |F1068, Realistic dream. |T0024.9.1.2\$, Lover hallucinates: sees image, hears voice or feels touch of absent beloved. |W0209.2\$, Lonesome person daydreams (hallucinates). |X0840\$, Humor concerning hallucinatory conceptualization (mental images, abstractions) induced by drug.

Ref.: R.L. Green 96-98; Maspero 135-40 no. 7-I; Vinson "Strictly Tabubue" 49-50/(abstract).>

F1047, Anchor floats on water.>

F1047.2\$, Coin floats on water (miraculous). Type: 842C*.

Link: |P0764.1\$, Legitimately-earned property prospers (blessed).

Ref.: *DOTTI* 463.>

F1051, Prodigious weeping. Usually by saint.

Link: |F1041.3, Person goes blind from overweeping [excessive weeping]. |Q0520.0.3.1\$, Penance: prostrating oneself and weeping until grass grows around head. |U0245.0.1.1.1\$, Contagious weeping: it causes all to weep as well. |V0462.3, Ascetic weeping.

Ref.: *MITON*; Tha^Clabî 157; Tha^Clabî 32 205-7: Shamy (el-) "Arab Mythology" nos. 28 108; Ibshîhî 156/(by prophet); Burton V 253/(Alexander weeps sorely); Shamy (el-) "Eg. Balladry": "Unjustly-treated Orphan" no. 63.>

F1051.1.3\$, Plant (grass) grows from tears shed by penitent's long weeping.

Ref.: Tha^Clabî 157.>

F1052\$, Weeping for joy.

Link: |F1041.11, Laughing and crying at the same time ([□]). |F1053.1\$, Laughing so hard till falling backwards on floor (or the like).

Ref.: Ions 32/(Atum); Burton I 249 V 355/poem.>

F1053\$, Extraordinary laughter.

Link: |N0456, Enigmatical smile (laugh) reveals secret knowledge.>

F1053.1\$, Laughing so hard till falling backwards on floor (or the like).

Link: |F1041.11.1, Laughter from chagrin. |F1052\$, Weeping for joy.

Ref.: *MITON*; *Zîr* 50.>

F1053.2\$, Laughing so hard that wisdom tooth is seen.

Ref.: *Florilège/marocaine* 50.>

F1066, Arrow shot to heaven returns bloody.

Link: |V0320.3.2\$, Heretic (infidel) fights the higher powers by shooting at the elements (wind, rain, sky, etc.).>

F1067\$, Shared dream: two or more person have the same dream. (Usually at once). Type: cf. 1645.

Link: |D1812.3.3.1.1\$, Shared dream (vision) comes true (or is brought to pass). |N0531.3, Dream of treasure bought.>

F1068, Realistic dream. Type: 1645B, cf. 1626.

Link: |F1046.1\$, Induced hallucinatory experience: the Tsubui/Tabubu affair. Person lives through lifelike events induced by supernatural means, hypnosis, or drugs. |J0167.6\$, Deformity (physical) as reminder of painful adventure. |J1798\$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)--or the imaginary is mistaken for actual.

Ref.: *DOTTI* 881 893; Hurreiz 104 (152) no. 19; *RAFE* 127 n. 449.>

F1068.1, Tokens from a dream. Man brings objects received during a dream.

Link: |D0005.5\$, Tokens from an enchantment. Person displays objects (animals) encountered during a magical experience (event). |H1217.3\$, Quest for a forgotten dream (vision).

Ref.: *MITON*; Nabhânî (al-) I 282-83; *RAFE* 127 n. 449.>

F1068.2, Wound received in dream. Still there when person wakes.

Ref.: *MITON*; Sha)râwî 8-19/cf.>

F1068.2.3\$, Taste of food eaten in dream still in mouth next day.

Ref.: *MITON*.>

F1068.3\$, Erotic dreams.

Link: |J1155, "Then I woke up": man discredits his confession by declaring it all a dream.

Ref.: *DOTTI* 855/{lit.}; *MITON*.>

F1068.3.1\$, Erotic experience in dream with tangible results. Type: 1543C1\$.

Link: |F1070\$, Waking from realistic dream. |T0011.3, Love through dream. |T0189\$, Interrupted sexual intercourse.

Ref.: *DOTTI* 855/{lit.}; *MITON*.>

F1069\$, Dream (vision, tale) provides model for real experience.

Link: |V0511, Visions of the other world.

Ref.: Shamy (el-) *Egypt* 87 no. 12.>

F1069.1\$, 'Insanity' from a vision (story).

Link: |D1032.5\$, Meat produced (generated) supernaturally (in dream) by jinn causes magic illness. |F0670.1\$, Story told so realistically that listener thinks he is 'there' (part of events).

Ref.: *RAFE* 299 n. 12/cf.; Shamy (el-) *Egypt* 87 no. 12.>

F1070\$, Waking from realistic dream. Type: 1534, 1543A\$, 1543C1\$, 1645B, cf. 681.

Link: |D1978, Waking from [magic] sleep. |F1068.3.1\$, Erotic experience in dream with tangible results. |J1798\$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)--or the imaginary is mistaken for actual.

Ref.: *DOTTI* 371 838 855 893.>

F1074\$, Extraordinary mutations (natural transformations): one substance becomes another.

Link: |A1414.7.0.1\$, Belief ('theory') of latency of fire in certain elements. |F0559.9\$, Other extraordinary substances that issues from body (e.g., gas, spittle, blood). |F0840, **Other extraordinary objects and places.**

Ref.: *Jâhiz* V 90 V 304-5.>

F1074.1\$, Ritual-contaminant (*nagâsah*) becomes clean.

Link: |C0001.1.1\$, The profane (*najiss/najass/nagâsah*): the opposite of the pure/immaculate (*tâhir/tuhr*).

Ref.: *Jâhiz* V 304-5.>

F1074.1.1\$, Illicit (sinful) food becomes licit (legitimate).

Ref.: *Jâhiz* V 304-5; *RAFE* 148 n. 538.>

F1074.1.1.1\$, Milk from tabued animal becomes legitimate.

Ref.: *Jâhiz* V 304-5.>

F1074.1.1.2\$, Flesh of animal (bird) that feeds on filth (illicit food) becomes clean (licit).

Ref.: *Jâhiz* V 304-5.>

F1074.1.1.3\$, Liquor (wine) becomes sweet punch, water, or the like.

Link: |D0477, Transformation: object becomes wine (or vice versa).

Ref.: *RAFE* 148 n. 538.>

F1074.1.2\$, Blood of animal becomes perfume.

Link: |F0817.3, Herbs serve as perfume.>
F1075, Blood of brother and sister (and smoke from their funeral pyres) refuses to mingle.
Link: |H0175, Recognition by force of nature. Unknown member of family immediately and magically [(mystically)] recognized. |N0681.3.0.5\$, Incest believed impossible. Mystically repulsive: `Blood's howling\$, `Flesh repels [same] flesh'.>
F1076, Tightening belt to counteract hunger: when loosened person falls dead.>
F1076.0.1\$, Rock placed under tightened belt (on stomach) to counteract hunger.
Link: |K1039\$, Cooking pebbles (stones) in pot so as to induce hungry children to wait for food.
Ref.: Jâhîz IV 132; Ibshîhî 389.>
F1082, Person changes color.>
F1083, Object rises into the air.>
F1083.0.1, Object floats in air.
Link: |F0771.2.1, Castle in the air.>
F1083.3\$, Seat (sofa, couch) suspended in air.
Ref.: *MITON*.>
F1084, Furious battle. Type: cf. 314.
Link: |F0873, Extraordinary army.
Ref.: *DOTTI* 134.>
F1084.1, Deep streams of blood flow during battle.>
F1084.4\$, Much killing in battle.
Link: |S0101\$, Massacre: mass killing.
Ref.: Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57.>
F1084.4.1\$, Heaps of flesh (corpses, organs) mark battle field.
Link: |F0511.0.1, Headless person. |F0525.7\$, Person without body (only a head).
Ref.: *MITON*.>
F1088, Extraordinary escapes.
Link: |R0122, Miraculous rescue [by the elements].>
F1088.1, Hero (heroine) spared for his (her) beauty. Type: cf. 873.
Link: |F0575.1.6.5.1\$, Beauty as intercessor.
Ref.: *DOTTI* 499.>
F1089\$, Flukes of nature involving reproduction (parturition).
Link: |B0754.4.0.1\$, Male animal gives birth (reproduces). |B0754.7, Unusual parturition of animal. |F0987, Animal controls sex of offspring. |T0502\$, Theories (beliefs) about the process of conceiving (and procreation). |T0550, **Monstrous births**. |T0578.3\$, Pregnant virgin. |T0578.9\$, Other reproducing (pregnant) males. |Z0103.2.0.1\$, Male cannot give birth.
Ref.: Jâhîz II 343 III 362 369-72; Qazwînî I 22-23/cf./(monstrous).>
F1089.1\$, Creature with dual-sex (genitalia)--(hermaphroditic, androgynous).
Link: |A0012, Hermaphroditic creator. The creator is half man and half woman or is thought of as both male and female. |A0023, Creator offspring of dual powers of nature. (Male and female principles).>
F1089.2\$, Man lays egg.
Link: |B0754.4.4\$, Mammal (quadruped) lays egg. |T0565, Woman lays an egg. |T0578.9.4\$, Human lays egg. |Z0103.1.2\$, Unfertilized ('clear') "male's egg": sterility.
Ref.: *DOTTI* 775 778/{Mrc}.>
F1089.3\$, Male animal lays egg, or gives birth.>
F1089.3.1\$, Rooster (cock) lays egg once in a lifetime.
Link: |Z0061.1.9.5\$, Once in a lifetime: "Never again".
Ref.: Ibn-^CAasim no. 308; Qazwînî II 266.>
F1096, Person lives on after being cut through by sword.>
F1097, Armies miraculously separated (kept from coming to battle, etc.).>
F1096.2, Person lives on with intestines exposed.>
F1098, Object miraculously mended.>
F1099.8, Man meets his future descendants and is instructed by them.
Link: |A1231.3.1\$, Adam's progeny on earth: children born to Adam and Eve after their descent.
Ref.: Tha^Clabî 26-27/cf.: Shamy (el-) "Arab Mythology" no. 60.>
F1099, Additional marvels.>

G. OGRES [AND SATAN]

G0000, Ogres.

Ref.: Qazwînî II 177; Damîrî II 193-96; Ibshîhî 433 495.>

G0001\$, Origin of ogres. (Where ogres come from).

Link: |B0014.5\$, Ghoul (ogre) as hybrid of jinniyyah and hyena. |G0135\$, Habitat of giant ogres.

Ref.: *RAFE* 104 n. 339.>

G0001.1\$, Ogre hatched from egg.

Link: |E0711.1, Soul in egg.

Ref.: *DOTTI* 93 170 181/{Sdn}.>

G0002\$, Appearance of ogre (ogress).

Link: |G0304.1, Appearance of troll (ogre).

Ref.: *MITON*.>

G0002.1\$, Hideous ogre (ogress). Type: 310A\$.

Ref.: *MITON*; *RAFE* 104 n. 341; Shamy (el-) *Egypt* 55 no. 8.>

G0002.2\$, *si*^Clâh/sa^Cluwwah as a sort of ogress.

Ref.: Qazwînî II 177; Ibshîhî 473; *RAFE* 105 n. 347.>

G0010-G399, KINDS OF OGRES.>

G0010-G99, Cannibals and cannibalism.>

G0010-G49, Regular cannibalism.>

G0010, Cannibalism.

Link: |C0227, Tabu: eating human flesh [(cannibalism)].

Ref.: *DOTTI* 121 173 369 372/{Egy, Qtr, Sdn}; Ibrahim *Assaulting with Words* 60; *TAWT* 434 no. 24/(K. Ranke); AGSFC: QTR 87-3 798-x-no. 5; ^CUKH-II: ^CAyyât 66 no. 20.>

G0011, Kinds of cannibals.>

G0011.0.1, Cannibalistic god.

Link: |A0153.8, Cannibal gods.

Ref.: Simpson 269-73/cf.>

G0011.0.1.2, Father of goddess as cannibal. Type: cf. 898.>

G0011.0.1.3\$, Divine king as cannibal. He hunts and eats other deities.

Link: |A0503.1\$, King as god (deity, divine king).

Ref.: Simpson 269-73/(relig. hymn).>

G0011.1, Cannibal dwarfs.

Ref.: Basset *Mille* I 190 no. 57; Sârîs (al-) 348-49.>

G0011.3, Cannibal witch. Type: 317B\$, 326, 327H\$, 894, cf. 462.

Link: |G0312, Cannibal ogre.

Ref.: Amîn 299-300; *DOTTI* 121 145 155 166 181 233 545/{Plst}; Muhawi-Kanaana 175-77 no. 19; *TAWT* 425 no. 13/{Egy} 433 no. 24/{Egy}.>

G0011.4, Negro cannibal.

Ref.: *MITON*.>

G0011.6, Man-eating women.>

G0011.6.4, Woman devours her husband.

Link: |G0021, Female eater of corpses.>

G0011.6.5\$, Mother devours her child (children). Type: 462.

Link: |K2116.1.1.1, Innocent woman accused of eating her new-born children.

Ref.: *DOTTI* 233.>

G0011.9, Ogre schoolmaster. Type: 894.

Ref.: *DOTTI* 545; *TAWT* 425 no. 13/{Egy}.>

G0011.9.0.1\$, Cannibal (ghoulish) cleric. Type: 366A\$, 894.

Link: |K2284, Treacherous priest [(cleric, sheik, *mulla*)]. |P0426.0.8\$, Immoral (corrupt) cleric (judge). |X0420.5\$, Jokes on *fu'ahâ*'s immorality toward female mourners.

Ref.: *DOTTI* 183 545.>

G0011.9.1\$, Ogress schoolmistress. Type: 894.

Ref.: Kh. ^CAbd-al-Amîr *Turâth* II:11/12 148-52; *DOTTI* 545 546/{Irq}.>

G0011.11, Cannibal with extraordinary features.

Ref.: *DOTTI* 344 640/{lit.}; *MITON*.>

G0011.18, Cannibal tribe.

Ref.: Jâhîz I 268-70; Artin *Soudan* 9 (a prophet's flesh eaten); Bashmî '*Arkhibil* 96-97 no. 43; *DOTTI* 145 173/{Ymn}; *MITON*; *RAFE* 106 n. 350; Sayce *Folk-Lore* XXXI:3 178 no. 3.>

G0011.18.0.1\$, *Namnam* as cannibal tribe (race).

Link: |A1698\$, European theories about inability of non-Europeans to think logically ('savage mind,' 'pre-logical mentality,' etc.). |P0715.9.1\$, The uncivilized (barbarians, cannibals, savages, etc.).

Ref.: Boqarî 155; Ibrahim *Assaulting with Words* 59; *RAFE* 106 n. 350; AUC: 18 no. 4, Willmore 353-54 no. 16.>

G0018, Haunts of cannibals. Type: 123, 363.

Ref.: *DOTTI* 48 181.>

G0018.1, Cannibals live at cemetery.

Ref.: *TAWT* 67 no. 13/cf./{Egy}>

G0019\$, Habitat of cannibals.

Link: |G0135\$, Habitat of giant ogres.>

G0019.1\$, Cannibals live on island (island of cannibals).

Link: |F0129.4.9.2\$, Journey to island (land) of cannibals.

Ref.: *MITON*>

G0020, Ghouls. Persons eat corpses. Type: 363, 366A\$, cf. 894, 894A\$.

Link: |B0014.5\$, Ghoul (ogre) as hybrid of jinniyyah and hyena.

Ref.: Chauvin VI 198 no. 371; *DOTTI* 181 183 545 548.>

G0020.0.1\$, Necrophagia: the eating of dead bodies.

Link: |E0478.1\$, Indignities to corpse (by living person). |G0079.1.1\$, Wife devours her dead husband.>

G0020.0.1.1\$, "Dilhâb"/(?): demon in human form, rides an ostrich and eats flesh of dead people washed ashore.

Ref.: Qazwînî II 178.>

G0020.0.2\$, Necrophagous persons: eaters of dead bodies. Type: 366A\$.

Ref.: *DOTTI* 183/{Egy}>

G0020.0.2.1\$, Necrophagous race (nation).

Ref.: Damîrî II 405-46: Shamy (el-) "Arab Mythology" no. 29.>

G0020.1, Devil as husband eats corpses.>

G0020.1.1\$_ (formerly, G0021.1.1\$), Ogre (ghoul) as husband eats corpses. Type: 363, 621.

Link: |G0077, Husband eats wife.

Ref.: *DOTTI* 181 352.>

G0021, Female eater of corpses. Type: 317B\$, 363, 363A\$.

Link: |G0011.6.4, Woman devours her husband.

Ref.: *DOTTI* 145 181 182.>

G0025, Abandoned infant lives by eating corpse of murdered mother. Type: cf. 312F\$.

Link: |G0072.3.1\$, Sister raises infant brother on slain mother's marrow (flesh). |S0350, **Fate of abandoned child**.

Ref.: *DOTTI* 127.>

G0030, Person becomes cannibal.>

G0032\$, Person proves to be cannibal (ogre, witch, etc.) masking as human. Type: 310, 313E*, 327, 327H\$, 363, 363A\$, 621.

Link: |G0415.1\$_ (formerly, G0415\$), Ogress poses as man's sister and invites him to live in her house. |G0565\$, Escape from ogre (ogress, witch, etc.).

Ref.: *DOTTI* 116 130 141 156 158 165 166 181 182 352/{Sdn}>

G0033, Child born as cannibal. Type: 315A, 315A1\$/650D\$.

Ref.: *DOTTI* 142 143; Ibrahim *Assaulting with Words* 56.>

G0036, Taste of human flesh leads to habitual cannibalism. Type: 462.

Ref.: *DOTTI* 183 233/{Sdi}>

G0036.2, Human blood (flesh) accidentally tasted: brings desire for human flesh. Type: 780A.

Link: |A0135, Man-eating god (goddess).

Ref.: Ions 82/(Sekhmet); *DOTTI* 441.>

G0038\$, Abused person becomes ogre-like.

Link: |F0567.4\$, The desert-loner: self-banished man lives alone in the desert. (Sometimes accompanied by only one favorite person). |S0062.5\$, Cruel husband drives young wife insane.

Ref.: Abd-al-Hâdî 118-22 no. 28; M.I. ^CAbd-al-Hamd *Turâth* IV:7 112 no. 2; Delheure 214-17; *DOTTI* 384/{Alg}; *TAWT* 421 no. 8.>

G0050-G79, Occasional cannibalism.>

G0050, Occasional cannibalism.>

G0051, Person eats own flesh.

Link: |F0561.9\$, People who live on their own flesh and blood (as their regular diet). |G0468\$, Cooking oneself as task assigned by ogress.>

G0060, Human flesh eaten unwittingly. Type: 720.

Link: |K1856.1\$, Human flesh substituted for eaten (lost) meat.

Ref.: *DOTTI* 397; *TAWT* 44 no. 4/{Egy} 290 no. 37/{Egy}.>

G0061, Relative's flesh eaten unwittingly. Type: 720, 931, 1123\$, cf. 1121, cf. 780A.

Link: |N0323.1\$, Cannibalism prophecy: son will eat father's flesh. Unwittingly fulfilled. |X0021, Accidental cannibalism. [Dried meat stolen and eaten, proves to be flesh from human corpse].

Ref.: *DOTTI* 190 191 192 260 265 397 441 627 706 707/{Alg, Mrc}; *TAWT* 444 no. 35/{Mgh} 446 no. 37/{Egy}.>

G0061.0.1\$, Father eats son's flesh unwittingly. Type: 720, 731.

Ref.: *DOTTI* 397.>

G0061.0.2\$, Sister(s) eat(s) brother's flesh unwittingly. Type: 1123\$.

Ref.: *DOTTI* 295 665 706 707/{Plst}.>

G0061.1, Child recognizes relative's flesh when it is served to be eaten.>

G0061.1.2\$, Sister evades eating her brother's flesh (father unknowingly eats son's). Type: 720, cf. 1123\$.

Link: |N0458.2\$, Rooster's chant betrays substitution of bride.

Ref.: *DOTTI* 397; *TAWT* 446 no. 37.>

G0061.3\$, Liquefied flesh drunk (unknowingly): person drinks liquid (wine, water, honey, etc.) into which a person had drowned and been dissolved. Type: 931.

Link: |N0323.1\$, Cannibalism prophecy: son will eat father's flesh. Unwittingly fulfilled. |N0339.0.1\$, Accidental death from falling into liquid (honey, wine, etc.) and drowning. |X0021, Accidental cannibalism. [Dried meat stolen and eaten, proves to be flesh from human corpse].

Ref.: *DOTTI* 627.>

G0062, Murderer caused to eat victim's flesh unwittingly. Type: 720A\$.

Ref.: *DOTTI* 399.>

G0062.1\$, Relatives of murderer (woman) caused to unwittingly eat her flesh (genitals). Type: 720A\$, 992, 1123\$.

Ref.: *DOTTI* 190 224 265 399 692 707 708/{Tns}.>

G0070, Occasional cannibalism--deliberate.>

G0070.1, Hungry seamen eat human flesh.

Link: |G0078.1, Cannibalism in times of famine.>

G0072, Unnatural parents eat children.>

G0072.1.1\$, Ill-advised mother eats (cooks) own child. Type: 462, 720A\$, 1442\$.

Link: |G0089.1\$, Ogre (ogress) eats own daughter. |K0992.1\$, Ill-advised woman cooks donkey testicles and feeds them to family. |S0342, Mother induced by rival to kill her children.

Ref.: *DOTTI* 233 399 807 808/{Jrd}; Gh. al-Hasan "Al-'Urdunî@ 130-36 no. 22; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91; *TAWT* 440 no. 31/{Egy}.>

G0072.2, Starving woman abandoned in cave eats newborn child. Type: 462.

Ref.: *DOTTI* 233 808/{Qtr}; *TAWT* 439 no. 30/{Syr}; AGSFC: QTR 87-3 698A-x-4-132.>

G0072.2.1\$, Pleiades deceives Scorpio into eating her own children. Type: 462, 1442\$.

Link: |A0777.1\$, Origin of constellation Scorpio (al-^CAqrab): transformed human woman (co-wife) who died of grief. |K0944.1\$, Deceptive agreement to eat own children: one co-wife (Pleiades) deceives another (Scorpio) by hiding her own. |S0342, Mother induced by rival to kill her children.

Ref.: *DOTTI* 233 807 808/{Irq}; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91; *TAWT* 440 no. 31/{Egy}; ^CAlî Haydar Sâlih *Turâth* III:5/6 46.>

G0072.3, Girl child fed on infant boy's flesh to make her grow faster. Type: cf. 312F\$.

Link: |G0025, Abandoned infant lives by eating corpse of murdered mother.

Ref.: *DOTTI* 127.>

G0072.3.1\$, Sister raises infant brother on slain mother's marrow (flesh). Type: 312F\$, cf. 872A1\$.

Link: |F0849.1.1.2\$, Marrow eaten (usually as it is extracted from bone). |G0025, Abandoned infant lives by eating corpse of murdered mother. |T0604.0.1\$, Women (mothers, nurses, sisters, etc.) provide infant with first contact with world: (socialization, enculturation).

Ref.: *DOTTI* 93 127 128 492 493/{Alg}; *TAWT* 448 no. 40/{Alg}.>

G0073, Girls eat their sister.>

G0073.1, Brothers eat their sister. Type: 780A.

Ref.: *DOTTI* 441.>

G0073.2, Brother eats brother.>

G0076, Aged person eaten.

Link: |P0528\$, Euthanasia: mercy killing. Person (animal, demon, etc.) put to death so as to relieve his suffering. |S0140.1, Abandonment of aged.>

G0077, Husband eats wife. Type: 315A1\$, 327M\$, 363, 621, cf. 955.

Link: |G0011.6.4, Woman devours her husband. |G0020.1.1\$_(formerly, G0021.1.1\$), Ogre (ghoul) as husband eats corpses. |S0060.0.1\$, Uxoricide (wife-killing). |T0205.1\$, Wife-beating.

Ref.: *DOTTI* 143 173 181 218 352 662/{Egy}.>

G0078.1, Cannibalism in times of famine. Type: 462, cf. 1442\$.

Link: |U0310.1.1.2.2\$, Hunger is unbeliever (*kâfir*): knows no mercy. |V0310.6\$, 'Dire necessities legitimize the sinful'.

Ref.: *DOTTI* 233 234 808/{Qtr}; Ghadab 46-47/cf.: Shamy (el-) "Arab Mythology" no. 91; Juhaymân (al-) V 309-14 no. 21; Kamâl 173; *MITON*; *TAWT* 439 no. 30/{Syr}; Weissbach 59-63 no. 10.>

G0079.1, Animal wife devours her husband. Type: 409B\$.

Ref.: *DOTTI* 196.>

G0079.1.1\$, Wife devours her dead husband. Type: cf. 2023.

Link: |G0020.0.1\$, Necrophagia: the eating of dead bodies.

Ref.: *DOTTI* 962.>

G0080, Other motifs dealing with cannibals. Type: 311.

Ref.: *DOTTI* 119.>

G0081, Unwitting marriage to cannibal. Type: 621, 955.

Link: |G0418\$, Demon (ogre) poses as handsome youth and attracts maiden(s). |T0115.2\$, Woman (girl) marries ogre.

Ref.: ^CAbduh 11-21; *DOTTI* 67 124 126 150 169 173 352 353 382 530 547 548 662/{Alg, Mrc, Tns, Ymn}; Reesink 153-54; *TAWT* 426 no. 13; AUC: 18 no. 15.>

G0082, Cannibal fattens victim. Type: 327.

Link: |G0248, Witches feast on rich food and drink.

Ref.: Chauvin VII 19 no. 373D; *DOTTI* 156 169/{Egy}; *TAWT* 433 no. 24.>

G0082.0.1\$, Cannibal tests captive's fatness (readiness to be eaten). Type: 327A, 327H\$.

Ref.: *MITON*; *TAWT* 204 no. 24.>

G0082.1.1, Captive sticks out bone instead of finger [□ test of fatness]. Type: 327.

Ref.: *DOTTI* 156.>

G0082.2\$, Cannibals raise (shepherd) own herd of humans.

Link: |B0299.9.1\$, Animals raise (shepherd) own herd. |B0845, Wild animals herded. |F0368, Human beings as game in fairy hunt.

Ref.: *MITON*.>

G0082.3\$, Cannibal's fodder (fattening). Fodder causes gluttony and insanity: victim fattened. Type: 327, 936A\$.

Link: |D1353, Magic object makes person foolish.

Ref.: *DOTTI* 156 344 639 640/{lit.}; *MITON*; *TAWT* 369 n. 150.>

G0082.3.1\$, 'Ogress's mash'. Fodder made of ground bones and ogress's milk, used to fatten victims. Type: 313H*, 327.

Link: |D1367.1.1\$, Insanity (idiocy, lunacy, etc.) from eating eggplant. |D1367.7.1\$, Insanity from milk and fish mixture.

|G0656\$, Ogress gives a feast: hopefully it will suffice her and her children.

Ref.: *DOTTI* 23 132 133 156 296 705/{Sdn}; *TAWT* 451 no. 46/{Sdn} 453 no. 46-3; Hillelson 11; ^CA. al-Tayyib *Al-Aḥâjî* 58-68; ^CA.)A. Ibrahîm "Rubâtâb" [no. 21].>

G0082.3.2\$, Cannibal's drink (milk) causes blindness.

Ref.: *MITON*.>

G0082.4\$, Ogress's milk.

- Ref.: *DOTTI* 23 132 133 162 296/{Sdn}>
 G0082.4.1\$, Magic effects of ogress's milk--(it heals, blinds, etc.).
 Ref.: *DOTTI* 153 163 226/{Sdn}>
 G0083.1, Ogress whets teeth to kill captive. Type: 327.
 Ref.: *DOTTI* 156.>
 G0083.0.1\$, Cannibal prepares to devour victim(s). Type: 327.
 Ref.: *DOTTI* 156.>
 G0084, Fee-fi-fo-fum. Cannibal returning home smells human flesh.
 Link: |F1041.15.3.1\$, Loss of control over joints (movements) at smelling (cooked) flesh.>
 G0084.1\$, "A humans' trace (odor), not of the [ogre] race!" Ogre smells human flesh. Type: 310, 327, 898.
 Ref.: *DOTTI* 116 156 206 218 554/{Tns}; Shamy (el-) *Egypt* 60 No 8.>
 G0089\$, Cannibal (ogre, ogress, witch, etc.) eats own child (wife).>
 G0089.1\$, Ogre (ogress) eats own daughter. Type: 1119, 1121.
 Link: |G0072.1.1\$, Ill-advised mother eats (cooks) own child.
 Ref.: *DOTTI* 52 55 72 161 175 704 705 706/{Egy}>
 G0090\$, Ghoulis revenge: vendettist eats flesh (drinks blood) of slain enemy.
 Link: |P0214, Wife drinks blood of slain husband. [Presumably out of love]. |P0253.1, Brother about to drink blood of seemingly guilty sister. |P0525.3.1\$, Vendettist (avenger). |S0305\$, Cruel manner of killing (murdering). |S0305.1\$, Slaughtering by severing neck from body. "Cutting from one artery in the neck (*warîd*) to the other".
 Ref.: Hurreiz 116 no. 45; Rhodokanakis *Zfâr*: *SAE* VIII 59 no. 16; *Zîr* 139-40.>
 G0090.5\$, Hate to be quenched by drinking blood of hated person. Type: 315, 931C\$, cf. 709.
 Link: |C0275\$, Tabu: drinking blood. |F0950.0.4.3\$, Blood as medicine. |K1771.11.1\$, Sham threat: "I'll kill you and drink of your blood!"
 Ref.: *DOTTI* 131 139 262 318 333 390 488 500 629 873/{Alg, Plst}; *TAWT* 421 no. 8 423 no. 18 424 no. 12 453 no. 46-2; *Zîr* 140.>
 G0091, Cannibalism brings madness.
 Link: |C0949.1.1\$, Insanity (death) from consuming tabu substance.>
 G0094, Cannibal's gigantic meal.>
 G0097\$, Other ghoulish traffic with corpses.
 Link: |J1159.1\$, Ghoulis evidence of murder: (human) limbs, organs. |S0104\$, Murder for pay (profit). |S0139.2.2, Other indignities to corpse.>
 G0097.1\$, Theft from corpse (cadaver). Corpse's organs (limbs) stolen. Type: 366A\$, 1805A\$.
 Link: |E0478.2\$, Organs stolen from corpse. |K0303.2.3.1\$, Corpse (cadaver) stolen or borrowed. |K0539.1.1\$, Captor given cadaver arm to seize: captive escapes. |P0475.0.1\$, Grave robber (*nabbâsh*). |P0591.6.1.2\$, Surgeon kills patient so as to acquire his organs. |Q0212.2, Grave-robbing punished. |S0010.5.2\$, Cruel parents plan to cut off breasts (paps) of elder stepdaughters and transplant them on flat-chested youngest daughter. |S0104\$, Murder for pay (profit).
 Ref.: *DOTTI* 183 931/{Egy}>
 G0099\$, Cannibalism among animals (eating flesh of own kind).
 Link: |B0751.3\$, Male cat devours female cat's kitten(s). |G0072, Unnatural parents eat children. |G0079.1, Animal wife devours her husband. |G0350, **Animal ogres**. |U0044.1\$, 'Like fish: the large eat the small.'
 Ref.: *MITON*.>

G0100-G199, Giant ogres.>

G0100, Giant ogre. Polyphemus. Type: 1137.
 Link: |R0164, Rescue by giant.
 Ref.: Chauvin VII 17 no. 373C, VIII 205, IX 93; *DOTTI* 708.>
 G0100.1, Giant ogre (Fomorian).
 Link: |A1659.1, Origin of the Fomorians (giants).
 Ref.: *MITON*; *TAWT* 435 no. 26.>
G0110, Possessions of giant ogres. Type: 327, 1137, cf. 327L\$,/545E*.
 Link: |F0240, **Possessions of fairies**. |G0610, **Theft from ogre**.
 Ref.: *DOTTI* 156 171 298 708.>
 G0111, Giant ogres possess castle. Type: 304, 545A.
 Link: |G0135.3\$, Ogre (ogress) lives next door to humans.
 Ref.: *DOTTI* 114.>

G0112, Giant's fields fertile; others arid. Type: 327H1\$.

Ref.: *DOTTI* 168.>

G0113\$, Ogre's (cannibal's) riches (treasure). Type: 327, 327L\$, 545E*, 676A\$.

Link: |F0531.6.7, Giant's treasure. |G0113\$, Ogre's (cannibal's) riches (treasure).

Ref.: *DOTTI* 156.>

G0114\$, Ogre's (ogress's) pets.

Link: |P0005.3.2\$, Sporting a pet (dog, cat, monkey, etc.) as `status symbol'.>

G0114.1\$, Ogre's (ogress's) pet animal.>

G0114.1.1\$, Bitch as ogre's (ogress's) pet. Type: 310A\$.

Ref.: *DOTTI* 116.>

G0114.2\$, Ogre's (ogress's) pet bird.>

G0114.2.1\$, Cock (rooster) as ogre's (ogress's) pet.

Ref.: *DOTTI* 118 168 296/{Alg}>

G0114.4\$, Ogre (cannibal) keeps humans as pets.

Ref.: *MITON*.>

G0114.4.1\$, Caged humans as `singing' pets: kept by cannibal.

Link: |F0899.3, Enormous cage.

Ref.: *MITON*.>

G0118\$, Ogre's (ogress's) family.

Link: |F0200.7.3\$, Family of jinn.>

G0118.1\$, Ogre's (ogress's) spouse.>

G0118.1.1\$, Ogre's wife (mistress). Type: 313, 315, 590, 590A, 315A1\$,/650D\$.

Ref.: *DOTTI* 128 139 336 338.>

G0118.1.2\$, Ogress's husband (lover).>

G0118.3\$, Ogre's child. Type: 315B\$, 650D\$, cf. 898.

Link: |B0635, Human foster-child with animal qualities. |F0531.5.3.1\$, Toy for al-^CAnqâ's (Phoenix's) foster daughter--(youth hiding inside animal hide). |G0302.7.3\$, Offspring of sexual relationship (marriage, liaison) between woman and demon (ogre, afrit, etc.).

Ref.: *DOTTI* 145.>

G0118.3.1\$, Ogre's (ogress's) daughter. Type: 310, 327.

Link: |G0302.7.5\$, Offspring of sexual relationship between ogress (*silâh*) and man (an Adamite).

Ref.: *DOTTI* 116 156.>

G0118.3.2\$, Ogre's (ogress's) son. Type: 315B\$, 650D\$.

Link: |G0302.7.5\$, Offspring of sexual relationship between ogress (*si^Clâh*) and man (an Adamite).

Ref.: Damîrî II 21/(^CAmr ibn Yurbû^C); *DOTTI* 145.>

G0118.3.4\$, Ogre (ogress) with many children.>

G0118.3.4.1\$, Ogress has ninety-nine children ('Omm-Ninety-nine').

Link: |T0586.2, Extraordinary number of children in family. |Z0183.6\$, "Mother-of-□" ('*Omm/Umm*-□□).>

G0120, Physical characteristics of giant ogres.

Link: |G0011.3, Cannibal witch.

Ref.: Amîn 299-300.>

G0121, Blind giant ogre. Type: 1137.

Ref.: *DOTTI* 708.>

G0121.3\$, Ogre's (ogress's) eyes emit sparks.

Link: |B0015.4.2.0.1\$, Beast with eyes that emit sparks (fire). |F0233.3.1, Fairy has red eyes. |F0541.1.1.1\$, Eyes emit sparks.

|J0815.1.1\$, Nobody would dare say to an ogress, "Your eye is red!".

Ref.: *DOTTI* 220 235 659/{lit.}; *MITON*; Shamy (el-) *Egypt* 181 no. 44/cf./(*jinnyyah*); *TAWT* 206/434 no. 24.>

G0123, Giant ogress with breasts thrown over her shoulders. Type: 310, 707.

Link: |F0531.1.5.1, Giantess (fairy, mountain woman, [ogress]) throws her breasts over her shoulders. |G0654.1.1\$, Indicator of ogress's contentment (peacefulness): breasts thrown over own shoulder.

Ref.: *DOTTI* 116 385; Muhawi-Kanaana nos. 6 10 22; Shamy (el-) *Egypt* 55 58 no. 8; *TAWT* 439 no. 30.>

G0127\$, Ogre's physical weakness.

Link: |G0534.1\$, Ogre tells his wife (captive, mistress) how he may be killed.>

G0127.1\$, Ogre dies from one blow, resuscitated by second (or more). Type: 300:II, 301, 301A, 302.

Link: |C0742, Tabu: striking monster twice. |E0011.1, Second blow resuscitates. First kills.

Ref.: Jâhiz VI 233-35; *DOTTI* 97 101 104 105.>

G0128\$, Size of giant (Fomorian).

Link: |A0969.1, Mountain from buried giant. |A1303\$, Giants of mythic measurements--(other than Adam).

Ref.: *MITON*.>

G0128.1\$, Giant's corpse in river blocks its water and causes river to cease flowing.

Link: |A1303\$, Giants of mythic measurements--(other than Adam). |G0100.1, Giant ogre (Fomorian). |F0531, Giant. A person of enormous size. |F0932.6, River ceases to flow.

Ref.: Tha^Clabî 136-37: Shamy (el-) "Arab Mythology" no. 76.>

G0130, Customs of giant ogres.>

G0135\$, Habitat of giant ogres.

Link: |F0499.3.5\$, Habitat of the jinn. |G0019\$, Habitat of cannibals. |G0110, **Possessions of giant ogres.**

Ref.: *MITON*.>

G0135.1\$, Ogre (ogress) lives in uninhabited regions. Type: 310, 311-13.

Ref.: *DOTTI* 116 119.>

G0135.3\$, Ogre (ogress) lives next door to humans. Type: 327, 898.

Ref.: *DOTTI* 156 554.>

G0150, Giant ogres--miscellaneous.>

G0157, Giant ogre's prodigious speed. Type: cf. 310.

Ref.: *DOTTI* 116.>

G0158, Giant's shriek heard miles away.>

G0160\$, Attire of ogres (giants).>

G0160.1\$, Ogre (ogress) wears victims' remains (belongings).

Link: |F0847.1\$, Extraordinary rope of animal or bird intestines (guts). |S0139.2.0.1\$, Ghoulish trophy: part of enemy's corpse kept and displayed (or put to use).>

G0160.1.1\$, Ogre (ogress) wears belt made of victims' intestines (guts). Type: 327, 313H*.

Link: |F0847.1\$, Extraordinary rope of animal or bird intestines (guts).

Ref.: *DOTTI* 132 156.>

G0200-G299, Witches.>

G0200, Witch. Type: cf. 310A\$, 311C\$, 313H*, 321, 323, 327F, 327G, 334, 363A\$, 403C, 405, 425B, 428, 432, 442, 708, 710, 711, 898.

Ref.: Burton I 28 76 333 II 233-38 VI 158 242 n. VIII 131 S VI 325ff. 452; *DOTTI* 190 318/{Egy}; Ibrahim *Assaulting with Words* 45ff; Juhaymân (al-) I 255-65 no. 17; D.H. Müller *Soqotri*: *SAE* VI 70-71 no. 9; AGSFC: BHR 86-4 15-x-x.>

G0203, Origin of witches.

Link: |A1599.10.1\$, Origin of witchcraft due to hatred: ^CUnâq (Lilith) as the first witch.>

G0210, Form of witch.>

G0211, Witch in animal form.

Link: |F0401.3, Spirit in animal form. |G0403, Ogre in animal form lures victim into captivity.>

G0212, Witch in form of object. Type: 325.

Link: |D0200, Transformation: man to object.

Ref.: *DOTTI* 152.>

G0219.8, Tailed witch.

Link: |F0518, Persons with tails.>

G0220, Characteristics of witches.>

G0220.0.2, Sex of witches. Both men and women are called witches.>

G0225, Witch's familiar spirit [(*tâbi*^C)].

Link: |F0403.2.2.5, Demon as familiar spirit. [*khâdim-suffî* (nether servant)]. |E0724.1.2.1\$, A poet's counter-spirit: inspires poetic creativity. Also labeled a poet's `satan\$, *tâbi*^C ('follower'), etc. |G0303.0.1\$, Other entities labeled `satan'.

Ref.: Damîrî II 218; *DOTTI* 511/{lit.}; *RAFE* 83 n. 270; Shamy (el-) "Mental Health" 20-21.>

G0225.3, Cat as servant of witch.

Link: |B0303\$, Animal spies for supernatural being (demon).>

G0225.7.3\$, Rat (mouse) as witch's familiar (assistant). Type: 449.

Link: |B0437.2, Helpful mouse. |F0234.1.9.8\$, Fairy in form of mouse. |G0269.29\$, Witch accomplishes hard (time consuming) tasks in short time (e.g., planting, harvesting, etc.). |N0887.6.1\$, Mouse helps lion.
Ref.: Ibn-^CAasim no. 280: Shamy (el-) "Arab Mythology" no. 1; *DOTTI* 220 379 659 819 946/{lit.}>
G0229, Characteristics of witches--miscellaneous.>
G0229.5, Beautiful witch. Type: 462.
Link: |D1712.2.1.1\$, Beautiful maiden (woman) as oracle.
Ref.: Damîrî I 218-20.>
G0230, Habitat of witches.>
G0234, Witch resides in tree.>
G0240, Habits of witches.>
G0241, A. Witch rides.>
G0241.1, Witch rides on unusual animal.
Link: |B0557, Unusual animal as riding-horse.>
G0241.1.2, Witch rides on goat.>
G0241.1.3, Witch rides on dog.
Link: |B0557.16\$, Man carried by dog (usually black).
Ref.: Tha^Clabî 32: Shamy (el-) "Arab Mythology" no. 90.>
G0241.1.4, Witch rides on cat.>
G0241.4, Witch rides on object.>
G0242, Witch flies through the air.
Link: |G0242.1.2.1\$, Witch rides tree-trunk and causes it to fly.>
G0242.1, Witch rides on broomstick.
Link: |D1520.1, Magic transportation by bough.>
G0242.1.2.1\$, Witch rides tree-trunk and causes it to fly.
Link: |D1520.1, Magic transportation by bough. |G0242.4, Witches ride tree through the air.
Ref.: Juhaymân (al-) I 255-65 no. 17.>
G0242.4, Witches ride tree through the air.
Link: |G0242.1.2.1\$, Witch rides tree-trunk and causes it to fly.>
G0242.5, Other objects that bear witches aloft.>
G0242.5.1\$, Witches flies through the air on pottery water-tank (zîr).
Ref.: *MITON*.>
G0242.7, Person flying with witches makes mistake and falls.
Link: |F0269.3\$, Man joins jinn's religious exercise.
Ref.: *MITON*.>
G0248, Witches feast on rich food and drink. Type: 327.
Link: |G0082, Cannibal fattens victim. |W0125, Gluttony.>
G0248.1, Man joins feast of witches.
Link: |G0242.7, Person flying with witches makes mistake and falls. |F0269.3\$, Man joins jinn's religious exercise.>
G0250, Recognition of witches.
Ref.: Ibrahim *Assaulting with Words* 117-19.>
G0250.1, Man discovers his wife is a witch. Type: 363A\$.
Ref.: *DOTTI* 182.>
G0250.1.1\$, Son discovers his mother is a sorceress. Type: cf. 1511/449.
Ref.: Ibn-^CAasim no. 280: Shamy (el-) "Arab Mythology" no. 1; *DOTTI* 219 817.>
G0250.2\$, Unsuspecting husband discovers his wife is a witch (sorceress) only when she exercises her magic on him. Type: 449/1511.
Ref.: *DOTTI* 219 817.>
G0250.4\$, Woman discovers that her husband (groom) is a ghoul (cannibal, sorcerer). Type: 315B\$, 363, 327M\$/621.
Link: |G0020.1.1\$_(formerly, G0021.1.1\$), Ogre (ghoul) as husband eats corpses.
Ref.: *DOTTI* 145 173 181 281 352 353/{Sdn, Ymn}>
G0259.6\$, Witch recognized when she floats on sea water in spite of weight (rock) fastened around her neck.
Link: |G0291, Witch executed for engaging in witchcraft. |H0263.2\$, Drowning as test of sin. |Q0428.4\$, Drowning as punishment for witchcraft.

Ref.: Amîn 143/cf.; D.H. Müller *Soqotri*: SAE VI 70-71 no. 9/cf.>

G0260, Evil deeds of witches.>

G0261, Witch steals children. Type: cf. 894.

Link: |F0321.1, Changeling. Fairy steals child from cradle and leaves fairy substitute. Changeling is usually mature and only seems to be a child.

Ref.: *DOTTI* 545; *TAWT* 425 no. 13/{Egy}>

G0263, Witch injures, enchants or transforms. Type: 303, 442.

Ref.: *DOTTI* 107.>

G0263.1, Witch transforms person to animal.

Link: |D0100, Transformation: man to animal.

Ref.: *DOTTI* 123 235 664/{Egy}>

G0263.1.5, Witch transforms man [(person)] to bird.>

G0263.1.5.1, Witch transforms man to crow.>

G0263.1.5.2, Witch transforms man to dove.

Ref.: *DOTTI* 194 378/{Alg}>

G0263.2, Witch transforms man to object.

Link: |D0200, Transformation: man to object.>

G0263.2.1, Witch transforms to stone. Type: 707.

Ref.: *DOTTI* 385.>

G0263.4.0.1, Illness caused by curse of witch.

Ref.: D.H. Müller *Soqotri*: SAE VI 70-71 no. 9/cf.>

G0263.4.0.2\$, Demonic possession caused by curse of witch.

Ref.: Duwayk (al-) II 257-58.>

G0264, La Belle Dame San Merci. Witch entices men with offers of love and then deserts or destroys them.

Type: 462, cf. 1469\$.

Link: |T0033.1\$, Faithless woman transforms lovers (husbands) to animals (birds) and keeps them as pets. |T0370.0.1\$,

Diabolic beautiful woman. |T0404\$, 'Play-girl': immodest woman as seducer of men.

Ref.: Maspero 138 no. 7; Vinson "Strictly Tabubue" 49-50; *DOTTI* 233; *MITON*; *TAWT* 438 no. 30/{Syr}; Wehr 138 no. 6.>

G0264.3, Female ogre [(ogress)] seduces men with charm (words).>

G0264.4, Fairy-like witch marries man and causes him misfortune. Type: 462.

Ref.: *DOTTI* 233.>

G0264.5\$, Witch (fairy) appears to man as beautiful woman (phantom), and then vanishes.

Link: |F0585.1, Fatal enticement of phantom women. |T0012, Love through prophecy that prince shall marry the fairest.

Ref.: *DOTTI* 276/{Irq}>

G0269, Evil deeds of witches-miscellaneous.>

G0269.4, Curse by disappointed witch.

Ref.: Duwayk (al-) II 257-58.>

G0269.4.1.1\$, Curse by disappointed ogre.>

G0269.14, Witch causes person to be burned.>

G0269.29\$, Witch accomplishes hard (time consuming) tasks in short time (e.g., planting, harvesting, etc.). Type: cf. 449.

Link: |D0963\$, Field conjured up--with land, river, crop, etc. |D2157.6, Field cultivated and sowed by magic. |G0225.7.3\$, Rat (mouse) as witch's familiar (assistant).

Ref.: Ibn-^CAasim no. 280: Shamy (el-) "Arab Mythology" no. 1.>

G0270, Witch overcome or escaped.>

G0271, Witch exorcised.>

G0271.4, Exorcism by use of sympathetic magic.

Link: |D1782, Sympathetic magic. Magic results obtained by imitating desired action. |D2063.1.1, Tormenting by sympathetic magic. Person (usually witch) tormented by abusing an animal or object. The usual methods of abuse are burning or sticking with pins.>

G0273.4, Witch powerless to cross stream.

Link: |D1745.6\$, Magic powerless across body of water ("cannot cross water").>

G0274, Witch snared.>

G0275, Witch defeated.

Link: |K0618.1\$, Sorceress deceived into restoring transformed person(s) to original form.

Ref.: *DOTTI* 818/{lit.}; *MITON*.>

G0275.3, Witch burned.

Link: |Q0225.5\$, Practice of nether magic (sorcery, witchcraft) punished as *kufir* (disbelief). |Q0414.0.10, Burning [as punishment] for witchcraft.>

G0278, Death of witch.>

G0280, Witches--miscellaneous motifs.>

G0284, Witch as helper.

Ref.: *MITON*.>

G0291, Witch executed for engaging in witchcraft.

Link: |G0259.6\$, Witch recognized when she floats on sea water in spite of weight (rock) fastened around her neck.

Ref.: Amîn 143; *DOTTI* 521/{lit.}; *MITON*; D.H. Müller *Soqotri*: *SAE* VI 70-71 no. 9.>

G0300-G399, Other ogres.>

G0300, Other ogres.>

G0301, Monsters. Usually not clearly defined.

Link: |A1659.1, Origin of the Fomorians (giants).

Ref.: Amîn 91; Walker-Isma^Cîl 70 n. 1.>

G0301.1\$, Minor household monster. Usually evoked to frighten children--(e.g., Skinned-leg, "*bu^Cbu^C*" / Bogeyman, Midnight-afrit).

Link: |J2175.7.2\$, Child put to sleep (silenced) by frightening (threatening with monsters). |Q0592\$, Punishment: frightening (children). |Z0100.2\$, Awe-evoking names of powerful jinn.

Ref.: *RAFE* 105.>

G0302, Demons. Malevolent creatures (not usually further defined).>

G0302.1, Origin of demons and their companions.>

G0302.3, Form of demon.

Ref.: *MITON*.>

G0302.3.3, Demon in form of old woman.

Ref.: *DOTTI* 158/{Plst}.>

G0302.4, Physical characteristics of demons.>

G0302.4.1, Six characteristics of demons: three like angels, three like men.>

G0302.4.4, Demons cast no shadow.>

G0302.4.5, Feet of demons.>

G0302.4.6\$, Hands of demons.>

G0302.4.6.1\$, Demon with multiple hands.>

G0302.4.6.1.1\$, Demon with predator's (lion's) paws.

Ref.: *MITON*.>

G0302.4.7\$, Eyes of demons.>

G0302.4.7.0.1\$, Demons have cat's eyes.

Link: |B0721.1\$, Cat's eye: vertical pupil.

Ref.: Qazwîni II 177/(poem/ogres).>

G0302.4.7.1\$, Demon with multiple eyes.

Link: |V0233.0.1.1.2\$, Angel of death has multiple eyes.>

G0302.4.7.1.1\$, Three-eyed demon.

Ref.: *MITON*.>

G0302.4.7.1.2\$, Demon with eyes of fire (embers).

Link: |G0121.3\$, Ogre's (ogress's) eyes emit sparks.>

G0302.4.9\$, Physical characteristics of demons--miscellaneous.>

G0302.4.9.1\$, Hair of demons.>

G0302.4.9.1.1\$, Demons with long hair (like tail of horse).

Ref.: *MITON*.>

G0302.4.9.2\$, Tongue of Demons.>

G0302.4.9.2.1\$, Demon with forked (reptile's) tongue.>

Ref.: Qazwîni II 177/(ogres/poem).>

G0302.4.9.2.2\$, Demon with abrasive (file-like) tongue. Type: cf. 774S\$.

Link: |A1074.9\$, Walled in monsters corrode iron wall with their tongues: wall regrows. |F0402.1.6.1\$, Spirit keeps captives by licking their legs thin.

Ref.: Shamy (el-) *Egypt* 139 /no. 24.>

G0302.5.2, Egypt as abode of demons.>

G0302.7, Mortal experiences of demons.>

G0302.7.1, Sexual relationship between man and demon. Type: cf. 315A1\$,/650D\$.

Link: |F0471.2.0.1, Demon lover.

Ref.: *DOTTI* 143.>

G0302.7.1.0.1\$, Qutrûb: a devilish demon (*min al-mutashaytinah*) that sodomize a man, causing worms (maggots) to breed in the victim's anus: death follows inevitably. (If the man is merely frightened, he may be cured).

Link: |T0472\$, Sodomy-rape (man, boy). |X0707.1\$, Afrit (ogre) forces man to sodomize him, then tightens his anus till 'penis' is broken: man substituted an implement (key, cane, etc.) for his organ.

Ref.: Ibshîhî 433.>

G0302.7.1.0.2\$, Ghaddâr: demon with ox horn-like penis, who invites men to sodomize him or be sodomized by him. (Death results in the latter case). Type: cf. 1099\$.

Link: |Z0197.3\$, Cutting and piercing implements ('white weapons,' writing implements, keys, combs, horns/antlers, etc.)--penis.

Ref.: Qazwînî II 178.>

G0302.7.1.1\$, Sexual relationship between woman and demon (ogre, afrit, etc.). Type: 311C\$, 315, 315A1\$,/650D\$.

Ref.: *DOTTI* 120 139 143 210 486/{Egy}; *MITON*; AUC: 25 no. 9.>

G0302.7.1.2\$, Princess (woman, maiden) ravished by demon (ogre, afrit, etc.). Type: 1426.

Link: |R0011.1, Princess (maiden) abducted by monster (ogre).

Ref.: *MITON*.>

G0302.7.2, Demons marry among themselves.

Link: |F0200.7.3\$, Family of jinn.>

G0302.7.3\$, Offspring of sexual relationship (marriage, liaison) between woman and demon (ogre, afrit, etc.). Type: 315A1\$,/650D\$, cf. 898.

Link: |G0118.3\$, Ogre's child.

Ref.: Bâtînî (al-) *Al-Hikâyât* 78-81 no. 14; *DOTTI* 141 143 165 228 554 556/{Kwt, Sdn, Syr}.>

G0302.7.4\$, Fate of offspring of an ogre father and human mother.

Link: |F0305, [Characteristics of] offspring of fairy and mortal.

Ref.: Damîrî II 21/(^CAmr ibn Yurbû^C).>

G0302.7.4.1\$, Child (fetus) sired by ogre and human mother killed (usually by mother's brother). Type: 311C\$, 315, 315A1\$,/650D\$.

Link: |P0297.2.3\$, Inherent rivalry (enmity) between maternal-uncle and sister's son. |S0071.3\$, Cruel maternal-uncle (*khâl*). |S0302, Children murdered [(infanticide)].

Ref.: *DOTTI* 120 139 141 143 165/{Sdn}.>

G0302.7.5\$, Offspring of sexual relationship between ogress (*si^Clâh*) and man (an Adamite).

Link: |G0118.3.1\$, Ogre's (ogress's) daughter.>

G0302.9, Deeds of demons.>

G0302.9.1, Demons attack men.>

G0302.9.4, Demons injure and strangle little children.

Link: |E0724.3.5\$, Malevolent (harmful) counter-spirit. |T0606.1\$, Measures against death of children. |T0606.2.1\$, Fear of arousing jinn's interest causes mothers to quickly try to stop children's crying.>

G0302.9.6, Demons fool men in their dreams. [(*'adghâthu 'ahlâm*)].

Link: |J0157.8.1\$, Satan misleads in dreams (and similar experiences, such as communication with the dead). |V0517\$, Instructive sleeper's-vision or dream (*ru'yah, manâm*).

Ref.: *MITON*; *RAFE* 179; *Zîr* 139/cf.>

G0302.9.10\$, Demons wage war on men.>

G0302.9.10.1\$, Demon army.

Link: |C0005.6\$, Satan's messengers: *kahanh* (oracles, idol's priests, prognosticators,). |F0252.3, Fairy army. |W0256.6.3.2.0.1\$, 'Women are Satan's soldiers'.

Ref.: *MITON*.>

G0302.10\$, Antichrist (the False Messiah: "*al-Masîkh*, *al-Daggâl*").

Link: |A1002.2.7.1\$, Appearance of the False-Messiah (Antichrist, "al-Masîkh", *al-Daggâl*) as sign of Doomsday.

Ref.: Ibn al-Kalbî 50; Tha^Clabî 227, Damîrî I 195: Shamy (el-) "Arab Mythology" no. 87 II 411-12; Ibshîhî 466/cf.; Burton VI 11 n. 2; Lane 65; Yunis 120/cf.>

G0303, Devil. (The Devil, Satan, The Bad Man, Old Nick, etc.).

Ref.: *GMC-A* I xxii.>

G0303.0.1\$, Other entities labeled 'satan'.

Link: |A2905.1.1\$, Satans (evil jinn) created from smoke. |A2909.2\$, Counter belief: jinn are [actually] the evil humans.

|E0724.1.2\$, Spirit that inspires artistic creativity (Muse). |H1586.5.1\$, Test: if infant exercises Ramadan-fasting, then he is not a satan. |Z0094.5.3.2\$, *ginn*^Cafîr/shetân: extremely cautious person.

Ref.: *MITON*; Jâhîz I 299-301; *RAFE* 88 n. 292.>

G0303.0.2\$, Satan and mortals.

Link: |A0063.5.3\$, Eblis vows to corrupt Adam's descendants.

Ref.: Zubayr (al-) "*Iblîs al-la*^Cîn/Cursed Iblis" 2ff.>

G0303.0.2.1\$, Satan is ever close to a human 'as if in his blood'.

Link: |A0065\$, Satan's *waswasah* (instigation) causes sinning. |G0303.9.4, The devil as a tempter. |Z0063.2.1.1\$, Satan runs within an Adamite as if blood (in veins)--inseparable.

Ref.: Tha^Clabî 25; Zubayr (al-) "*Iblîs al-la*^Cîn/Cursed Iblis" 4.>

G0303.0.3\$, Dialogue (debate) between Adamite and Eblis (Satan).>

G0303.0.3.1\$, Dialogue (debate) between holy man and Eblis (about his--Satan's--ways an misdeeds).

Link: |C0005\$, Tabu: Satan's ways (the left, etc.). |G0303.9.8.12.1\$, God commands Eblis to answer holy man's questions.

|V0211.7.2, Dialogue (debate) between Christ and Satan (at the harrowing of hell).

Ref.: Tha^Clabî 25-26; Zubayr (al-) "*Iblîs al-la*^Cîn/Cursed Iblis" 2-13.>

G0303.1, Origin of the Devil and his companions.

Link: |A0051, Creation of devil(s). |A2920\$, **Creation of Eblis (the Satan)**. |Q0551.3.0.1.1\$, Eblis (Lucifer) transformed from angel-form down to devil-form.>

G0303.1.1.1, God creates the devil (Satan) from his own shadow.>

G0303.1.1.2, Devil originates from God's spittle.

Link: |A2925\$, Generation (creation) of devils (satans) from Satan's masturbation (intercourse with self).>

G0303.1.3.5, Satan created from hell fire.

Link: |A2905.1\$, Jinn created from fire.

Ref.: Ibn-Kathîr I 56, 72; Basset *Mille* I 57 no. 2.>

G0303.1.4, The devil [(Satan)] creates other devils.

Link: |A2925\$, Generation (creation) of devils (satans) from Satan's masturbation (intercourse with self).

Ref.: Tha^Clabî 25.>

G0303.2, Names applied to the devil.>

G0303.2.3, Devil says his name is "Millearces" (thousand ways to lead men to sin).>

G0303.2.5\$, Arabic titles given to the Devil (in Islam).>

G0303.2.5.1\$, Eblis, as *al-la*^Cîn (The Cursed/Damned-one).

Link: |A0102.17.1\$, God's curse (*la*^Cnah).

Ref.: Kisâî 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.>

G0303.2.5.2\$, Eblis, as *al-rajîm* (The One-to-be-stoned).

Ref.: Kisâî 19-22/(Thackston 19-23): Shamy (el-) "Arab Mythology" no. 35.>

G0303.3, Forms in which the devil appears.

Ref.: Basset *Mille* III 8 no. 4/cf.; Zubayr (al-) "*Iblîs al-la*^Cîn/Cursed Iblis" 2-13.>

G0303.3.0.1, Devil in hideous form.

Link: |G0303.3.1.4, Devil appears in the form of a man who is repugnantly ugly.

Ref.: Zubayr (al-) "*Iblîs al-la*^Cîn/Cursed Iblis" 2-13.>

G0303.3.1, The devil in human form. Type: 332, 750J\$, 824B\$.

Link: |A0125, Deity in human form. |V0231.9.1\$, Angel in human form (shape)--general.

Ref.: Basset *Mille* III 477 no. 290; Bushnaq 292; *DOTTI* 417 452/{Egy, Plst}; *MITON*; *RAFE* 303 n. 32; Shamy (el-) "Eg. Balladry": "Armanyaoas" 5/(Satan) no. 62R; Zubayr (al-) "*Iblîs al-la*^Cîn/Cursed Iblis" 2-13; AUC: 15 no. 9.>

G0303.3.1.12, Devil in form of woman. Lures man.

Ref.: Kisâî 79-80/(Thackston 87-88 no. 37): Shamy (el-) "Arab Mythology" no. 73.>

G0303.3.1.12.2, Devil as a beautiful young woman seduces man. Type: cf. 332.

Ref.: *DOTTI* 176.>

G0303.3.1.13, Devil as cook. Type: 816A\$.

Ref.: *DOTTI* 449.>

G0303.3.1.26\$, Devil disguised as physician (doctor). Type: 816A\$, cf. 332.

Ref.: Chauvin II 190 no. 27; *DOTTI* 176 449.>

G0303.3.1.4, Devil appears in the form of a man who is repugnantly ugly.

Link: |G0303.3.0.1, Devil in hideous form.

Ref.: Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 2.>

G0303.3.3, The Devil in animal form.

Link: |F0401.3, Spirit in animal form.>

G0303.3.3.1.2, Devil in form of a cat.

Link: |F0401.3.6.1\$, Spirit (afrit, jinni) in the form of cat.>

G0303.3.3.1.3, Devil in form of a horse.>

G0303.3.3.1.6, Devil in form of goat.

Link: |F0401.3.10\$, Goat demon. |J1495.5\$, Person running from demons is joined by a companion. Person: "Afrits have goat (donkey) feet!" Companion: "You mean like mine?".

Ref.: *DOTTI* 396/{lit.}>

G0303.3.3.1.8\$, Devil in form of a donkey (mule). Type: 926A.

Ref.: Hanauer; *DOTTI* 612; Prym-Socin 337-42 no. 80.>

G0303.3.3.5, Devil in form of fish.

Link: |F0401.3.15.1\$, Jinni (afrit) in form of fish.

Ref.: *MITON*.>

G0303.3.3.6, Devil in form of reptile.>

G0303.3.3.6.1, Devil in form of snake. Sneaks into ark.

Link: |A0063.6, Devil in serpent [(viper)] form tempts first woman (Satan and Eve). |G0303.23, The devil and the ark.>

G0303.3.3.7, Devil in form of amphibian.>

G0303.3.3.7.2\$, Devil in form of leech (worm).

Link: |G0303.3.3.6.1, Devil in form of snake. Sneaks into ark. |V0210.0.1.1.1\$, "Opening-of-the-Chest (*shaq al-sadr*)": angel(s) open(s) chest of child destined to be God's Messenger and remove evil-prone part ('black drop/seed\$, leech) from heart. |Z0127.0.2\$, Evil personified (as person, leech, or the like).

Ref.: Damîrî II 152-53/cf.>

G0303.3.5, Devil changes shape [(as shape-shifter)]. Type: 926A, cf. 750J\$.

Link: |F0402.1.4, Demons assume human forms in order to deceive.

Ref.: *DOTTI* 612.>

G0303.3.5.5\$, Demon assumes form of destructive force of nature (fire, earthquake, hurricane, disease, etc.) and then causes great harm. Type: 750J\$.

Ref.: Tha^Clabî 89.>

G0303.3.5.6\$, Demon with ability to utter a shout that can kill every living creature when heard.

Link: |A0157.9.1\$, Awesome all-annihilating shout ('Great Cry\$, Great-Howl) as god's weapon. (*al-sayhah*). |F0688.5\$, Strong-man's mighty shout: kills. |Q0552.26\$, Death by annihilating shout (*al-sayhah*) as punishment.

Ref.: Tha^Clabî 89.>

G0303.3.6, Forms into which the devil cannot changes.

Link: |G0303.9.4.5.1.1\$, Satan cannot assume image of Prophet.>

G0303.4.1.2, Devil's eyes.

Ref.: Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 2; Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 2-13.>

G0303.4.1.2.8\$, Devil is one-eyed.

Ref.: Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 2.>

G0303.4.1.2.8.1\$, Antichrist ("*al-Masîkh, al-Daggâl*") is one-eyed.

Link: |N0134.2.1\$, One-eyed person brings bad luck. |Z0186.9.2.3\$, Symbolism: 'the one-eyed'--penis.

Ref.: Ibn al-Kalbî 50-51; Ibsîhî 642.>

G0303.4.1.2.9\$, Devil's eyes are elongated and vertical, the length of his nose.

Ref.: Jâhîz VI 214; Amîn 299/cf./devil; Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 2.>

G0303.4.1.2.9.1\$, Pupils of devil's (afrit's) eyes are vertical (like cat's eye).>

G0303.4.1.3, Devil's beard.

Link: |F0545.1, Remarkable beard. |J2368\$, Fool tells sage: "Your beard reminds me of that of my goat".

Ref.: Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 2.>

G0303.4.1.3.3\$, Devil's beard has seven long whiskers (hairs).

Ref.: Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 2.>

G0303.4.1.4, Devil's nose.

Ref.: Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 2.>

G0303.4.5.4, Devil has goat feet.

Ref.: Sârîs (al-) 341-43; AUC: 44 no. 5.>

G0303.4.5.10\$, Devil (afrit, ogre) has goat's (ass's) hooves (legs).

Link: |F0234.2.2, Fairy in hideous form.

Ref.: Jâhîz VI 214; Damîrî II 196; *RAFE* 104 n. 341, 299 n. 11.>

G0303.4.1.6, Devil has horns.>

G0303.4.1.6.1, Devil has two horns.>

G0303.9, Deeds of the devil.

Link: |A0065\$, Satan's *waswasah* (instigation) causes sinning. |D1375.7.1\$, Devil's touch (kiss) causes viper(s) to grow on person.

Ref.: Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 2-13.>

G0303.9.0.1\$, Satan's wiles (cleverness).

Link: |G0303.9.4, The devil as a tempter. |G0303.10.5, Where the devil can't reach, he sends an old woman. |W0256.6.2\$, Women are wily (resourceful).

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "Armanyos" 3 no. 62R.>

G0303.9.0.1.1\$, 'Truly the wiles of Satan are weak' (when compared to women's powers)--[Male's interpretation of scripture].

Link: |U0248\$, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things).

Ref.: *MITON*; *RAFE* 157 n. 579; Shamy (el-) "Eg. Balladry": "Armanyos" 3 no. 62R.>

G0303.9.0.3\$, Reasons for Satan's misdeeds.

Link: |K2020.1\$, Eblis secures God's promise of longevity (till Resurrection-Day) and then vows to corrupt Adam's offspring.>

G0303.9.0.3.1\$, Satan's misdeeds motivated by envy (jealousy).

Link: |A0063.5.1, Satan seduces Adam to sin because he is jealous of him.

Ref.: Tha^Clabî 19 88-89; Shamy (el-) "Arab Mythology" no. 42; "Eg. Balladry": "Armanyos" 3 no. 62R.>

G0303.9.3.4, The devil is always to blame. Even when he tries to be helpful to man. Type: 846.

Link: |W0199\$, Self-deception (rationalization, regression, projection, etc.).

Ref.: *DOTTI* 466.>

G0303.9.3.5\$, Eblis is always to blame for all Adamites's follies (misdeeds), as if Adamites are faultless.

Link: |J1847\$, Misplaced condemnation (blame). |M0414.14.1\$, "O Satan, may God punish (disgrace) you [for having caused sin]!". |Z0122.7.1\$, Temporal forces ('Time') responsible for man's misfortune (troubles).>

G0303.9.4, The devil as a tempter. Type: 821A*, 823*.

Link: |A0063.6, Devil in serpent [(viper)] form tempts first woman (Satan and Eve). |J0758, Beware of following an interested adviser. |K2298.1\$, Satan (Eblis) as adviser: treacherous.

Ref.: Ibn-Kathîr, 59; *DOTTI* 450 451; *MITON*; Shamy (el-) "Eg. Balladry": "Armanyos" 5 no. 62R.>

G0303.9.4.0.3\$, War waged at Satan's instigation.

Link: |A0065\$, Satan's *waswasah* (instigation) causes sinning. |P0550.1.0.5.1\$, War waged so as to keep army in good form. |P0550.1.1.4\$, War declared (waged) in order to retrieve usurped national property (land, treasure, etc.).

Ref.: Shamy (el-) "Eg. Balladry": "Armanyos" 5 13 no. 62R.>

G0303.9.4.0.4\$, Quarrels (domestic) instigated by Satan (devil). Type: 821A*, 824A\$, 1353, cf. 2036.

Ref.: *DOTTI* 450 451 750 970; *RAFE* 307 n. 52; Shamy (el-) "Eg. Balladry": "Maryam" no. 52 11.>

G0303.9.4.0.5\$, 'Arrogance is from satan'.

Link: |A0054.3.3\$, Arrogance (conceit) caused angel Eblis to become Satan. |W0166\$, Arrogance (conceit).

Ref.: Shamy (el-) *Egypt* 112 no. 15.>

G0303.9.4.0.5.1\$, Satan 'inflates' a person (with conceit).

Link: |W0166.0.1\$, Arrogance as false pride: sense of inferiority coupled with ignorance.

Ref.: Nabhânî (al-) II 171; Shamy (el-) *Egypt* 112 no. 16.>

G0303.9.4.0.5.1.1\$, Eblis blows into a man's nostrils: the man becomes arrogant.

Link: |A0066\$, Satan corrupts by blowing (breathing) into nostrils (of creature).

Ref.: *MITON*.>

G0303.9.4.4, Devil tempts cleric (hermit). Type: 824A\$.

Link: |J0485, Three sins of the hermit. Choice of three sins given him: adultery, murder (theft), drunkenness. He chooses drunkenness [wine]; the others follow. |M0212.3\$, Devil at gallows repudiates his bargain with cleric (hermit).

Ref.: Qazwî II 171-72; *DOTTI* 451.>

G0303.9.4.5, Devils appear to knight to try to call him from doing penance. Type: 824B\$.

Ref.: *DOTTI* 417 452/{Plst}>

G0303.9.4.5.0.1\$, Satan (Eblis) distracts person from religious duty. Type: 824B\$.

Link: |G0303.9.9, Pranks played by the devil.

Ref.: *DOTTI* 417 452/{Plst}>

G0303.9.4.5.1, Devil by trick conjures vision to make idolators of believers.>

G0303.9.4.5.3, Satan stops men from praying.>

G0303.9.4.5.1.1\$, Satan cannot assume image of Prophet.

Link: |G0303.3.6, Forms into which the devil cannot changes.

Ref.: Basset *Mille* III 389 no. 234; *DOTTI* 447/{lit.}>

G0303.9.4.5.4\$, Satan causes forgetfulness. Type: 759.

Link: |D1741.7.2\$, Saint causes loss of knowledge--(it is erased from mind). |D2004.11\$, Acts of disobedience to God (*ma'âsi*/sins) cause poor ability to learn (forgetfulness). |U0064.2\$, Forgetfulness due to immersion in (preoccupation with) concerns of life (afflictions, problems).

Ref.: Tha^Clabî 73; *DOTTI* 423; *MITON*.>

G0303.9.4.5.4.1\$, "Khanzab": name of satan (devil) that causes the forgetting of memorized holy text (scriptural).

Link: |A0054.6.7\$, Punishment of Eblis: stripped of all knowledge. |A1334.1\$, Beginning of mental forgetfulness (inability to recall). |D2000, **Magic forgetfulness**. |F0200.9\$, Other names used to refer to a jinni (e.g., devil, satan, afrit, demon, 'dweller,' etc.). |Q0551.11.1\$, Deprivation of knowledge as punishment. |Z0110, **Personifications [of abstractions]**. |Z0128.2\$, Learning (education) personified.

Ref.: Jâhîz VI 194; Damîrî II 181-82: Shamy (el-) "Arab Mythology" no. 112.>

G0303.9.4.5.4.2\$, Angel punishes satan who causes *sahw* (overlooking, forgetting). He rubs satan's nose in dirt.

Ref.: S.). Husayn, *Al-Gin* 39.>

G0303.9.4.6, Devil tempts saint. Type: 824A\$.

Ref.: *DOTTI* 451.>

G0303.9.4.10, Woman worships the devil.>

G0303.9.4.11\$, Satan as leader (*shaikh*) of women.>

G0303.9.4.12\$, Devil tempts (corrupts) just ruler (king, judge, etc.). Type: 816A\$.

Ref.: *DOTTI* 449.>

G0303.9.8, Miscellaneous actions of the devil.>

G0303.9.8.6, Satan asks God to put man in his power (Job). Type: 750J\$.

Ref.: Tha^Clabî 88-89.>

G0303.9.8.7, Satan makes wager with God about mortal's piety. [Job's faith]. Type: 750J\$.

Link: |N0003.2\$, Wager between God and angel(s).

Ref.: Tha^Clabî 88-89/(implicit); *DOTTI* 411.>

G0303.9.8.10, Satan weeps.>

G0303.9.8.12\$, Devil answers questions. Type: cf. 461.

Ref.: *DOTTI* 231.>

G0303.9.8.12.1\$, God commands Eblis to answer holy man's questions.

Link: |G0303.0.3.1\$, Dialogue (debate) between holy man and Eblis (about his--Satan's--ways an misdeeds).

Ref.: Zubayr (al-) "*Iblîs al-la^Cîn/Cursed Iblis*" 2-13.>

G0303.9.8.13\$, Devil causes illness (pain). Type: cf. 750J\$.

Link: |A0066\$, Satan corrupts by blowing (breathing) into nostrils (of creature).

Ref.: Tha^Clabî 90; *DOTTI* 411.>

G0303.9.8.13.1\$, Growth (viper-head) induced by devil to grow on a person's body eats into his flesh and causes excruciating pain. Type: 816A\$.

Link: |D1375.7.1\$, Devil's touch (kiss) causes viper(s) to grow on person. |F1041.9.4.3\$, Excruciating pain (from illness).

|Q0501.4, Punishment of Prometheus. Chained to a mountain with eagle preying on his vitals, which are restored nightly.

(Punishment for theft of fire).

Ref.: *DOTTI* 449.>

G0303.9.8.13.3\$, Satan (The Devil) possesses person (animal).

Link: |E0728, Evil spirit [(revenant)] possesses person. |G0303.16.14, The devil exorcised.

Ref.: *RAFE* 302 n. 24.>

G0303.9.8.13.3.1\$, Devil enters into a person when that person yawns (through open mouth).

Link: |A0189.8.1.0.1\$, Angel-keepers abandon mortal during commission of sin. |C0003.6\$, Near-tabu: yawning in public (during assembly). |D1847.3\$, Man becomes vulnerable to supernatural beings under certain circumstances. |E0714.14\$, Soul in nose (nostrils)--temporarily. |V0238.0.1\$, Guardian angel abandons mortal (under certain circumstances).

Ref.: Burton IX 220 n.>

G0303.9.9, Pranks played by the devil. Type: 823*, 824, 824A\$, 824B\$.

Link: |G0303.9.4.5.0.1\$, Satan (Eblis) distracts person from religious duty. |G0303.22, The devil helps people.

Ref.: *DOTTI* 451 452; *RAFE* 303 n. 33.>

G0303.9.9.6, Devil leads and misguides people. Type: 824A\$.

Link: |G0303.22.15\$, "So that God would not credit you for a good deed." That is why Satan helped the disabled man.

Ref.: *DOTTI* 451.>

G0303.9.9.6.1\$, Devil leads pursuers to (holy) fugitive's hiding place.

Link: |R0269\$, Fugitive leaves no footprints (in sand): pursuers go astray. (Miraculous).

Ref.: Tha^Clabî 213.>

G0303.9.9.7, Trying all night to catch an animal (really devil). Type: cf. 953A\$.

Link: |F1012.1.2.1\$, The long chase: lasts for years.

Ref.: *DOTTI* 658.>

G0303.10, Allies and possessions of the devil.>

G0303.10.5.0.1\$, Woman (wife, sweetheart, etc.) succeeds where Satan fails. Type: 750J\$.

Link: |A1331.3\$, Paradise lost because of woman's (Eve's) temptation. |C0005.7\$, Satan's snares: women. |C0195, Tabu: taking the advice of a woman. |P0216, Wife only one able to persuade her husband. |T0009.1\$, The power of sex: female's influence.

Ref.: Tha^Clabî 93.>

G0303.10.5, Where the devil can't reach, he sends an old woman. Type: 1353, cf. 923D\$.

Link: |H1598.2\$, Contest between old-woman and Satan. |W0256.6.3.2\$, Women are satans.

Ref.: Tha^Clabî 93; *DOTTI* 608 750; Hurreiz 115 no. 40; *RAFE* 157 n. 581.>

G0303.10.12, Devil owns reeds.

Link: |D1224, Magic pipe (musical).>

G0303.11, The relatives of the devil.>

G0303.11.1, The devil's wife.

Link: |A2922.1\$, Origins of Iblis's wife.

Ref.: Damîrî I 209: Shamy (el-) "Arab Mythology" no. 39.>

G0303.11.2.0.1\$, The devil's descendants (offspring).

Link: |A2924.1\$, Offspring from Eblis's sexual intercourse with himself. |A2926.1\$, Devils offspring from marriage between Eblis and 'the Viper' ('into whom he had entered').>

G0303.12, Marital experiences of the devil.

Link: |A2922.1.1\$, Iblis's wife created out of spark of fire (from God's anger).>

G0303.13.1, Devils do not know or understand thoughts of men. Type: 927D\$.

Ref.: *DOTTI* 619.>

G0303.16, How the devil's power may be escaped or avoided.

Ref.: Basset *Mille* III 355 no. 210.>

G0303.16.0.1\$, Satan (devil) fails at tempting the believer (person).>

G0303.16.2, Devil's power over one avoided by prayer.>

G0303.16.2.1\$, Devil's power countervailed by reciting holy scripture. Type: 817*.

Link: |D1766.7.1, Magic results produced in name of deity.

Ref.: *DOTTI* 449; *MITON*.>

G0303.16.3, Devil's power avoided by the cross.>

G0303.16.3.4, Devil made to disappear by making sign of the cross.

Link: |D1766.6, Magic results from sign of the cross.

Ref.: Budge/Spitta *Romances* 283 no. B-10.>

G0303.16.8, Devil leaves at mention of God's name. Type: 817*.

Link: |A0454, God of healing. |C0051.3.1.1\$, Tabu: mention of God's name during magic ritual (sorcery). |D1745.4\$, Use of sacred 'objects' (God's name, holy verse) nullifies magic power. |F0382.3, Use of God's name nullifies fairies' powers. |V0090.1\$, Unintentional curse: accidental calling on God's name destroys tyrant (devil, etc.).

Ref.: Ibn-Kathîr I 61-63; *DOTTI* 255 449 450 467/{lit., Sdn}; S. Jahn 235 no. 30; Taymûr no. 2084/(implicit).>

G0303.16.8.1\$, When angels arrive satans flee (leave).

Ref.: Taymûr no. 97.>

G0303.16.14, The devil exorcised.

Link: |A0583\$, Culture-hero as demon slayer. (He kills devil, dragon, evil spirit, and the like). |D2176.3.3, Evil spirit exorcised by saint. |E0728, Evil spirit [(revenant)] possesses person. |F0385.2.2\$, Possessing *zâr*-jinn (*asyâd*) placated by sacrifice. |G0303.9.8.13.3\$, Satan (The Devil) possesses person (animal).

Ref.: Budge/Spitta *Romances* 285-286 no. B-10; *RAFE* 302 n. 24; Shamy (el-) *Egypt* 159/cf.>

G0303.16.19, Miscellaneous ways in which the devil may be escaped or his power destroyed.>

G0303.16.19.11, Devil frustrated by charity. Type: 756E*.

Link: |V0239.1\$, Angel defeats demon (devil, satan).

Ref.: Ibshîhî 17.>

G0303.20\$, Eblis owns the ocean (sea).

Link: |G0303.25.16, Possessions of the devil.

Ref.: Ibn-Kathîr I 58-59.>

G0303.22, The devil helps people. Type: 360, 824A\$.

Link: |G0303.9.9, Pranks played by the devil.

Ref.: *DOTTI* 180 451.>

G0303.22.0.1\$, Devil (demon) serves man so that man may serve him. Type: cf. 565A\$, 824B\$.

Link: |G0303.22.15\$, "So that God would not credit you for a good deed." That is why Satan helped the disabled man.

Ref.: *DOTTI* 324 452 710; *MITON*; *RAFE* 304 n. 35.>

G0303.22.1, Devil repays a kindness: returns coat lent him [□]. Type: 360.

Ref.: *DOTTI* 180.>

G0303.22.1.1\$, Devil repays a kindness: gives man (boy) magic object as reward for giving alms "for Devil's (Satan's) sake". Type: 360.

Link: |C0012, Devil invoked: appears unexpectedly. |C0021, "Ah me!": ogre's name uttered. He appears. |M0210, **Bargain with devil**. |V0055, Man worships devil's image in order to secure advancement.

Ref.: *DOTTI* 180.>

G0303.22.5, Devil exhibits benevolence to impious people (to people who make alliance with him: gives them riches, helps them in need).>

G0303.22.5.1\$, Desecration of holy objects so as to please devil (*sihr-sufli*, (satanic magic), sorcery/witchcraft)].

Link: |D1810.2, Magic knowledge from devil. [*sihr-shaytânî/sufli* (satanic magic)]. |P0465.6.1.1\$, Exorciser adopts lifestyle (ways) of spirit (jinn, demons, etc.). |V0001.2.2.1\$, *sihr shaytânî/bi-es-sufli* rituals as veneration (worship) of devil.

Ref.: Jâhîz IV 185-86; *DOTTI* 895/{Tns}; *RAFE* 299 n. 11.>

G0303.22.5.2\$, *shabshabah*: sorceress beats own vulva with slipper so as to please devil.

Link: |C0010.2\$, Tabu: nether magic (sorcery, witchcraft, black-magic). |D0759.3.1\$, *halb en-nugûm* (milking the stars): magic ritual performed by naked virgin at dawn.

Ref.: *RAFE* 75 n. 246; Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57 3/(passim); Walker-Isma'îl 96-98.>

G0303.22.15\$, "So that God would not credit you for a good deed." That is why Satan helped the disabled man. Type: 824A\$, 824B\$.

Link: |G0303.9.9, Pranks played by the devil. |G0303.22.0.1\$, Devil (demon) serves man so that man may serve him. |J1281.1\$, "In order not to gain martyrdom": that is why the tyrant ruler was saved from drowning.

Ref.: Tha^Clabî 26; Shamy (el-) "Arab Mythology" no. 80; Basset *Mille* III 10 no. 6/cf.; *DOTTI* 451 452/{Egy, lit.}; *RAFE* 303 n.32 33; AUC: 15 no. 9.>

G0303.22.15.1\$, "In order not to gain martyrdom": that is why Eblis saved pious person from violent death. (Usually a blind person). Type: cf. 824B\$.

Link: |J1281.1\$, "In order not to gain martyrdom": that is why the tyrant ruler was saved from drowning. |V0463.7.5\$, Martyrdom: dying accidental, unnatural (violent) death (e.g., by drowning, burning, etc.).

Ref.: *DOTTI* 619.>

G0303.22.17\$, Satan enslaved (harnessed): placed under mortal's power.

Link: |D1783.7.1\$, Magic ritual requires entering cemetery (grave) backwards. ("Summoning Za^Czû^C"). |F0403.2.2.5, Demon as familiar spirit. [*khâdim-sufli* (nether servant)].>

G0303.23, The devil and the ark.

Link: |G0303.3.3.6.1, Devil in form of snake. Sneaks into ark.>

G0303.23.1, Devil gets into the ark by hiding in shadow of Noah's wife.>

G0303.23.2\$, Devil gets into the ark by hiding inside donkey. Type: 825.

Link: |A2236.2.1.1\$, Viper smuggles devil into paradise in her mouth: she is cursed. |M0404.1.2\$, Noah curses slow donkey: "Get onto ark even if Satan is with you". Satan was clinging to donkey's tail.

Ref.: Jâhîz II 322; Tha^Clabî 34/(by grabbing tail)/cf.>

G0303.25.16, Possessions of the devil.

Link: |G0303.20\$, Eblis owns the ocean (sea).>

G0303.25.16.2\$, Devil's throne.

Link: |A0152_(formerly, A0156.6\$), God's throne. [(CArsh/Empyrean)].

Ref.: Ibn-Kathîr I 58-59.>

G0303.25.16.2.1\$, Eblis's throne is on surface of the sea (ocean).

Ref.: Qazwînî II 180; Ibn-Kathîr I 58-59; Ibshîhî 494.>

G0303.25.18, Devil can touch man's body, but not soul. Type: cf. 810, 817*.

Link: |D2065.1, Madness from demonic possession. |D2176.3.4, Devil cast out of possessed man's body.

Ref.: *DOTTI* 448 449.>

G0303.25.18.1\$, Satan cannot influence a person endowed with (God's) immunity from errancy (e.g., prophet, saint, etc.).

Link: |V0210.0.1\$, Prophets's infallibility (Cismah: immunity from errancy).

Ref.: Tha^Clabî 180.>

G0304, Troll as ogre.>

G0304.1, Appearance of troll (ogre).

Link: |G0002\$, Appearance of ogre (ogress).>

G0307, Jinn.

Link: |F0499.3, Jinns [i.e., Jinn].>

G0307.1, Where jinn comes from.

Link: |F0499.3.5\$, Habitat of the jinn.>

G0307.1.1, Jinn always appears out of strong wind.>

G0307.2, Form of jinn.

Ref.: Yâfi)î (al-) 37-39.>

G0307.2.1, Jinn can take any human form he chooses. Type: cf. 894A\$.

Link: |D0631.4, Supernatural creatures change size at will. |F0234.0.2, Fairy as shape-shifter. |G0369.2, Genie in form of smoke, taking shape with three wings, one on back.

Ref.: *DOTTI* 548; AGSFC: QTR 87-3 701-1-no. 4, al-Duwayk I 74.>

G0307.2.2, Jinn unseen by anyone except person(s) he wishes should see him.>

G0307.3, Jinn kills whoever tries to occupy house he has chosen to live in.

Link: |F0499.4.1\$, Jinni (fairy) kills human.

Ref.: *TAWT* 435 no. 26.>

G0307.4, City infested by jinns [i.e., jinn] deserted.>

G0308.1, Fight with sea (lake) monster.

Ref.: Maspero 192 no. 13.>

G0308.2, Sea-monster.

Link: |B0016.5.1.2, Devastating (man-eating) sea-monster (serpent).

Ref.: Maspero 192 no. 13/cf.; *Alf* III 105/cf.>

G0310, Ogres with characteristic methods.>

G0311, Old man of the sea. Burr-woman. Ogre who jumps on one's back and sticks there magically.

Link: |F0420.5.2.10, Water-man sits on back of persons as heavy burden. |F0472, Hackauf. A goblin which jumps on one's back.

Ref.: Basset *Mille* I 190 no. 57; Chauvin VII 23 no. 373E; *MITON*.>

G0312, Cannibal ogre.

Link: |G0011.3, Cannibal witch.>

G0317, Wrestling ogre. Type: 1060, 1098\$.

Link: |F0364.2, Fairies wrestle with mortals. |F0531.5.11, Giant in contest with man.

Ref.: *DOTTI* 700 702.>

G0328, Rectum snakes. Snakes which creep into living man and devour him. Type: 285B*.

Link: |B0784.2.1.2\$, Catfish (eel, snake) enticed out of a man's anus by watermelon.>

G0328.1, Serpent inside man's body eats all his food.

Link: |B0784.5\$, *Sufar*: viper in man's stomach (intestines) causes hunger. |F0496, Demon of gluttony.>

G0332, Sucking monster. [Victim sucked in].>

G0332.1, Ogre sucks victim's finger and drinks all his blood. Type: 327J\$, 363.

Link: |E0251.3.3, Vampire sucks blood.

Ref.: S.M. ^CAbd-Allâh *Al-Sukkût* 97 (animal); ^CU. Abu-Tâlib *'Al-Bî'ah* 126-33; *DOTTI* 106 121 168 181 193 223 225 227/{Irq, Plst}; Rîmôn Baharî *Turâth* V:6/7 197-200 no. 2; *TAWT* 454 no. 47; K. Sa^Cd-al-Dîn *Turâth* III:10 19.>

G0333, Path between monsters.>

G0334, Ogre keeps human prisoners. Type: 327J1\$.

Ref.: *DOTTI* 170.>

G0346, Devastating monster. Type: 301, 315A, 550.

Link: |B0016.5.1.2, Devastating (man-eating) sea-monster (serpent).

Ref.: *DOTTI* 101 142 302.>

G0348\$, Sister as devastating cannibal. Type: 315A.

Ref.: *DOTTI* 142.>

G0350, Animal ogres.

Ref.: S.M. ^CAbd-Allâh *Al-Sukkût* 79/cf./(sucks blood).>

G0351, Domestic beast as ogre.

Link: |F0401, Appearance of spirits.

Ref.: Wehr no. 4.2.>

G0352, Wild beast as ogre.>

G0352.3\$, Elephant as ogre (or ogre named "*Fîl*/Elephant").

Ref.: *DOTTI* 331 468 556/{Plst}.>

G0360, Ogres with monstrous features.

Ref.: S.M. ^CAbd-Allâh *Al-Sukkût* 247 no. 5 (tree on back); *MITON*.>

G0361, Ogre monstrous as to head.>

G0361.1.4, Seven-headed ogre.

Ref.: *DOTTI* 125 129 169/{Sdn}.>

G0368\$, Ogre with topographical features.>

G0368.1\$, Ogre with tree(s) grown on his back. Type: 327J\$.

Link: |G0634.3.2\$, Sounds of animals in ogre's belly as indication of deep sleep.

Ref.: S.M. ^CAbd-Allâh *Al-Sukkût* 247 no. 5; *DOTTI* 168 169/{Sdn}.>

G0369.0.1\$, Dog-like cannibals.

Link: |B0268.2, Cavalry of dogs.

Ref.: Willmore 353-54 no. 16.>

G0369.2, Genie in form of smoke, taking shape with three wings, one on back.

Link: |G0307.2.1, Jinn can take any human form he chooses.

Ref.: Chauvin V 262 no. 154.>

G0370, Ogres--miscellaneous.>

G0371, Stone giants. (Stone coats).>

G0371.3\$, Ogre (ogress) with stone children.>

G0373\$, Ogre in form of object. Type: 313, cf. 898.

Link: |F0234.3, Fairy in form of object. |G0212, Witch in form of object.

Ref.: *DOTTI* 128 554.>

G0373.1\$, Ogre in form of ornament.>

G0373.1.1\$, Ogre as a bead lodged in person's throat: must be enticed out (extracted). Type: 363, cf. 285B*.

Link: |G0303.16.14, The devil exorcised. |E0441.2, Ghost laid by placing stones in throat of the corpse.

Ref.: *DOTTI* 92 93 170 181/{Sdn}.>

G0376, Ogre in shape of small boy.>

G0376.0.1\$, Ogre in human form.

Link: |G0307.2.1, Jinn can take any human form he chooses. |G0640\$, Form of ogres.>

G0376.0.3\$, Ogress in form of woman (girl). Type: 327H\$.

Link: |F0234.2.5, Fairy in form of beautiful young woman. |G0415.1\$_(formerly, G0415\$), Ogress poses as man's sister and invites him to live in her house.

Ref.: *DOTTI* 158 166 450/{Egy, lit.}; *MITON*; *TAWT* 433 no. 24.>

G0400-G499, Falling into ogre's power.>

G0400, Person falls into ogre's power. Type: 709.

Ref.: *DOTTI* 390; *TAWT* 421 no. 8/{Alg} 204 no. 24/{Egy}>

G0401, Children wander into ogre's house. Type: 327, 327**, 327L\$, cf. 898.

Link: |N0390\$, Person gets lost or marooned.

Ref.: *DOTTI* 156 172 554.>

G0402, Pursuit of animal leads to ogre's house.>

G0403, Ogre in animal form lures victim into captivity. Type: 327, cf. 462.

Ref.: *DOTTI* 156 233.>

G0406, Lost (marooned) person falls into ogre's power. Type: 327, 327A.

Ref.: *DOTTI* 156 158 159 450/{lit.}; *MITON*.>

G0407\$, Lost ship (boat) lands on shores of land of ogres (cannibals). Type: 936A\$, cf. 327.

Link: |F0129.4.9.2\$, Journey to island (land) of cannibals. |N0399.1, Shipwrecked man lands on deadly enemy's territory and is attacked.

Ref.: *DOTTI* 118 129 133 156 639/{Egy}; *MITON*.>

G0410, Person betrayed into ogre's power. Type: 898.

Ref.: *DOTTI* 554.>

G0412, Children lured into ogre's house. Type: 313E*, 327.

Ref.: *DOTTI* 130 156; *TAWT* 424 no. 11 451 no. 46.>

G0412.3\$, Ogre's (ogress's) fire lures person. Type: 311, 313E*.

Link: |G0451, Following witch's fire into her power.

Ref.: Jâhiz IV 481-83 V 123; *DOTTI* 119 121 130/{Mrc}; *TAWT* 424 no. 11 451.46.>

G0412.4\$, Person falls into ogre's (ogress's) power when he goes to the predator's dwelling seeking help (usually to borrow household article: fire, salt, sieve, etc.). Type: 311A*, 312A, 327.

Link: |B0017.1.5.1\$, Hostile (mischievous) cat extinguishes fire by urinating on it.

Ref.: *DOTTI* 120 121 123 124 125 156 158 159 171 181 182 193 198 223 225 226 227 228 234 289 392 393 495 501 537 547 548 624 707/{Alg, Mrc, Tns, Plst}>

G0413, Ogre disguises voice to lure victim. Type: 327F, cf. 123.

Link: |F0556.2, Voice changed by work of silversmith (goldsmith).

Ref.: *DOTTI* 48 164; *TAWT* 413 no. 1.>

G0415\$, Ogre (predator) poses as relative of intended victim (prey). Type: 123, 327, 327H\$, 333.

Link: |F0402.1.4, Demons assume human forms in order to deceive. |K2011, Wolf poses as "grandmother" and kills child. (Red Riding Hood).

Ref.: *DOTTI* 48 156 166 178 414 no. 1-2/{Sdn} 433 no. 24/{Egy}; *Galley Badr* 207-25 no. 6/{Alg}>

G0415.1\$_(formerly, G0415\$), Ogress poses as man's sister and invites him to live in her house. Type: 327, 327H\$.

Link: |K2011.3\$, Predator poses as a person's kindly relative (neighbor).

Ref.: *DOTTI* 156 166; *TAWT* 433 no. 24.>

G0416\$, Ogress poses as vendor (peddler). Type: 327, 327H\$.

Ref.: *DOTTI* 166.>

G0416.1\$, Ogress searching for escaped intended victim(s) poses as vendor and invites buyers to tell her about their "worry and grief". Type: 327, 327H\$.

Link: |F0956.7.6.1.2.1\$, Invitation to talk: "Tell me about your worry and grief, from the day your mother begot you!".

Ref.: *DOTTI* 166.>

G0417\$, Ogress (ogre) poses as stranded person. (Applies also to other predators: afrit, water spirit, or the like). Type: cf. 327A.>

G0417.1\$, Ogress poses as stranded (lost) woman and asks for a ride.

Link: |E0332.3.1, Ghost rides horseback with rider. |F0420.1.4.11\$, Muzayyarah: water-spirit with iron breasts which squirt fire.

Ref.: *MITON*.>

G0418\$, Demon (ogre) poses as handsome youth and attracts maiden(s). Type: 327M\$, 621, 955.

Link: |G0081, Unwitting marriage to cannibal.

@T0115.2\$, Woman (girl) marries ogre.

Ref.: ^CAbduh, 11-21/(el-Gargarûf).>

G0420, Capture by ogre.>

G0422, Ogre imprisons victim. Type: 311, 312, 327.

Ref.: *DOTTI* 119 122 156.>

G0440, Ogre abducts person.

Ref.: *DOTTI* 120 545 548.>

G0440.1\$, Ogre abducts woman (maiden). Type: 312, 313, 327J\$, cf. 315, 590, 590A, 653, cf. 565A\$.

Ref.: *DOTTI* 122 125 128 129 139 168 169 325 336 338 356/{lit., Sdn}.>

G0441, Ogre carries victim in bag (basket, [sack]). Type: 327C.

Link: |K0526, Captor's bag filled with animals or objects while captives escape.

Ref.: *DOTTI* 164.>

G0442.1, Ogre abducts newborn babe, keeping it in captivity for seven years. Type: 894.

Ref.: *DOTTI* 545.>

G0443\$, Ogre adopts human child. Type: 327J1\$, 898.

Link: |A0189.11.1\$, Deity addresses mortal as own child (son, daughter).

Ref.: *DOTTI* 119 170 297 554 556 892/{Egy, Mrc}; Ritter I.2 520-57 no. 75 cf.; *TAWT* 426 no. 14/{Egy}; AUC: 27 no. 3.>

G0443.1\$, Ogre kills woman and adopts her human child.

Ref.: *DOTTI* 118 168 296/{Alg}.>

G0443.1.1\$, Ogre kills pregnant woman, spares fetus and adopts it. Type: cf. 312F\$, 872A1\$.

Link: |B0535, Animal nurse. |T0671, Adoption by suckling. Ogress who suckles hero claims him as her son.

Ref.: *DOTTI* 127 196 264 295 370 492/{Qtr}; *TAWT* 448 no. 40/{Alg}; AGSFC: QTR 87-3 701-1-no. 6.>

G0443.2\$, Ogre abducts woman's children, raises them and then returns them to their mother. Type: 894.

Link: |B0201.1.1\$, al-^CAnqâ' adopts human infant and raises it. (Usually by abduction).

Ref.: Damîrî II 130-34; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122; *DOTTI* 545; *TAWT* 425 no. 13/{Egy}.>

G0450, Falling into ogre's power--miscellaneous.>

G0451, Following witch's fire into her power. Type: 312, 327, 709, cf. 303.

Link: |G0412.3\$, Ogre's (ogress's) fire lures person. |R0135.0.6, Trail of ashes.

Ref.: *DOTTI* 107 122 156 390.>

G0463, Ogre guesses correctly and gets princess. Type: 621.

Ref.: *DOTTI* 352; *TAWT* no. 16 170/(old man)/{Syr}.>

G0465, Ogre sets impossible tasks. Type: 313, 425B, cf. 428.

Link: |H1010, Impossible tasks.

Ref.: *DOTTI* 128.>

G0466, Lousing as task set by ogre. Type: 480, 621.

Ref.: *DOTTI* 249 352; *TAWT* 440 no. 32.>

G0466.1\$, Lousing as task set by ogress. Type: 480.

Ref.: Shamy (el-) "Folkloric Behavior" 195/(Egy-USA); *TAWT* 440 no. 32/{Egy}.>

G0467\$, Cannibalism as task set by ogress.>

G0467.1\$, Eating (cooking) own child as task assigned by ogress. Type: 327H1\$, cf. 1442\$.

Link: |K0944.1\$, Deceptive agreement to eat own children: one co-wife (Pleiades) deceives another (Scorpio) by hiding her own. |K1856\$, Substitution of one kind of flesh (blood) for another.

Ref.: *DOTTI* 168 808 809/{Sdn}; Ghadab 46-47/cf.: Shamy (el-) "Arab Mythology" no. 91.>

G0468\$, Cooking oneself as task assigned by ogress.

Link: |D1640, **Other automatic objects.** |G0051, Person eats own flesh.

Ref.: *DOTTI* 809/{Sdn}.>

G0477, Ogre kills men and rapes women.>

G0477.1\$, Ogre (predator) kills (devours) person(s). Type: 311, 312, 327.

Link: |N0335.9.1\$, Person killed (devoured) by land predator (lion, tiger, wolf, etc.).

Ref.: *DOTTI* 11 49 65 119 122 156 267 699 704/{N.-Afr, Sdi}.>

G0500-G599, Ogre defeated.>

G0500, Ogre defeated. Type: 327, 327A.

Ref.: *DOTTI* 156 159.>

G0501, Stupid ogre. Type: 1000-1199.

Ref.: *DOTTI* 695 714.>

G0510, Ogre killed, maimed, or captured.>

G0511, Ogre blinded.

Link: |G0100, Giant ogre. Polyphemus.

Ref.: *MITON*.>

G0510.1, Defeated giant gives his daughter to victor.>

G0510.3, Defeated giant becomes friend and helper of victor. Type: 516.

Link: |R0074, Defeated warriors go into the conqueror's service.

Ref.: *DOTTI* 104 274 275 623/{Egy}; Mursî "Fayyûm" 109-17 no. 16; Shamy (el-) "Eg. Balladry": "Sâbir and Sâbrah" no. 6.>

G0511.1\$, Ogre blinded by driving hot iron into his eye(s).>

G0511.1.1\$, Ogre blinded by driving the skewer he uses to roast victims into his eye(s). Type: 1137.

Link: |G0519.2, Ogre killed with his own iron bar.

Ref.: *MITON*.>

G0512, Ogre killed. Type: 123C\$, 302, 311, 312, 315A1\$, 327.

Ref.: *DOTTI* 51 119 122 125 129 143 156 169/{Sdn}.>

G0512.3, Ogre burned to death.

Ref.: *DOTTI* 50 121 125 159 160 163 167 173 179 181 226 289 369 537 548 663/{Alg, Egy, Mrc, Plst}; *TAWT* 413 no. 1-1.>

G0512.3.1, Ogre killed by throwing hot stones (metal) into his throat.>

G0512.3.2, Ogre burned in his own oven. Type: 327.>

G0512.3.2.1, Ogre's wife (daughter) burned in his own oven. Type: 1119, 1121.

Link: |K0940.2, Man betrayed into killing his wife or grandmother.

Ref.: *DOTTI* 704 706.>

G0512.4.1\$, Ogress persuaded to crawl underneath door: she is burned. Type: 327, 327H\$.

Ref.: *DOTTI* 156 166; Ibrahim *Assaulting with Words* 56/cf.; *TAWT* 434 no. 24/{Egy}.>

G0512.5, Ogre killed by burning [(destroying)] external soul. Type: 302.

Ref.: *DOTTI* 105.>

G0514, Ogre captured.>

G0514.1, Ogre trapped in box (cage).

Ref.: *DOTTI* 163 167/{Plst}.>

G0519, Ogre killed through other tricks.>

G0519.1.4, Ogress tricked into falling into boiling spring. Type: cf. 1120.

Ref.: *DOTTI* 706.>

G0519.1.5\$, Ogre (wolf, etc.) killed by pouring boiling water on him. Type: 124, 327, cf. 152A*.

Ref.: *DOTTI* 51 52 55 58 156/{Egy}; HE-S: Minya 70-77 no. 16.>

G0519.1.5.1\$, Ogress tricked into falling in pit: killed (burned).

Link: |K0891.1.2\$, Intruder tricked into jumping down into boiling water.>

G0519.2, Ogre killed with his own iron bar. Type: cf. 313, 1137.

Link: |G0511.1.1\$, Ogre blinded by driving the skewer he uses to roast victims into his eye(s). |L0407\$, Invincible adversary (warrior, ogre, etc.) killed with his own weapon.>

G0519.6\$, Ogre (ogress) delivered to another predator as his food. Type: 313H*, 327, cf. 58A\$.

Link: |K0455.4.4\$, Fugitives promise predator (crocodile) one of them as payment for helping them escape pursuer: predator deceived into eating pursuer as fee. |K0499.3, Old man cheats crocodile by playing on its ignorance of agriculture. |R0245.1.1\$, Crocodile ferry. Fugitives are carried across the water on crocodile back.

Ref.: *DOTTI* 23 65 133 157; *TAWT* 452 no. 46.>

G0520, Ogre deceived into self-injury. Type: 328, cf. 23*, 1066B\$.

Link: |K1000, **Deception into self-injury**.

Ref.: *DOTTI* 6 173 701.>

G0522, Ogre persuaded to drink pond dry bursts. Type: 123, 333.

Link: |J1791.3.1, Wolf tries to drink well dry to get cheese.

Ref.: Chauvin III 36 no. 36/cf.; *DOTTI* 48 178; *TAWT* 413 no. 1/(wolf).>

G0522.4\$, Ogre coaxed from man's throat with food. Type: cf. 285B*.

Link: |F0406.4, Demon of gluttony coaxed from man's stomach with bits of food.

Ref.: *DOTTI* 92 93 170 181/{Sdn}.>

G0524, Ogre deceived into stabbing himself. [He imitates hero's actions]. Type: 1066B\$, cf. 516H\$, 1525T\$.

Link: |J1115.7.1.1\$, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise. |J2401, Fatal imitation.

Ref.: *DOTTI* 6 283 701 828/{Ert}.>

G0524.0.1\$, Ogre deceived into killing (impaling) himself. Type: 1066B\$.

Ref.: *DOTTI* 701.>

G0524.2\$, Ogre deceived into setting himself on fire. Type: 1066B\$, cf. 23*.

Link: |K0891.2, Ape tricked into jumping on to stakes and killing himself.

Ref.: Amrouche 49-50 no. 5; *DOTTI* 6 701/{Alg, Qtr}; Duwayk (al-) II 253 (jinni).>

G0530, Ogre's relative aids hero.

Link: |N0887\$, Unlikely helpers.

Ref.: *DOTTI* 164 252/{Sdn}; Shahi-Moore 98 no. 15; *TAWT* 440 no. 32.>

G0530.1, Help from ogre's wife (mistress). Type: 302, 327D 461.

Ref.: *DOTTI* 105 164 231.>

G0530.2, Help from ogre's daughter (or son).

Ref.: *DOTTI* 110 118 129 133 152 272 289/{Egy, Irq, Sdn}; Littmann 89-93 no. 73./cf.: Shamy (el-) "Arab Mythology" no. 78.>

G0530.6, Ogre's maidservant as helper.

Ref.: *DOTTI* 93 181 353 548/{Sdn}; Kronenberg *Nubische* 83-9 no. 17.>

G0532, Hero hidden and ogre deceived by his wife (daughter) when he says that he smells human blood [(a human's trace)]. Type: 327, 425, 461, 480, 898.

Ref.: *DOTTI* 157 199 231 249 554.>

G0534, Ogre tells his wife how people may evade his power.>

G0534.1\$, Ogre tells his wife (captive, mistress) how he may be killed. Type: 302, 312A, 313.

Link: |G0127\$, Ogre's physical weakness.

Ref.: *DOTTI* 105 123 128; Sârîs (al-) 225-28.>

G0550, Rescue from ogre.>

G0551.1, Rescue of sister from ogre by brother. Type: 311, 312, 312E\$, 456\$.

Link: |R0156, Brother rescues sister(s).

Ref.: Bâtîni (al-) *Al-Hikâyât* 70-73 no. 12; *DOTTI* 119 122 125 126 129 169 228/{Kwt, Sdn}; *TAWT* 414 no. 1-2.>

G0551.1.1\$, Rescue of brother from ogre by sister. Type: 311.

Ref.: *DOTTI* 119.>

G0551.2, Rescue of sister from ogre by another sister. Type: 312E\$, 327.

Link: |R0157, Sister rescues sisters.

Ref.: *DOTTI* 126 157.>

G0551.4, One brother rescues another from ogre. Type: 303.

Ref.: *DOTTI* 50 100 107 109/{Alg}; *TAWT* 414 no. 1-1.>

G0555, Rescue from ogre by means of singing. Type: 327.

Ref.: *DOTTI* 157.>

G0556, Recognition of captive's voice brings about rescue from ogre. Usually captive sings in the bag. Type: 311B*.

Ref.: *DOTTI* 120.>

G0558\$, Failure to rescue victim from predator (ogre, ogress). Type: 327J\$.

Link: |R0190\$, Failure (inability) to rescue.

Ref.: *DOTTI* 170.>

G0558.1\$, Brother fails to rescue sister(s) from ogre. Type: cf. 123C\$.

Ref.: *DOTTI* 51.>

G0558.1.1\$, Girl who does not heed (elder) sister's advice is devoured by ogre. Type: 313H*.

Link: |J1056\$, Youth disregards elder's warning and suffers consequences. |P0253.6.2\$, Trouble from ignoring sister's advice.

Ref.: *DOTTI* 133.>

G0558.2\$, Sister unable to rescue brother from ogre (schoolmaster). Type: 894, cf. 450.

Link: |G0551.1.1\$, Rescue of brother from ogre by sister. |P0253.2.3\$, Transformed brother (deer) about to be slaughtered pleads with sister for help; she had been exposed and is helpless. |R0158, Sister rescues brother(s). |T0052.11.1\$, Sister marries to save brother(s).

Ref.: *DOTTI* 545; Kronenberg *Nubische* 20-9 no. 6.>

G0558.3\$, Paternal figure unable to rescue victim from ogre. Type: cf. 333.

Ref.: *DOTTI* 178 179/{Jrd}>

G0560, Ogre deceived into releasing prisoner.>

G0561, Ogre tricked into carrying his prisoners home in bag on his own back. Type: 311, 1132.

Ref.: Chauvin VI 30 no. 201; *DOTTI* 119 708.>

G0565\$, Escape from ogre (ogress, witch, etc.). Type: 310, 313E*, 313H*, 327, 327H\$, 327M\$, 334, 621, cf. 58.

Link: |G0032\$, Person proves to be cannibal (ogre, witch, etc.) masking as human.

Ref.: *DOTTI* 23 116 130 133 141 157 158 165 166 167 173 180 218 344 352 353 382 530 547 640 809/{Egy, lit., Mrc, Sdn}; *MITON*; *TAWT* 426 no. 13 451 no. 46; Willmore 353-54 no. 16/cf.>

G0570, Ogre overawed. Type: 1145-1154.>

G0572, Ogre overawed by trick. Type: cf. 125, 126, 1640.

Ref.: *DOTTI* 52 53 699 700 704 709 883 885/{Egy, lit.}>

G0580, Ogre otherwise subdued.

Ref.: Hurreiz 114 no. 38 [??]>

G0581, Ogres chased away by fire.

Ref.: Chauvin VII 82 no. 373bis n. 2.>

G0583, Demons coerced by tabus of druid.

Link: |D0001\$, *sihr* (magic, sorcery): controlling (coercing, harnessing) the supernatural and the natural by means of supernatural agents other than God and His powers. |D1273.8\$, Magic formula (incantation) summons demon (afrit, jinni, etc.)--usually by coercion. |D2198, Magic control over spirits (angels). |K0367\$, Theft by 'controlled' spirit (demon, jinni, fairy, or the like)--spirit commanded to steals for master.

Ref.: *MITON*.>

G0600-G699, Other ogre motifs.>

G0610, Theft from ogre.

Link: |F0240, **Possessions of fairies.** |G0110, **Possessions of giant ogres.**>

G0610.1, Stealing from ogre for revenge. Type: 328.

Link: |J1269.8, Robber's defense for stealing from rich. God will not permit them to enter heaven unless we take their ill-gotten goods from them.

Ref.: *DOTTI* 173.>

G0610.3, Stealing from ogre as task. Type: 328.

Link: |H1172.1\$, Task: bringing an ogress (ogre) to king's court (palace).

Ref.: *DOTTI* 173 331 468/{Plst}; Shamy (el-) "Folkloric Behavior" 198.>

G0610.4\$, Stealing from ogre because of hunger (to avoid starvation). Type: 327, 327H1\$, 327L\$.

Link: |N0538.3.2\$, Comfortable living in absent ogre's (ogress') dwelling. |U0025, Theft to avoid starvation forgiven.

Ref.: *DOTTI* 157 167 168 172 809/{Sdn}>

G0612, The one eye of the three giants stolen. Type: 328*.>

G0630, Characteristics of ogres.>

G0634, Genie sleeps with eyes open. Type: 301, 302, 310, 311-13, 327.

Ref.: Chauvin VI 2 no. 181 n. 1; *DOTTI* 101 105 116 119 157; Muhawi-Kanaana 64 no. 3 (ogre).>

G0634.3\$, Indications of ogre's deep sleep. Type: 301, 302, 310, 311-13, 327.

Link: |G0240, **Habits of witches.** |U0311.4.2.1\$, Three types for sleep: midmorning (by fools), early afternoon/siesta (recommended), and late afternoon (by drunks or idiots).

Ref.: *DOTTI* 101 105 116 118 119 157 168 296/{Alg}>

G0634.3.1\$, Open eyes as indication of ogre's deep sleep.

Link: |B0760.2.1\$, Wolf sleeps with one eye open.

Ref.: TAWT 451 no. 46/{Sdn}.>

G0634.3.2\$, Sounds of animals in ogre's belly as indication of deep sleep.

Ref.: Amrouche 99-103 no. 10; *DOTTI* 119 697 907/{Alg}; Savignac 95-97 no. 8.>

G0634.4\$, Ogre's long sleep. Type: 301, 302, 310, 311-13.

Ref.: *DOTTI* 101 105 116 119 312 389 481 488 626/{Alg, Mrc}.>

G0634.4.1\$, Ogre is asleep for a year, then is awake for a year.

Ref.: TAWT 439 no. 30/{Syr}.>

G0635, Ogre revives after limbs are severed.>

G0635.1, Monster's returning head. Joins body after it has been severed.

Link: |E0789.3.1\$, Severed head rejoins body.>

G0640\$, Form of ogres.

Link: |G0351, Domestic beast as ogre. |G0360, **Ogres with monstrous features**. |G0376.0.1\$, Ogre in human form.>

G0640.1\$, Ogre (ogress, demon) as shape-shifter. Type: 327, 363, 462, 545B, 894, 894A\$.

Link: |F0234.0.2, Fairy as shape-shifter. |G0264, La Belle Dame San Merci. Witch entices men with offers of love and then deserts or destroys them.

Ref.: Jâhîz VI 220-21; *DOTTI* 93 157 170 181 233 298 545 548/{Sdn}; *MITON*.>

G0641\$, Powers of ogres.>

G0641.1\$, Ogre as magician (with ability to perform magical acts). Type: 545B, 898.

Link: |D1840.3, Magic invulnerability of ogres.

Ref.: Damîrî II 193 196.>

G0650, Unclassified ogre motifs.>

G0654\$, Signs (indicators) of ogress's contentment or anger (usually opposite of the ordinary). Type: 310, 462, 707.

Link: |P0790.1\$, Publication of personal feelings (causing social reaction).

Ref.: *DOTTI* 116 233 385; Shamy (el-) *Egypt* 58 no. 8.>

G0654.1\$, Indicator of ogress's contentment (peacefulness): disheveled appearance. Type: 310, 462, 707.

Link: |P0681.1.1.2.0.1\$, Mourning: disheveled appearance.

Ref.: *DOTTI* 116 233 386; *RAFE* 104 n. 341; Shamy (el-) *Egypt* 58 no. 8.>

G0654.1.1\$, Indicator of ogress's contentment (peacefulness): breasts thrown over own shoulder. Type: 310, 462, 707.

Link: |G0123, Giant ogress with breasts thrown over her shoulders.

Ref.: *DOTTI* 116 233 386; Shamy (el-) *Egypt* 58 no. 8.>

G0654.2\$, Indicator of ogress's anger (foulness of mood): neat (groomed) appearance. Type: 310, 462, 707.

Link: |H1376.3, Quest: learning what anger is. |W0049.1\$, Grooming (toiletty) recommended. |W0172.5.1.1\$, Self-pity song (poem): *mawwâl 'ahmar* ('red-mawwâl'), *ghurbah*-song ('song of strangerhood', 'being a stranger')--i.e., 'the blues'. |Z0141.1, Red garment to show anger of king. |Z0181, Nudity as sign of anger.

Ref.: *DOTTI* 116 233 386; *RAFE* 104 n. 341; Shamy (el-) *Egypt* 58 no. 8.>

G0656\$, Ogress gives a feast: hopefully it will suffice her and her children.

Link: |G0082.3.1\$, 'Ogress's mash'. Fodder made of ground bones and ogress's milk, used to fatten victims.

Ref.: Taymûr no. 2072.>

G0661, Ogre's [(jinni's)] secret overheard. Type: 613.

Ref.: *DOTTI* 344.>

G0671, Wild man [(giant)] released from captivity aids hero. Type: 502, 516.

Link: |N0801.1\$, Giant man (black) bought from slavery 'As is' becomes hero's helper.

Ref.: *DOTTI* 274.>

H. TESTS

H0-H199, Identity tests: recognition

H0000, Identity tests.

Link: |J0068\$, Experimenting so as to discover scientific laws (truths, facts).>

H0005\$, Test of self-esteem (proper pride). Type: Type: 875D, 851B\$, 855A\$, 920, 940.

Link: |H1550, Tests of character. |H1560\$, Test of pride. |H1561, Test of valor. |H1574, Test of social position. |K0099.1\$, Contest in self-esteem won by deception. |P0785\$, `saghranah' (unseemly behavior): committing acts that reduce one's communal standing (worth). |W0164\$, Pride (self-esteem, self-respect).

Ref.: Akiko 105/(lit.); *DOTTI* 472 475 511 586 646/{Irq}; Juhaymân (al-) IV 293-306; Meissner 69-71 no. 37.>

H0010, Recognition through common knowledge. Type: 855A\$.

Ref.: *DOTTI* 475; *MITON*.>

H0011, Recognition through story-telling. Telling of a story known to both persons concerned brings about recognition.

Ref.: Burton III 96ff. S V 155 164 S VI 34f. 476; *TAWT* 421 no. 8.>

H0011.1, Recognition by telling life history. Type: 506, 706, 712, 872\$, 873, 883\$, cf. 707.

Link: |F0956.7.6.1.2.1\$, Invitation to talk: "Tell me about your worry and grief, from the day your mother begot you!". |J0169.0.1\$, Personal experience narrative by story's character (e.g., Ahura's, Lost Sailor's, Sinuhe's, Sindbad's, etc.). |N0747\$, Accidental meeting of victim (hero, heroine) and criminal (villain). |P0790.0.1.2.1\$, Invitation to share stories (accounts of personal experiences). |Z0201.1\$, Story told by tale-character(s) as an account of own personal experience--"I"-tale, "We"-tale.

Ref.: *DOTTI* 256 379 386 393 488 499 520 643/{Lbn}; *MITON*; *TAWT* 448.>

H0011.1.1, Recognition at inn (hospital, [guest-house] etc.) where all must tell their life histories. Type: 425D.

Ref.: Chauvin V 90 no. 28 n. 1; *DOTTI* 203 216 318 333 404 488 500 528/{Alg, Egy, Mrc}.>

H0011.1.2, Recognition: life story painted on wall.

Link: |J0168, Inscription on walls for condensed education.>

H0011.1.4, Recognition by tracing ancestry.

Link: |H0039.1\$, Person of sound ancestry can list names of several grandparents (usually seven generations deep). |N0731.4, At execution block condemned man discovered to be king's unknown son.

Ref.: *MITON*.>

H0011.5\$, Recognition through shared childhood experiences in same neighborhood (district).

Ref.: *MITON*.>

H0012, Recognition by song. Type: 311B*, 451A, 533, 903D*.

Ref.: *DOTTI* 120 226 227 294 564/{Egy, Irq}; Stevens 183-87 no. 35; *TAWT* 454 no. 47/{Lib-Egy}.>

H0012.2.1, Recognition by matching a couplet together.

Link: |H0509.4.1, Test: supplying missing half-stanza [(hemistich)]. |K0978.1.3\$, Faulty poem: when read correctly carries instructions to execute bearer for murder. |W0047.0.2\$, Commanding knowledge of poetry and the poetic.>

H0013, Recognition by overheard conversation. (Usually with animals or objects). Type: 313, 403, 403D\$, 405, 533, 451, 894, 898.

Ref.: *DOTTI* 128 188 191 193 224 294 545 554.>

H0013.1.1.1\$, Recognition by overheard conversation with camel(s). Type: 451, 451A.

Ref.: *DOTTI* 224 227.>

H0013.1.5\$, Recognition by overheard conversation with bird(s). Type: 310, 403, 403D\$, 405, 408.

Link: |B0517\$, Overheard conversation of birds (turtledoves, pigeons) reveals that some of their own organs are the only medicine to cure hero: they are caught and killed for the cure.

Ref.: *DOTTI* 116 188 191 193 195.>

H0013.1.5.1\$, Recognition by overheard conversation with dove (pigeon).>

H0013.2.2, Recognition by overheard conversation with stone. Type: 894.

Ref.: *DOTTI* 545.>

H0013.2.5, Recognition by overheard conversation with cups (or other utensils). Type: 898.

Link: |N0454, Conversation of objects overheard.

Ref.: *DOTTI* 341 486 554 557; Spitta *Grammatik* 472-81; *TAWT* 418 no. 6-1 426/427 no. 14.>

H0014, Recognition by observing emotional reactions of another to object of common experience. Type: cf. 926L\$.

Ref.: *DOTTI* 617.>

H0015, Identity tested by account of common experiences.>

H0015.2, Recognition by recalling common experiences.

Link: |M0209.5\$, Casual word, act, or object reminds person of forgotten promise or vow.>

H0015.2.1\$, Identity proven by recalling experience shared with tester.

Ref.: *MITON*.>

H0016, Recognition by describing or producing object of common knowledge.>

H0016.5\$, Recognition by describing planned meal (cooking). Type: 700.

Ref.: *DOTTI* 372 373/{Egy}.>

H0018, Recognition by password [(pass-word)]. Type: 1377.

Link: |J2043.2\$, Trouble from inability to recall password (name, formula). |K1549.9\$, Adulteress forewarns paramour by prearranged signal (object left outside, or the like).

Ref.: *DOTTI* 770.>

H0020, Recognition by resemblance.>

H0021, Recognition through picture. Picture is publicly displayed and brings about recognition of lost person. Type: 881.

Link: |J0633\$, Preventing enemy's plans by knowing the enemy. |J1142.5\$, Woman's (girl's) picture hung in public place (bathhouse, marketplace, etc.) to see who will react to it. |P0469.4.2\$, Reward promised publicly for information on missing person or object. |T0014.3\$, Woman's (girl's) picture hung in public place (bathhouse, marketplace, etc.) to attract suitors.

Ref.: Chauvin V 92 no. 196, 94 no. 30; *DOTTI* 516.>

H0022, Recognition through image.

Link: |J0633\$, Preventing enemy's plans by knowing the enemy.

Ref.: Damîrî II 134/(Zabbâ') II 229/(queen of China).>

H0024, Recognition through dream.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" 155 no. 56.>

H0030, Recognition through personal peculiarities.>

H0031, Recognition by unique ability.>

H0031.7, Recognition by unique ability to perform magic act.

Ref.: Frobenius *Kordofan: Atlantis* IV 134ff. no. 13.>

H0032, Recognition by extraordinary prowess.

Ref.: Juhaymân (al-) I 373-93 no. 27.>

H0033\$, Recognition by extraordinary prowess at shooting or catching small objects (apples, etc.).

Link: |H0091.3, Identification by producing three golden apples.

Ref.: *Zîr* 135 136.>

H0034\$, Recognition by personal literary style (of writing, composition, etc.).

Link: |H0012, Recognition by song. |H0038, Person's rank betrayed by habitual conversation [(or by other aspects of behavior)].

Ref.: *MITON*.>

H0034.0.1\$, Recognition by characteristic handwriting.

Ref.: *MITON*.>

H0035, Recognition by unique manner of performing an act.>

H0035.1, Recognition by unique manner of playing lute.

Ref.: Chauvin V 152 no. 75; *MITON*.>

H0035.1.0.1\$, Recognition by unique musical style.

Link: |F0679.9.1\$, Skillful singer-musician plays in various styles.

Ref.: *MITON*.>

H0035.1.0.2\$, Recognition by unique ability to set (tune) musical instrument.

Ref.: *MITON*.>

H0035.2, Recognition by unique cooking.

Link: |F0679.14\$, Skillful cook.

Ref.: Chauvin VI 105 no. 270 n. 1; *DOTTI* 112 487 500 533 654/{Egy, lit., Tns}; *MITON*; AUC: 18 no. 8.>

H0035.3, Recognition by unique needle-work. Type: 506, cf. 888A*, 949*.

Ref.: *DOTTI* 216 256 404 528 538 653/{Egy}.>

H0035.3.2, Recognition by embroidery.

Ref.: *MITON*.>

H0035.3.3\$, Recognition by unique manner of weaving (carpet-making, basket-making, etc.). Type: 888A*, 949*.

Ref.: *DOTTI* 538 653 654/{Mrc, Plst}; *MITON*.>

H0035.7\$, Identification by manner of knocking on door (for admission).

Ref.: *MITON*.>

H0035.8\$, Identification (recognition) by extraordinary hospitality (generosity).

Link: |W0012.2, Man looks for strangers so as to bestow hospitality on them.>

H0036, Recognition by exact fitting of clothes.>

H0036.1, Slipper test: identification by fitting of slipper. Type: 510.

Link: |F1015.4\$, Shoes (slippers) so unique that owner is immediately identified.

Ref.: *DOTTI* 98 258 263 273 633 636 695/{Omn}; *TAWT* 443 no. 34/{Omn} 452 no. 46-3/{Egy} 457 no. 49/{Sdi}.>

H0036.2, Garment fits only true king.

Link: |Z0325\$, Sethian chest: made so as to fit only intended victim (Osiris).>

H0036.4\$, Bracelet test: identification by fitting of bracelet. Type: 313E*, 510, 510A, 510B, cf. 303B\$.

Link: |H0043.1\$, Recognition by tinkling ('whispering') of jewelry--(usually bracelets). |H0361.1\$, Girl whom ring (bracelet, ankle bracelet, etc.) would fit to be chosen as bride. |H0095, Recognition by bracelet.

Ref.: *DOTTI* 258 260 556/{Syr}.>

H0038, Person's rank betrayed by habitual conversation [(or by other aspects of behavior)]. Type: 920, 926.

Ref.: Ibshîhî 137-39; *DOTTI* 537 586 588 591 612/{Egy, Syr}; Sâ)î 341-44 no. 71[+1]; CFMC: Sawâm)ah 71-1 5-2-no. 3, 6-1-no. 1.>

H0038.1, Disguised king (noble) recognized by his habitual speech.

Link: |P0012.15.5.1\$, Historical narratives and legends ('*akhbâr*') are habitual topics of conversations of kings (not of merchants/*al-sûqah*).>

H0038.2.3, Recognition of maidservant substitute bride by her habitual conversation. Type: 408, 451A.

Ref.: *DOTTI* 195 227; *TAWT* 456 no. 47-1/cf./{Alg}.>

H0038.2.5, Substitution of low cast boy for promised child detected when he prefers long road to short one through jungle. Type: cf. 920K\$.

Link: |T0670.0.1\$, Adopted child reverts to manners (conduct, habits) of real (biological) parents.

Ref.: *DOTTI* 592; CFMC: Sawâm)ah 71-1 5-2-no. 3.>

H0038.2.5.1\$, Substitution of farmer boy for promised child detected when he acts like farmer. Type: 920K\$.

Link: |K1921.1, Son of the king and of the smith exchanged.

Ref.: *DOTTI* 592.>

H0038.2.5.2\$, Substitution of gypsy boy for promised child detected when he displays knowledge of musical instruments. Type: 920K\$.

Link: |H0042\$, Identification by inability (refusal) to perform task.

Ref.: *DOTTI* 587 588 589 592/{Egy, Plst}; Hanauer 142-44.>

H0038.2.6\$, Young beggar-girl married to gentleman betrays old trade by enacting begging scenes at meal-times. Type: 920F\$.

Link: |U0130.1, Newly rich cannot resist call for distribution of food to beggars.

Ref.: *DOTTI* 589; *TAWT* 419 no. 7.1/{Egy}.>

H0038.3, Slave recognized by his conversation, habits, and character. Type: 920, 920G\$.

Link: |P0751.1\$, Characteristic behavior of the lower class.

Ref.: *DOTTI* 472 506 509 511 586 590/{lit.}; *TAWT* 393 n. 583; *Zîr* 150.>

H0039\$, Recognition of good ancestry (noble origins).

Link: |H1381.3.1.5\$, Quest for bride of honorable (noble) descent ('*asîlah*', of *hasab* and *nasab*).>

H0039.1\$, Person of sound ancestry can list names of several grandparents (usually seven generations deep). Type: 910.

Link: |H0011.1.4, Recognition by tracing ancestry. |H0588.25.3\$, Man told: "Marry a man child of a man". Wife becomes shrewish but her father (the man) reforms her (returns her to her husband). |H1381.3.1.5\$, Quest for bride of honorable (noble) descent ('*asîlah*', of *hasab* and *nasab*). |J0482.5\$, Young man advised to choose as wife a girl of proven (good) ancestry ('*asîlah*'). |U0120.0.1.2\$, 'The [heredity]-vein' extends [back] to the seventh grandparent (grandfather). |U0135.0.1\$, Deeds betray ancestry (origins).

Ref.: *DOTTI* 568.>

H0041, Recognition of royalty by personal characteristics or traits. Type: 707, 938B.

Link: |H0036.2, Garment fits only true king. |H0071, Marks of royalty.

Ref.: *DOTTI* 386 499 590 644/{lit.}; Shamy (el-) *Egypt* 105 no. 15.>

H0041.1, Princess on the pea. Princess recognized by her inability to sleep on bed which has a pea under its dozen mattresses.

Link: |F0574.9.1.2\$, Skin so soft that it will be disturb by a flower paddle (even when owner is sleeping on silk mattress stuffed with ostrich down). |Z0071.5.6.19\$, Seven mattresses.>

H0041.5, Unknown prince shows his kingly qualities in dealing with playmates. Type: 926E\$, 1617A\$.

Ref.: Basset *Mille* II 174 no. 80; *DOTTI* 469 477 499 590 613 614 829 856 878/{lit., Omn}; D.H. Müller *Mehri-und Soqotri*: *SAE* IV 60-68 no. A; *TAWT* 456.>

H0042\$, Identification by inability (refusal) to perform task. Type: cf. 920E\$.

Link: |C0435.3\$, Tabu: uttering mother's name (or the word "mother"). |H0038.2.5.2\$, Substitution of gypsy boy for promised child detected when he displays knowledge of musical instruments. |H1573.9.2\$, One's religion (denomination, sect) detected by food (drink)--tabu food refused (avoided). |J1141.11.2.1\$, Ethnic (tribal) identity of captive detected when he refuses to break tabu peculiar to his nation (people).>

H0043\$, Recognition by sound (made by object carried or worn by person or animal). Type: cf. 110.

Link: |F0638.5\$, Blind archer aims at sound of urination: (^CAntar's death). |H0079.3, Recognition by voice.

Ref.: *DOTTI* 39.>

H0043.1\$, Recognition by tinkling ('whispering') of jewelry--(usually bracelets).

Link: |H0036.4\$, Bracelet test: identification by fitting of bracelet. |H0361.1\$, Girl whom ring (bracelet, ankle bracelet, etc.) would fit to be chosen as bride.

Ref.: *MITON*.>

H0043.2\$, Recognition by chiming (ringing) of bell--(usually on a child or animal). Type: 110.

Ref.: *DOTTI* 39.>

H0044, Recognition by perfume.>

H0045, Recognition of deity.

Link: |H0050.1\$, Recognition of supernatural animal (person) by certain physical attributes (color, size, biological parentage, etc.). |H1577, Test of divine favor [toward a certain person (creature)].>

H0045.0.1\$, Recognition of future holy person (or culture-hero).

Link: |A0198\$, Infant deity (saint) performs as adult as soon as he is born. |A0511, Birth and rearing of culture-hero (demigod). |M0302, Means of prophesying.>

H0045.1, God recognized by his supernatural powers. Type: 827A\$.

Link: |A0010.1.1\$, "Whatever notion may occur to your mind [about God/'Allâh], He is unlike that! (*kùllû mâ khatara bi-bâlik, fa-huwa bi-khilâfi dhâlik!*"). |A0102.5, Omnipresent god. |A0102.5.0.1\$, 'God's existence needs neither proof nor witnesses'. |J1268\$, Repartee concerning the existence (nature) of God. |K2310.3.1\$, 'Scholar' (savant) answers all questions by saying: "There is a controversy about this [subject]".

Ref.: *DOTTI* 452.>

H0046, Cannibal recognized by cloud of dust raised. Type: 310, 327, 955, cf. 676,/954.

Link: |F1013.1\$, Sudden cloud of dust (dust-storm).

Ref.: *DOTTI* 116 157 367 660 662; Shamy (el-) *Egypt* 61 no. 8/(ogre).>

H0048, Animal in human form recognized. Type: cf. 449,/1511.

Link: |H0064, Recognition of disenchanted person by physical attributes.

Ref.: *DOTTI* 219 817.>

H0049, Recognition through personal peculiarities--miscellaneous.>

H0049.2\$, Fool recognized by his appearance.>

H0049.2.1\$, Fool recognized by his long beard.

Link: |X1727.2\$, Beard likened to animal's tail. |U0303.1.3\$, Merman wonders why humans have their tails (=beards) in front (on their faces) while all other animals have theirs at rear.

Ref.: *MITON*; Ibshîhî 355.>

H0049.3\$, Poor person recognized as impoverished rich by 'traces of gracious living' still showing on him.

Link: |H0039\$, Recognition of good ancestry (noble origins).

Ref.: *MITON*; Shamy (el-) *Egypt* 49 no. 7; *TAWT* 218 no. 26.>

H0050, Recognition by bodily marks or physical attributes.

Ref.: Tha^Clabî 94.>

H0050.1\$, Recognition of supernatural animal (person) by certain physical attributes (color, size, biological parentage, etc.). Type: cf. 325, 561.

Link: |D1714.0.1\$, Medium in benevolent magic ritual must be person without sin. |H0045, Recognition of deity. |N0543.3, Treasure to be found by man who married original owner's daughter. |W0251.1\$, Physiognomy (*firâsah*): the judging of

character.

Ref.: Ions 123/(Apis); *DOTTI* 154 317.>

H0051, Recognition by scar. Type: 314.

Link: |S0186.9.1\$, Marks (bruises, scars, etc.) on body tell-tale of cruel treatment (beating).

Ref.: Ibshîhî 479-80; Burton I 248; *DOTTI* 134 515 522 530/{Mrc}; *TAWT* 449 456.>

H0051.1, Recognition by birthmark. Type: 706, 712, cf. 850.

Ref.: *DOTTI* 379 390 393 468/{Alg}; Nabhânî (al-) I 318.>

H0051.1.0.1\$, Recognition by 'craving-mark' (*wahmah*).

Link: |F0574.9.3\$, Remarkable mole (*khâl*, *hasanah*, *shâmah*--on body organ). |H0936, Task assigned because of longings of pregnant woman [(craving)]. |T0570.2\$, Characteristics of newborn are due to mother's craving.

Ref.: *DOTTI* 75 409 490 519 520/{Sdn, Tns}.>

H0051.1.1\$, Recognition by mole (*hasanah*, *shâmah*, etc.).

Link: |F0545.3.3\$, Mole (*khâl*, *hasanah*, *shâmah*) on cheek. |N0681.3.0.4\$, Incest accidentally averted: discovery of birthmark.

Ref.: *DOTTI* 451 628/{Egy}.>

H0051.2\$, Recognition of supernatural (sacred) animal by its markings (physical attributes).

Link: |B0811.3.0.1\$, Sacred calf. |H0062, Recognition of transformed person (animal).

Ref.: Ions 138; Maspero 15-016 no. 1 n. 3/(after Mariette).>

H0052\$, Recognition by scarification marks (*tashlîkh*).

Link: |F0553.0.1\$, *tashlîkh* (scarification, slashing skin).>

H0052.1\$, Scarification pattern indicates tribal affiliation (identity).

Link: |A1687.2\$, Why certain people mark their bodies. |J1141.11.2\$, Identity of incognito person detected by ruse.

|P0760.5.3.1\$, Branding (with iron) marks ownership (of livestock).>

H0055, Recognition through branding. Type: 314, 550, 551, 883B, 923C\$.

Ref.: Burton VII 89 n.; Chauvin V 152; *DOTTI* 134 302 305 524 605; *TAWT* 422 no. 9/{Egy}.>

H0055.3, Recognition by tatoo [tattoo].

Ref.: ^CAbd-al-Hakîm *Fallâhîn* 131; Shamy (el-) "Eg. Balladry": "Hasan and Na)îmah" no. 22.>

H0055.3.1\$, Corpse's identity established by tattoo.>

H0056, Recognition by wound. Type: 314.

Ref.: *DOTTI* 134; Shamy (el-) *Egypt* 245 no. 4; *TAWT* 449 456.>

H0057, Recognition by missing member.>

H0058, Tell-tale hand-mark. Clandestine lover is identified by paint marks left on his skin by mistress. Type: 950.

Link: |S0186.9.1\$, Marks (bruises, scars, etc.) on body tell-tale of cruel treatment (beating). |T0475, Unknown (clandestine) paramour.

Ref.: Maspero 197 no. 1y/cf.; *DOTTI* 247 655/{Plst}; Littmann *al-Quds* 26-36 (*Arabische* 43-58).>

H0058.3\$, Unknown (clandestine) husband recognized by his touch (hand). Type: 887B\$.

Link: |H0079.10.1\$, "This vagina (*hîrr*) [of tonight] is familiar, [but] the vagina into which I was last night was unfamiliar!" (Said by a married man who was deceived into sexual intercourse by substitute bedmate). |H0312.3, Suitors chosen with feet as only part seen. |T0475.0.1\$, Unknown (incognito, clandestine) husband.

Ref.: Akiko 105/(lit.); *DOTTI* 537.>

H0058.5\$, Black man (slave) turned white recognized by a batch of black skin on his body. Type: 930, 930A.

Ref.: *DOTTI* 621 623.>

H0062, Recognition of transformed person (animal).

Link: |D0794, Enchanted person attracts attention of rescuer. |H0051.2\$, Recognition of supernatural (sacred) animal by its markings (physical attributes).>

H0062.0.2\$, Recognition of man transformed to amphibian.>

H0062.0.2.1\$, Recognition of man transformed to crocodile.

Link: |D0194.0.1, Wer-crocodile.>

H0062.1, Recognition of person transformed to animal. Type: 310, 325, 449.

Ref.: *DOTTI* 116 152 219.>

H0062.1.5\$, Person transformed to animal recognized by member of opposite sex.

Link: |H0048, Animal in human form recognized.>

H0062.1.5.1\$, Person bewitched into male animal (donkey, dog, monkey, bird, etc.) recognized by daughter (wife) of new owner: she is bashful and veils her face from the male stranger. Type: 449/1511.

Link: |T0380.2.1\$, Intemperance in maintaining modesty (female seclusion).

Ref.: *DOTTI* 219 817; *MITON*.>

H0062.2, Horse recognizes kol transformed to look like his master and throws him off.>

H0064, Recognition of disenchanted person by physical attributes. Type: cf. 449/1511.

Link: |H0048, Animal in human form recognized.

Ref.: *DOTTI* 219.>

H0065\$, Indicators (signs) of change in mood (disposition). Type: 310, 779J3\$,/969A\$.

Link: |D1350, **Magic object changes person's disposition**. |H1376.3, Quest: learning what anger is. |W0172.5.1.1\$, Self-pity song (poem): *mawwâl 'ahmar* ('red-mawwâl'), *ghurbah*-song ('song of strangerhood\$, 'being a stranger')--i.e., 'the blues'.

|Z0181, Nudity as sign of anger.>

H0065.1\$, Change in attire as indicator of mood-change.

Link: |Z0141.1, Red garment to show anger of king.>

H0065.2\$, Reversing head dress (cap, fez, hat, etc.) as indicator of mood-change.>

H0065.3\$, Tell-tale facial expression as indicator of mood-change.

Ref.: *MITON*; *Alf* III 204.>

H0069\$, Marks of worship (piety, religiosity): physical indicators. Type: 20D*, 62, 113B.

Link: |V0461, Clerical virtues. |W0004\$, Religiosity (piety): most favorable trait of character.

Ref.: *MITON*.>

H0069.0.1\$, Excessive display of one's religiosity (piety) distrusted. Type: 964B\$, 964C\$.

Link: |J0564.0.1\$, Intemperance in (display of) piety. |K2051.1, Adulteress pretends shame before male statue (mirror, male fish, [male sparrow]). |K2058, Pretended piety.

Ref.: *Jâhiz* III 44; *DOTTI* 670; *MITON*.>

H0069.1\$, Signs of extended praying.>

H0069.1.1\$, Luminous face and limbs from ablution.

Link: |F0574, Luminous person.>

H0069.1.2\$, 'Prayer-raisin' (*zabîbah*): raisin-like rough-spot on middle of forehead from touching floor.

Link: |V0068.2.0.1\$, Bloodied martyrs are not to be washed of their blood. (Blood will turn into guiding light on Judgement Day). |X0593.2\$, Sham-prayers: lasting signs (e.g., 'prayer-raisin\$, etc.). |Z0071.5.6.14.2.1\$, Seven limbs involved in prostration at prayer-ritual (*sujûd*: feet, knees, hands, forehead--touching ground).>

H0069.2\$, Signs of extended fasting.>

H0069.3\$, Signs of having performed pilgrimage.

Link: |Q0028, Reward for religious pilgrimage. |X0596.1\$, Humor concerning sham-pilgrimage.>

H0069.4\$, Signs of extended acts of benevolence.>

H0069.4.1\$, Appearance of "*hasanah*" (mole, mark of beauty) as sign of having done a good-deed.

Link: |X0598.1.1\$, Sham-almsgiving: lasting signs (e.g., *hasanh*, etc.).

Ref.: *RAFE* 16 n. 38.>

H0070\$, Marks of worship (piety, religiosity): character indicators. Type: 20D*, 62, 113B, 1353.

Link: |V0311.4.2\$, For the pious, death is a joyous event (for it signals that meeting God is approaching).

Ref.: *DOTTI* 6 26 42 750; *MITON*.>

H0070.1\$, Sign of piety: attire (cleric's vestments and apparel: turban, rosary, etc.). Type: 20D*, 62, 113B, 1353.

Link: |K1827, Disguise as holy man. |K2058, Pretended piety.

Ref.: *DOTTI* 26 28 42 43 750/{Egy}; *MITON*; Shawqî 292 [no. 21].>

H0070.2\$, Sign of piety: mildness of manners (frailty).

Ref.: *MITON*.>

H0070.2.1\$, Sign of piety: improving the environment. Type: cf. 928.

Ref.: *MITON*.>

H0070.3\$, Sign of piety: sincerity of voice: 'truthfulness of tongue\$, being of 'true of voice'. (Usually denoted by narrator through performance).

Link: |V0066.0.1\$, Instructing the dead before burial as to how to answer interrogative angels (*talqîn*, 'prompting'). |W0039.1\$, A person of noble character is trusting ('white-hearted'). |W0047\$, Eloquence.

Ref.: Maspero 84 no. 4 n. 2.>

H0070.3.1\$, Sign of piety: citing sacred texts.

Ref.: *MITON*.>

H0070.4\$, Sign of piety: preaching publicly (praising the pious, condemning the impious).>

H0071, Marks of royalty. Type: 938B.

Ref.: *DOTTI* 644.>

H0071.2, Gold (silver) hairs as sign of royalty. Type: 533, 707.

Link: |F0555.2.1\$, Infant with hair of gold and silver: a golden hair next to a silver (and so forth).

Ref.: *DOTTI* 294 386; Shamy (el-) *Egypt* 254 no. 9.>

H0071.2.1, Golden body of boy as sign of royalty.

Ref.: Maspero 38 no. 2-4.>

H0071.2.2\$, Hair with blue radiance (color of precious stone, lapis-lazuli, etc.) as sign of royalty.

Link: |F0555.0.3.1\$, Remarkable black (blue) hair.

Ref.: Maspero 38 no. 2-4.>

H0071.3, Pearls from hair as sign of royalty.>

H0071.4, Roses from lips as sign of royalty. Type: 403D\$.

Ref.: *DOTTI* 191; *TAWT* 444 no. 35/cf./{Irq}>

H0071.4.1\$, Flowers from lips (mouth, footprint) as proof of heroine's identity. Type: 403, 403D\$.

Ref.: *DOTTI* 188 191; *TAWT* 444 no. 35/{Irq}>

H0071.10.1, Tree bows before prince.

Link: |D1648.2.3\$, Palm-tree bends for Prophet Mohammed. |R0311.4, Stretching tree refuge for fugitive.>

H0075, Identification by hair. Type: 313E*.

Link: |D1789.0.1.2\$, Magic identification of unknown person from his residuals (e.g., hair, nail clippings, etc.).

Ref.: *DOTTI* 130; *TAWT* 451 no. 46/{Sdn}>

H0075.1, Identification by hair floating on water. Type: 313E*, 318.

Ref.: *DOTTI* 130 146.>

H0075.4, Recognition by golden hair. Type: 314, 451.

Ref.: *DOTTI* 134 224.>

H0075.4.1\$, Identification by camel's hair.

Link: |R0266.1\$, Camel's hair in bird's nest reveals location of abducted person.>

H0075.8\$, Identification by hair pulled by eater from own mouth (bread). Type: 313E*, cf. 655.

Ref.: *DOTTI* 130 131 360/{Egy}>

H0076\$, Black woman turned white supernaturally is recognized: she still has kinky hair. Type: 451, 451A, 533.

Link: |A1661.4\$, Why Sons of Ham have short (kinky) hair. (Noah's curse). |H1587.1\$_(formerly, H1587\$), Test of race: black person has kinky hair.

Ref.: *DOTTI* 189 196 224 227 294 546/{Irq, Jrd}; *TAWT* 425 no. 13/{Lib-Egy} 454 no. 47/{Lib-Egy}>

H0079, Recognition by physical attributes--miscellaneous.

Ref.: *TAWT* 429.>

H0079.3, Recognition by voice. Type: 123, cf. 552.

Link: |H0043\$, Recognition by sound (made by object carried or worn by person or animal). |K1832, Disguise by changing voice.

Ref.: *DOTTI* 48 309; Shamy (el-) "Eg. Balladry": "Khadrah's *doar*" no. 15.>

H0079.4, Recognition by smile. [Y].

Ref.: Tha^Clabî 92/(Job).>

H0079.7, Recognition of monk by his large organ [(penis)]. Type: 1805B\$.

Link: |H0125.1, Identification by sword [(dagger)]. |H1580\$, Test (recognition) of sexual deviance. |X0420.5\$, Jokes on *fu'ahâ's* immorality toward female mourners. |X0771\$, Jokes concerning sexual prowess: physical attributes (anatomy). |Z0197.3.1\$, Knife, sword, dagger, saw, etc.--penis (male).

Ref.: *DOTTI* 931.>

H0079.9\$, Identification (recognition) by sex organ. Type: 1805B\$.

Link: |H0105.7, Sex organs of enemy as proof of slaying.

Ref.: *DOTTI* 531 931/{Plst}; *TAWT* 383 n. 411 429.>

H0079.10\$, Identification by touch (sensation). (Usually erotic). Type: 887B\$.

Link: |H0058.3\$, Unknown (clandestine) husband recognized by his touch (hand). |Z0141.4.1\$, Man experiences penis-erection from touching watermelon (uncut): thus he realizes that it is ripe (red inside).

Ref.: Akiko 105/(lit.).>

H0079.10.1\$, "This vagina (*hirr*) [of tonight] is familiar, [but] the vagina into which I was last night was unfamiliar!" (Said by a married man who was deceived into sexual intercourse by substitute bedmate).

Type: cf. 932A\$.

Link: |F0655.3\$, Blind man able to recognize kind of meat (flesh) by touch. |H0058.3\$, Unknown (clandestine) husband recognized by his touch (hand). |K1311.0.1, Seduction by masking as woman's husband: "Why--you have just left!". |K1843, Wife deceives husband with substitute bedmate. |K1843.5\$, Sister masks as her brother's wife and sleeps with him. |K1843.6\$, Mother masks as her son's wife and sleeps with him. |T0059.0.1\$, Accompaniments of coition: behavioral manifestations. |Z0107\$, Consistency (texture) symbolism: association based on sensation (touch) similarities.

Ref.: Hujelân 442; Ibn-^CAasim/Mufaddal (al-) al-Dabbî *Amthal al-Arab*. Ed. Ihsân ^CAbbâs, (Beirut, 1986). pp. 23-25.>

H0079.11\$, Recognition by unique bodily scent (smell, aroma). Type: cf. 310.

Link: |F0595, Man's body exudes sweet scent. |F0952.1.1\$, Blindness cured (eyesight restored) by smelling odor of missing son (relative).

Ref.: Tha^Clabî 49/(Abraham's) 81.>

H0080-H149, IDENTIFICATION BY TOKENS.>

H0080, Identification by tokens. Type: 300, 301, 303B\$, 304, 306, 873.

Link: |T0607.1\$, Money (jewelry) left with abandoned infant. Usually accompanied by instructions to finder as how to care for the child.

Ref.: *DOTTI* 97 101 110 115 499.>

H0081, Clandestine lover recognized by tokens.

Link: |M0209\$, Reminder of unfulfilled (forgotten) vow: recipient must execute own part of pledge (bargain). |T0645.0.2\$, One's own ring exchanged with that of sleeping person (maiden, youth).>

H0081.1, Hero lies by sleeping princess and leaves token. Type: 871B\$.

Ref.: *DOTTI* 107 108 281 486 821/{Egy}>

H0081.1.1, Hero takes token from sleeping princess. Type: 871B\$.

Ref.: *DOTTI* 486.>

H0081.2, Clandestine visit of princess to hero betrayed by token. Type: 851, cf. 900A*.

Ref.: *DOTTI* 470 471 558/{Qtr}; Duwayk (al-) II 95; *MITON*; Shamy (el-) *Egypt* 257 no. 11; Shamy (el-) "Eg. Balladry": "Sa^Cd-the-Orphan" no. 21.>

H0081.3, Clandestine visit of lover to queen [(girl)] betrayed by token. Type: 900A*.

Ref.: *DOTTI* 558.>

H0081.4\$, Identification by token of incognito wife's clandestine visit (liaison) with her unsuspecting husband. Type: 873, 891.

Link: |T0645.0.1\$, Estranged wife takes token of her clandestine visit (liaison) with her husband.

Ref.: Budge *Gods* II 189/cf.; *DOTTI* 499 540.>

H0082, Identifying token sent with messenger. [("'amârah")].

Link: |H0242, Credential tests: proof that messenger comes from certain person.

Ref.: *MITON*.>

H0082.5, Token sent as warning. Type: 960D\$.

Link: |K0978.1.3\$, Faulty poem: when read correctly carries instructions to execute bearer for murder.

Ref.: *DOTTI* 668.>

H0083, Rescue token. Proof that hero has succeeded in rescue. Type: 300, 301, 304, 306.

Link: |H0105, Parts of slain animals as token of slaying.

Ref.: *DOTTI* 97 101 115.>

H0084, Token of exploits.>

H0084.9\$, Token of exploits--miscellaneous.>

H0084.9.1\$, Token of valor (courage). Type: 901A\$, 1640, cf. 328C\$/1640A\$.

Link: |H1561, Test of valor.

Ref.: *DOTTI* 560 883 885.>

H0084.9.1.1\$, Slaying as token of courage.

Link: |F0628, Strong man as mighty slayer. |H0105, Parts of slain animals as token of slaying. |J2624.1\$, Fools frightened by 'Yellow-eye' (rabbit).

Ref.: *DOTTI* 98 136 306 529/{Qtr}>

H0084.9.1.1.1\$, Meek animal (mouse, rabbit, etc.) slain as token of courage. Type: 901A\$, 1640A\$.

Link: |K0060, **Absurd contest won by deception**. |Z0043.7.1\$, Pecking order: chain of aggressive actions and displaced reactions, started against the weak and ending with the weakest.

Ref.: *DOTTI* 560 885.>

H0085, Captive sends token of safety.

Link: |H0598\$, Cryptic (enigmatic) message deciphered by recipient. |J0154.1, Dying saint [(patriarch, father)] leaves wise message to followers. Message is cryptic, but is finally made clear.>

H0088, Recognition by tokens left as trail. Type: 303B\$.

Link: |H0095, Recognition by bracelet. |H0096, Identification by amulet. |K0405.5\$, False proof of ownership: thief marks other's property and then claims it as his own. |R0134\$, Fugitive leaves instructions as to his whereabouts.

Ref.: *DOTTI* 110; Shamy (el-) "Eg. Balladry": "Mas)ûd and Wagîdah" no. 5.>

H0090, Identification by ornaments.

Link: |T0607.1\$, Money (jewelry) left with abandoned infant. Usually accompanied by instructions to finder as how to care for the child.>

H0091.3, Identification by producing three golden apples.

Link: |H0032, Recognition by extraordinary prowess.

Ref.: *Zîr* 135, 136/cf.>

H0092, Identification by necklace. Type: 674B\$, 891, 931A\$.

Ref.: *DOTTI* 366 521 628/{lit.}; *MITON*; Sârîs (al-) 258-66.>

H0093, Identification by jewel. Type: 891.

Ref.: *DOTTI* 540; *MITON*.>

H0094, Identification by ring. Type: 891.

Ref.: *DOTTI* 532 678/{Irq}; Weissbach 35-42 no. 7.>

H0094.0.1, Recognition of wife's ring in friend's possession informs husband of her unfaithfulness.

Link: |K1874.2.1\$, Husband driven insane with pseudo-doubles. His private possessions exhibited before him at his workplace, then quickly returned to his home before his arrival (usually via tunnel): he thinks he has seen a double and regrets having suspected his wife.>

H0094.1, Identification by ring baked in cake. Type: 312.

Ref.: *DOTTI* 122 263 296/{Egy}; *TAWT* 444 no. 35/{Irq}; CFMC: Oases 71-3 3-2-no. [4].>

H0094.2, Identification by ring baked in bread. Type: 403, 403D\$.

Ref.: *DOTTI* 132 133 182 188 191 197 260 296 297 484 705/{Alg, Mrc, Sdn, Sdn}>

H0094.4, Identification by ring dropped in glass (cup) of wine [(water)].>

H0094.9, Identification through ring concealed in garland.>

H0094.9.1\$, Identification through ring concealed in book.

Ref.: *MITON*.>

H0095, Recognition by bracelet. Type: 303B\$, 891, 931A\$.

Link: |H0036.4\$, Bracelet test: identification by fitting of bracelet.

Ref.: *DOTTI* 110 112 303 451 500 628/{Egy}; Shamy (el-) *Egypt* 239 no. 1.>

H0096, Identification by amulet. Type: 674B\$, 873, 891, 931A\$.

Ref.: *DOTTI* 366 499 628; Lane 416; *MITON*; Shamy (el-) "Eg. Balladry": "Mas)ûd and Wagîdah" no. 5.>

H0097\$, Identification by rosary. Type: 873, 891.

Ref.: *DOTTI* 499 540.>

H0100, Identification by matching parts of divided token.>

H0102, Identification by indenture [on parts of divided item.>

H0104\$, Identification by producing the match of a single article that comes in pairs--(e.g., shoes, earrings, etc.). Type: 303B\$, 510A.

Link: |H1317, Quest for ornament (jewel, etc.) to match one already at hand.

Ref.: Ibshîhî 636-37/cf.; *DOTTI* 110 260; Shamy (el-) *Egypt* 12-13 no. 1; *TAWT* 276 no. 34 397 n. 676.>

H0105, Parts of slain animals as token of slaying. Type: 300.

Link: |K1896\$, False proof (of slaying): parts (head, limb, organ) of the already slain presented by imposter as own accomplishment.

Ref.: *DOTTI* 97 100/{N.-Afr}.>

H0105.2.3\$, Bloody garment as token (proof) that man has been killed. (Usually the blood is not victim's). Type: cf. 303B\$.

Link: |K0419.11\$, Blame for crime fastened on animals (predators). |K0512.1.2\$, Compassionate executioner: animal's (bird's) blood in bottle as proof. |K2153, Trickster wounds self and accuses others.

Ref.: Tha^Clabî 68.>

H0105.7, Sex organs of enemy as proof of slaying.

Link: |H0079.9\$, Identification (recognition) by sex organ. |S0139.2.0.1\$, Ghoulish trophy: part of enemy's corpse kept and displayed (or put to use).>

H0106, Identification by severed limbs. Type: 1805B\$.

Link: |H0079.7, Recognition of monk by his large organ [(penis)].

Ref.: *DOTTI* 931.>

H0106.2, Severed head [non-human's] as proof of killing. Type: 507B.

Ref.: *DOTTI* 256.>

H0110, Identification by cloth or clothing.>

H0110.1\$, Identification by undergarment (underwear). Type: 851, 871B\$, 1379.

Link: |H0081.2, Clandestine visit of princess to hero betrayed by token. |T0016.5\$, Passion (*hawā*) aroused upon seeing a piece of underwear (undergarment).

Ref.: *DOTTI* 470 486 771.>

H0111, Identification by garment.

Ref.: Burton S VII 108; Bustânî (al-) 245-54; *DOTTI* 643/{Lbn}; *TAWT* 449 no. 41.>

H0112, Identification by scarf. Type: 873, 891.

Ref.: *DOTTI* 499 540.>

H0115, Identification by veil.

Link: |P0718.1.1\$, People among whom men are veiled. (They cover their faces with veils).>

H0120, Identification by tokens--miscellaneous.>

H0125, Identification by weapon.>

H0125.1, Identification by sword [(dagger)]. Type: 891, cf. 873.

Link: |H0079.7, Recognition of monk by his large organ [(penis)]. |Z0197.3.1\$, Knife, sword, dagger, saw, etc.--penis (male).

Ref.: *DOTTI* 499 540.>

H0134.1\$, Identification by Holy Book. Type: 674B\$, 931A\$.

Ref.: *DOTTI* 366 628.>

H0135, Leaf (chip) sent down stream as a warning to one down below.

Link: |H0085, Captive sends token of safety. |H0598\$, Cryptic (enigmatic) message deciphered by recipient. |J0154.1, Dying saint [(patriarch, father)] leaves wise message to followers. Message is cryptic, but is finally made clear.>

H0150, Circumstances of recognition.>

H0151, Attention drawn and recognition follows.

Ref.: *DOTTI* 643/{Lbn}.>

H0151.4, Recognition by cup in sack: alleged stolen goods. [Joseph accuses his brethren].

Link: |K2176\$, Planting false evidence: the wheat measure (cup) in the sack. |N0733.3, Joseph and his brethren. Elder brothers unwittingly come to maltreated youngest in great need.

Ref.: Tha^Clabî 78; *DOTTI* 326 328/{Omn}; Rhodokanakis *Zfâr*: *SAE* VIII 1 no. 1.>

H0151.6, Heroine in menial disguise discovered in her beautiful clothes: recognition follows. Type: 510, 533A\$.

Ref.: *DOTTI* 158 258 263 294 296 366 389 630 666 708/{Egy, Sdn}; ^CA. Khidr I 103-8; CFMC: Oases 71-3 3-2-no. [4].>

H0151.8, Husband attracted by wife's power of healing: recognition follows. Type: 712.

Ref.: *DOTTI* 393; *MITON*; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a.>

H0151.8.1\$, Brother attracted by sister's power of healing: recognition follows. Type: 712.

Ref.: Adîbah al-Khamîsî *Turâth* III:10 102; *DOTTI* 393; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a, *Brother and Sister* 29-31 nos. 37-38; Stevens 142-44 no. 31.>

H0151.8.2\$, Wife (mother) attracted by husband's (son's) power of healing: recognition follows.

Ref.: Shamy (el-) "Eg. Balladry": "Armanyas" 45 no. 62R.>

H0151.12, Geese tell of beauty of their mistress and bring about recognition. Type: 425, 533A\$.

Ref.: *DOTTI* 199 294; *TAWT* 452 no. 46.>

H0151.14, Tears fall on person below and indicate presence of those above (on cliff, tree, etc.). Type: 432.

Ref.: *DOTTI* 212; *TAWT* 442 no. 33/{Egy}.>

H0154, Recognition of abandoned child when parents come to him [(her)] for relief from famine.>

H0161, Recognition of transformed person among identical companions. Prearranged signals. Type: 313, 325.

Ref.: *DOTTI* 128 152.>

H0161.0.1, Recognition of person among identical companions.>

H0171, Animal (object) indicates election of ruler.

Link: |P0011.1.1, King chosen by lot. |P0500.0.4\$, Government by election (selection) of ruler by citizens (subjects). (Republic, democracy).

Ref.: Chauvin VI 75 no. 239.>

H0171.2, Bird indicates election of king (pope). Type: 671.

Ref.: Nabhânî (al-) II 14; Noy *Israel* 171-73 no. 60.>

H0171.2.1\$, Bird (dove) selects new king: by alighting on his shoulder or head. Type: 318A\$, 326, 461A, 567A.

Link: |N0125.6\$, Person on whose shoulder (head) bird alights is chosen king.

Ref.: *DOTTI* 148 155 232 328; Sulaymân 92-94 no. II-1; *TAWT* 434 no. 25.>

H0171.2.1.1\$, Green bird selects person for task (honor, office, prominence, etc.).

Link: |B0147.2.1.0.1\$, 'Green bird' as bird of good-omen (auspicious bird).

Ref.: Nabhânî (al-) II 14; Yâfi'i 200-1.>

H0175, Recognition by force of nature. Unknown member of family immediately and magically [(mystically)] recognized. Type: 872\$, 873, 933.

Link: |F1075, Blood of brother and sister (and smoke from their funeral pyres) refuses to mingle.

Ref.: *DOTTI* 488 499 500 633/{Egy}; Shamy (el-) "Eg. Balladry": "Mahrûs and Mabrûkah" no. 16; *TAWT* 447 no. 39; *Zîr* 136/("heart goes out for").>

H0175.1, Recognition of son by gushing up of milk in mother's breasts.

Ref.: ^cAbd-al-Hakîm *Fallâhîn* 131; Chauvin V 13 no. 8; Shamy (el-) "Eg. Balladry": "Hasan and Na'imah" no. 22.>

H0175.2, Child mystically recognizes his mother.>

H0157.6\$, Wife (girl) mystically attracted to husband's (beloved's) property.

Link: |H0151.8.2\$, Wife (mother) attracted by husband's (son's) power of healing: recognition follows.

Ref.: *MITON*.>

H0175.7\$, Blood-relative mystically recognized: 'Blood's yearning,' 'Blood's howling'. Type: 932\$, 933.

Link: |B0754.9.4.1\$, Animal's aversion to incestuous copulation (among animals). |D1318.5, Blood indicates guilt or innocence.

|N0681.3.0.5\$, Incest believed impossible. Mystically repulsive: 'Blood's howling\$, 'Flesh repels [same] flesh'. |T0106.5.2.1\$,

Paternal-cousin preferred as spouse because he/she is "Same flesh, same blood". |T0160.0.4\$, Traumatic happenings at first

coition (consummation of marriage). |T0610.5.0.1\$, Uncontrollable first sexual encounter.

Ref.: Ibshîhî 137-39; Chauvin VI 116 no. 277; *DOTTI* 318 333 345 387 488 500 501 628 630 633 635/{Alg, lit.}/as fin; *MITON*; *RAFE* 159 n. 588; Shamy (el-) "Eg. Balladry": "Hasan and Na'imah" no. 22; *TAWT* 447 no. 39/{Ymn}; Taymûr no. 2272/(heart); HE-S: ^cIzbat-Bilâl 70-1 no. 17, *Zîr* 134 136.>

H0183, Identification by nurse. Long-missing person identified by his childhood nurse.>

H0192, Recognition by supernatural manifestation.>

H0192.2\$, Recognition by ability to produce flowers (treasure) from part of body. Type: 403D\$.

Link: |D1454.2, Treasure falls from mouth.

Ref.: *DOTTI* 191.>

H0200-H299, Tests of truth.>

H0210-H239, Tests of guilt or innocence.>

H0210, Test of guilt or innocence. Type: 926.

Ref.: *DOTTI* 612; Hurreiz 77 (133) no. 3; Shamy (el-) "Eg. Balladry": "Fawzî and Fawziyyah" no. 2/cf.>

H0210.1, Guilt or innocence of souls tested by bridge.

Link: |A0661.0.5.1, Soul-bridge: easy for righteous to cross, more difficult for others.>

H0212\$, Legitimacy of money (coin) tested by throwing it on water: licit floats, illicit sinks. Type: cf. 842C*.

Link: |H1555, Test of honesty. |J0235.1\$, Choice between little money legitimately earned and much illegitimately gotten (acquired). |J1931, Money tested by throwing it into a stream to see if it will swim [float]. |N0143.1\$, Blessedness (*barakah*) only with money earned honestly.

Ref.: *DOTTI* 463.>

H0213\$, Willingness to commit crime as test of guilt or innocence.

Link: |H0492.1, Husband refuses to murder his wife for high honors; wife agrees to murder husband.>

H0213.1\$, Person suspected of amorous intrigue asked to kill or maim partner in infidelity as proof of

innocence. Refusal would indicate guilt. Type: 926H\$.

Ref.: *MITON*.>

H0215.1, Sword magically changed to wood when executioner is to decapitate innocent person.

Link: |D0473.1, Transformation: sword to wood.

Ref.: Chauvin V 173 no. 96 n. 1.>

H0216, Indications of innocence. Type: 706, 712, 872\$, 883\$, 926F\$.

Ref.: *DOTTI* 379 393 488 499 520 614/{lit.}>

H0216.1, Garden filled with flowers on innocent girl's approach. Type: 706, 712.

Ref.: *DOTTI* 379 393.>

H0216.2, Voice from heaven testifies to innocence of accused.

Link: |F0451.4.5.2.1\$, Jinni (fairy, etc.) testifies. |F0966, Voices from heaven (or from the air). [*hâtif*/*munâdi*]. |M0300.0.1\$, Supernatural prophesying or proclaiming voice (*hâtif*).>

H0217, Decision made by contest.

Link: |H1562, Test of strength.

Ref.: Simpson 117 no. 9.>

H0217.4, Holmgang [(single combat, duel)] to decide who is to be king.

Ref.: Simpson 117-26 no. 9/(self-transformation).>

H0218, Trial by combat. Guilt or innocence established in judicial combat.>

H0220, Ordeals. Guilt or innocence thus established. Type: 136A*.

Ref.: Ions 135; Basset *RTP* XVIII 397 597, XIX 156ff., XXIII 182; *DOTTI* 56; *RAFE* 32 n. 96;

Rhodokanakis *Zfâr*: *SAE* VIII 33 no. 7; Shamy (el-) *Egypt* 294 no. 51.>

H0220.1\$, Trial by ordeal. Type: 44, 136A*, cf. 1418.>

H0221, Ordeal by fire.

Ref.: Basset *RTP* VI 631; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9.>

H0221.1, Ordeal by burning coal.

Ref.: Basset *RTP* VII 284.>

H0221.2, Ordeal by hot iron.

Link: |J1151.5\$_ (formerly, J1151.2\$), Awe-evoking surroundings compel witnesses to be truthful.

Ref.: Basset *RTP* VII 284 615, VIII 20 431 561; Juhaymân (al-) III 87.>

H0221.2.3\$, Ordeal by hot-iron placed on tongue of accused ("*al-bash*^Cah").

Ref.: *RAFE* 32 n. 96.>

H0221.2.4\$, Ordeal by fir-pot (placed on head of accused).

Ref.: Budge/*Romances* 161 no. A-11.>

H0221.3, Ordeal by burning oil.

Ref.: Basset *RTP* VII 282, VIII 20.>

H0221.4, Ordeal by boiling water.

Ref.: Basset *RTP* VII 281 616, VIII 561.>

H0222, Ordeal by water. Guilt or innocence shown by ability to swim.

Ref.: Basset *RTP* VII 285; Juhaymân (al-) III 87.>

H0222.5\$, Trial by ordeal: walking on water.

Ref.: Ibshîhî 493.>

H0223, Ordeal by poison.

Ref.: Basset *RTP* VI 631 VII 278 616.>

H0224, Ordeal by crocodiles (snakes).

Ref.: Basset *RTP* VII 286.>

H0225, Ordeal by rope walking.>

H0225.3\$, Ordeal by jumping over well (pit). Type: 136A*.

Ref.: *DOTTI* 22 56 57/{Syr}; Prym-Socin 236-42 no. 60.>

H0240, Other tests of truth.>

H0242, Credential tests: proof that messenger comes from certain person.

Link: |H0082, Identifying token sent with messenger. [("*amârah*")].>

H0244, Person magically disfigured when he speaks falsely.

Link: |Q0551.8, Deformity as punishment.>

H0244.1\$, Face of liar supernaturally blackened.

Link: |M0439.1\$, Curse: blackened face (in public).>

H0248, Test of death: to see whether person is dead or feigning. Type: 885A, 1313D\$, 1654.

Ref.: Jâhîz III 350-51; *DOTTI* 534 732 899; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

H0248.0.3\$, Test of death: listening to heartbeat (or other physical indicators). Type: 885A.

Link: |J2311.7, Cold hands and feet for the dead man. [To be thus recognized; wolves eat sham dead man's ass, "Lucky for you that his master (owner) is dead"]. |K1998.1\$, Feigning death by shamming physical symptoms. |N0444.1\$, Death of person noticed only when his body falls on ground (or becomes corrupt).

Ref.: *DOTTI* 534; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

H0248.1.3\$, Scalding corpse with hot water: person posing as corpse detected. Type: 1654.

Ref.: *DOTTI* 899; Shamy (el-) *Egypt* 215 no. 55.>

H0248.3, Sham dead tested by pricking.>

H0248.6\$, Animal detects the dead (the living).>

H0248.6.1\$, Dog detects the dead (the living).

Link: |B0421, Helpful dog.

Ref.: Jâhîz I 375 II 289-90 III 351.>

H0248.7\$, Corpse to be cut in two: person posing as corpse detected. Type: 1654.

Ref.: *DOTTI* 899; Shamy (el-) *Egypt* 215 no. 55.>

H0249\$, Oath by the sacred as test of truth. Type: 136A*, 1842D\$.

Link: |M0104\$, Deceptive oaths: swearing by pseudo-prophet, pseudo-saint, or pseudo-force. |M0119.0.1\$, Swearing by God. |M0119.9\$, Swearing by a prophet.

Ref.: *MITON*.>

H0250\$, Test of dream (vision).

Link: |D1812.3.3.1.2\$, Truest dream (vision) recurrent (three, seven, etc., times).>

H0250.1\$, Validity of one person's dream (vision) tested--(usually by another's dream). Type: cf. 517A\$, 725A\$, 834B\$.

Link: |U0248.7.1\$, Man of awe-inspiring appearance tells king of vision favorable to king: king 'sees' (experiences) the vision as described.

Ref.: Qazwînî I 20; Damîrî II 145-46; *DOTTI* 286 401 455.>

H0251, Test of truth by magic object.>

H0251.3.1, Tree tests perjury. Type: 1418.

Ref.: Ibshîhî 432/cf.; *DOTTI* 793.>

H0251.3.1.1\$, Knot made on tree branch indicates wife's fidelity when husband is away: if it remains means that wife has been faithful; if untied wife indicates wife' unfaithfulness: (*ratm*). Type: 1418.

Link: |D1782.3, Magic result from loosing knots. |H0492, Test of faithfulness of husband and wife.

Ref.: Ibshîhî 432.>

H0251.3.4, Stick with money in it breaks and betrays thief who swears his innocence. Type: 1577*.

Link: |J1161.4, Money in the stick. Before swearing, the cheater hands a stick containing the stolen money to the man he has stolen it from. He then swears that he has repaid it. |K1872.8.2\$, Money hidden in a stick (cane, staff) which is carried around.

Ref.: Chauvin II 129; *DOTTI* 867.>

H0251.3.6, Chain around neck tests truth. Type: 1418.

Ref.: *DOTTI* 793.>

H0251.3.7, Magic object cast on water sinks if person is guilty.

Link: |H0488.1\$, Foster father (guardian) test: names written on reeds and cast on water: the name(s) that float(s) chosen to care for infant.>

H0251.3.9, Magic spring [(well)] detects perjury: disfigures perjurer. Type: 136A*, 1418.

Ref.: *DOTTI* 56 793.>

H0251.5\$, Confession-chair: compels person sitting on it to tell the truth.

Link: |J1151.5\$_(formerly, J1151.2\$), Awe-evoking surroundings compel witnesses to be truthful.

Ref.: Kisâ'î 306; Shamy (el-) "Arab Mythology" no. 102; Tha^Clabî 170.>

H0252, Act of truth. [Consequence to an oath]. Type: 44, 44A\$, 136A*, 912\$, 1418, 1807C\$.

Link: |D1273.5, Magic oath.

Ref.: Littmann *Tigré* 83-84 no. 65; Rhodokanakis *Zfâr*: *SAE* VIII 34 no. 8.>

H0252.0.1, Test: telling true stories. Type: 303C\$, 872A\$, cf. 465, 852.

Link: |H0509.6\$, Test: telling an all-lies-tale.

Ref.: *DOTTI* 113 235 490; Shamy (el-) *Brother and Sister* 8.>

H0252.1, Placing hand on genitals as test of truth.>

H0252.4, Oath taken on boy's head: boy to die if false.

Link: |M0119.0.1.3.1\$, Oath by one's own head.>

H0252.3.1\$, If oath is false, demon will violate perjurer--(sexually).

Ref.: Littmann *Tigré* 83-84 no. 65/cf.; Rhodokanakis *Zfâr*: SAE VIII 34 no. 8.>

H0256, Test of innocence: apple and gold offered.>

H0256.1, Test of child's innocence: onyx stone [(or red palm-dates)] and coal of fire offered.>

H0256.1.1\$, Test of child's innocence: red palm-date fruits and live embers of fire offered. Infant chooses embers (miraculously).

Ref.: Tha^Clabî 98.>

H0257, Holiness of saint tested: asked to perform miracles. Type: 927D\$, cf. 776\$.

Link: |H1511.0.1\$, Burning test. Attempt to test claim of invulnerability (to fire). |H1577, Test of divine favor [toward a certain person (creature)]. |P0426.3.5.1\$, Monk recognizes signs of holiness in person (prophet-to-be). Buhayra/Bahîrâ. |V0220.0.6\$, Miracle-like manifestation by saint (*karâmah*). |V0463.7\$, Occurrences (and deeds) that entitle a person to the rank of martyrdom.

Ref.: *DOTTI* 619; *MITON*; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9.>

H0257.1, Grade of holiness tested: one whose candle burns down first.>

H0257.2\$, Test of a true *sharîf*.

Link: |B0771.3, Wild animal will not attack royal person. |B0796.6\$, Lions do not hurt holy men (or eat their flesh).

Ref.: Basset *Mille* III 361 no. 214; *DOTTI* 612/{lit.}>

H0257.3\$, Claim of a false prophet tested: asked to show a miracle. Type: 927C\$, 927D\$, cf. 1736A.

Link: |E0121.0.1\$, Resuscitation as proof of holiness. |J1289.0.1.1\$, Waiting for miracle of nature is a must: producing such a miracle requires at least as much time as it takes God (nature) to produce it. |K1962.5\$, False prophet's lame excuse.

Ref.: *DOTTI* 434 618 619 926; Shamy (el-) "Egypt" (1971) no. 73.>

H0258\$, Strength of faith (belief) in God tested. Type: 736A.

Link: |B0250.2\$, Animal's (bird's, insect's) faith in god tested. |H1577, Test of divine favor [toward a certain person (creature)].

|W0025.2, Minister always says "Is for the best," when anything happens.

Ref.: Tha^Clabî 88-89; *DOTTI* 403 444 810/{lit.}; *MITON*; Sengo "Kiswahili" 962-70 no. 40.>

H0263, Test of sin.>

H0263.1, Exposure in boat as test of sin.>

H0263.2\$, Drowning as test of sin.

Link: |G0259.6\$, Witch recognized when she floats on sea water in spite of weight (rock) fastened around her neck.

Ref.: Amîn 143.>

H0270\$, Story-telling contest. Type: 910Z\$, 1920E1\$.

Link: |F0670\$, Skillful story-teller (bard, reporter, etc.). |P0470\$, Story-teller (narrator, tale-teller--*muhaddith*). |Q0092\$, Reward for unique story (life-experience).

Ref.: Maspero 23 no. 2; *DOTTI* 578 950.>

H0271\$, Contest in telling the strangest (most bizarre) life experience (story). Type: 953A\$, 1626, 1920E1\$, cf. 1920J\$.

Link: |H1319.7\$, Quest for the strangest (most bizarre) life experience (story). |X0905, Lying contests.

Ref.: Maspero 23-42 no. 2; *DOTTI* 149 220 221 247 379 451 628 658 659 693 881 950 952/{Egy, Irq, Kwt, Lib, lit.}; Fakhri Sh. al-Bakrî *Turâth* II:2/3 161-66; TAWT 435 no. 25; Ja^Cfar (al-) no. 10.>

H0300-H499, Marriage tests.>

H0300, Tests connected with marriage.

Ref.: ^CAbd-al-Hâdî 235-36 no. 56; *DOTTI* 952/{Mrc}; Kâmil 46-50; Mazûghî (al-) 106.>

H0301, Excessive demands to prevent marriage. Type: 570, 885.

Link: |T0052.0.2.1\$, Excessive *mahr* as obstacle for marriage.

Ref.: Chauvin V 63 no. 19 n. 1; *DOTTI* 110 272 282 289 331 468 532 678/{Egy, Plst, Sdn, Ymn}; Meissner 39 no. 21; *MITON*; Noy *Jefet* 178-81 no. 74; Ritter I.3 449 no. 107; Shamy (el-) "Eg. Balladry": "Sa^Cd-the-Orphan" no. 21; CFMC: Sawâm)ah 71-1 5-2-no. 1.>

H0305, Task: to win ogress' daughter for a bride. Type: 310, cf. 898.

Ref.: Amrouche 21-26 no. 2; *DOTTI* 116 554.>

H0310-H359, SUITOR TESTS.>

H0310, Suitor tests. Type: 2023.

Link: |T0101.3\$, Groom qualities.

Ref.: A. Jahn *Mehri*: *SAE* III 89 no. 18; *DOTTI* 129 962/{Sdn}; Kronenberg *Nubische* 99-105 no. 22; CFMC: Oases 71-3 1-1-no. [4].>

H0310.2, Brother unwittingly qualifies as bridegroom of sister in test. Type: 313E*, cf. 613C*, 758C\$.

Link: |H0366\$, Father unwittingly qualifies as bridegroom of daughter in test. |N0365.3.3\$, Boy finds a woman's hair and decides to marry the person to whom it belongs: it is his sister's.

Ref.: *DOTTI* 98 130 273 633 636 695/{Omn}; *TAWT* 451 no. 46/{Sdn} 457 no. 49/pt.2/{Qtr}.>

H0311, Inspection test for suitors. Type: 314, 2023.

Link: |T0101.3\$, Groom qualities.

Ref.: *DOTTI* 134 962 963/{Irq}.>

H0312, Physical and mental requirements for suitors. Type: 314, 2023.

Ref.: *DOTTI* 134 962; Mazûghî (al-) 106.>

H0312.3, Suitors chosen with feet as only part seen. Type: cf. 887B\$.

Link: |H0058.3\$, Unknown (clandestine) husband recognized by his touch (hand).

Ref.: *DOTTI* 537.>

H0312.9\$, Miscellaneous physical and mental requirements for suitors.>

H0312.9.1\$, Suitor chosen for being 'gentle' (less harsh).>

H0312.9.1.1\$, Successful suitor professes that when he punishes wife he will do so gently. Type: 2023.

Link: |H0386.1, Bride test: to allow oneself to be beaten with shoe. |J2175.1, Anticipatory whipping. [Schoolmaster punishes pupils before they make mistakes]. |P0006\$, Social role: ("set of behavioral expectations associated with socially recognized positions such as 'mother,' 'friend,' 'Y"). |P0529.0.4.2\$, Husband's gentleness with wife. |T0205.1\$, Wife-beating.

Ref.: *DOTTI* 962.>

H0312.9.2\$, Suitor chosen for promising to provide plenty. Type: 2023.>

H0313, Suitor test: obedience and humility before bride.

Link: |H0319\$, Suitor lacking pride (humbling self) rejected.>

H0314, Suitor's sincerity tested.>

H0316, Suitor test: apple thrown to princess's choice.

Ref.: Chauvin VI 3 20, VIII 151; *DOTTI* 308 645/{Alg}; *Zîr* 136/cf.>

H0317, Long term of service imposed on suitor.

Link: |P0771.2.1\$, Marriage for service. |Q0118\$, Marriage as reward. |T0052.0.2.1\$, Excessive *mahr* as obstacle for marriage.>

H0317.1, Seven years of service imposed on suitor.

Ref.: Prym-Socin 41-43 no. 13.>

H0318, Suitor preferred who will pay enormous sum for bride.>

H0319\$, Suitor lacking pride (humbles self) rejected. Type: 875D.

Link: |H0005\$, Test of self-esteem (proper pride). |H0313, Suitor test: obedience and humility before bride. |P0041, Princess cannot be married to someone of low caste, though he passes suitor test.

Ref.: Akiko 105/(lit.).>

H0321, Suitor test: hiding from princess. She has magic sight. Type: 329, 554.

Link: |H0509.11\$, Contest in hiding.

Ref.: *DOTTI* 175 285 311 312 709/{Alg, Plst}.>

H0322, Suitor test: finding princess. Type: 860A*.

Ref.: *DOTTI* 480.>

H0323, Suitor test: learning girl's name. Type: 898.

Ref.: *DOTTI* 554; *TAWT* 426 no. 14/{Egy}.>

H0324.0.1\$, Suitor test: finding camouflaged princess. Type: 329B\$, cf. 329.

Link: |K1872, Camouflage.

Ref.: *DOTTI* 175 285/{Alg}.>

H0328, Suitor test: power of endurance.>

H0328.7\$, Suitor test: spending one night with girl in bed without engaging in sex.

Link: |H1472, Test: sleeping by princess three nights without looking at her or disturbing her. |T0350, **Chaste sleeping together**. |U0233\$, Virtuous (innocent) person successfully tempted.

Ref.: A. Jahn *Mehri*: *SAE* III 98-102 no. 18.>

H0331, Suitor contest: bride offered as prize. Type: 513, 514, 621, 900.

Ref.: Maspero 189 no. 13; *DOTTI* 269 273 352 557.>

H0331.1, Suitor contest: difficult riding.

Link: |H0331.2.2\$, Suitor contest: climbing.>

H0331.1.6, Suitor contest: jumping river on horseback.>

H0331.1.6.2\$, Suitor contest: crossing turbulent river.>

H0331.2.1, Suitor contest: success in battle. Type: 314.

Ref.: Shamy (el-) *Egypt* 32 no. 4.>

H0331.2.2\$, Suitor contest: climbing.

Link: |H0331.1, Suitor contest: difficult riding.>

H0331.2.2.1\$, Suitor contest: reaching maiden (princess) in tower. Type: cf. 310A\$.

Ref.: Budge/*Romances* 21/intro. 120 no. A-07; Maspero 189 no. 13; *DOTTI* 116.>

H0331.2.2.2\$, Suitor test: carrying cup full of water to top of palm-tree and bringing it back to ground without spilling it.

Ref.: *DOTTI* 118/{Egy}>

H0331.5, Suitor contest: race.

Ref.: *DOTTI* 190 494 631/{Qtr}>

H0331.5.2.0.1\$, Suitors contest: race with bride's relatives.

Link: |N0020.1\$, Marriage wager: winner will marry loser's relative.

Ref.: *DOTTI* 190 494 631/{Qtr}>

H0331.5.4, Suitor test: boat race.

Link: |H1561.11\$, Sailing contest.>

H0331.6, Suitor contest: wrestling.

Link: |H1562.9, Test of strength: wrestling.>

H0331.6.1, Suitor contest: wrestling with bride. Type: 519.

Link: |H0332.1.1.1\$, Maiden will marry only the man who can defeat her in combat (duel).

Ref.: *DOTTI* 289; *Zîr* 2-3, 45-47, cf. Lane 418.>

H0332.1, Suitor in contest with bride. Type: 303C\$, 519, cf. 1920J\$.

Ref.: *DOTTI* 113 289 952.>

H0332.1.1, Suitor test: duel with bride. Type: 519.

Link: |T0101.3.4\$, Groom quality: manliness (and related traits of character, e.g., being firm, courageous, etc.).>

H0332.1.1.1\$, Maiden will marry only the man who can defeat her in combat (duel). Type: 519, 519A\$.

Link: |H0331.6.1, Suitor contest: wrestling with bride. |N0725\$, Hero defeats valiant warrior in combat; warrior proves to be a beautiful maiden (girl, woman) masking as man and they fall in love.

Ref.: *DOTTI* 289 290; *MITON*; *Zîr* 46.>

H0332.1.2, Suitor test: to defeat bride in game.

Ref.: Quinel-de Montgon 228-31 (lying).>

H0332.1.7\$, Suitor test: to outwit bride-to-be.

Ref.: *DOTTI* 671 760 767 788 789/{Alg}; Frobenius *Kabylen: Atlantis* I 149-61.>

H0332.3, Suitor test: duel with father-in-law.

Ref.: *MITON*.>

H0335, Tasks assigned suitors. Bride as prize for accomplishment. Type: 313, 502, 513, 514, 518, 577, cf. 875.

Link: |M0145, Vow to wed no man who cannot perform certain feat.

Ref.: *DOTTI* 110 128 269 272 273 288 289 331 335 358 468 503/{Plst, Sdn, Syr}; Sâî 163-66 no. 34[+1]; Schmidt-Kahle I 126-35 no. 39.>

H0335.0.2.2, Suitor task: prince to learn a trade. Type: 949*.

Link: |P0031, Prince must learn a trade. |P0051, Noble person saves self from difficulties by knowledge of a trade.

Ref.: *DOTTI* 653 654/{Plst}>

H0335.0.2.3\$, Suitor task: prince to learn true wisdom. Type: 948\$.

Link: |H1376.8, Quest for wisdom. |W0026.0.1\$, Patience is the foundation for wisdom.

Ref.: *DOTTI* 652.>

H0335.3.1, Suitor task: to kill dragon to whom the princess is to be sacrificed. Type: 300.

Ref.: *DOTTI* 97.>

H0335.7\$, Suitor task: control (tame) animal.>

H0335.7.1\$, Suitor task: bring back runaway (flying) bull. Type: 953A\$.

Link: |F1012.1.2.1.1\$, Life-long chase (hunt): begun when young, sill on in old age.

Ref.: Ibn-^CAasim no. 280; *DOTTI* 220 379 658 659 819 946/{lit.}>

H0336, Suitors assigned quests. Type: 513, 514, 653A.

Ref.: *DOTTI* 269 273 357.>

H0337\$, Suitor task: stealing.

Link: |H1151, Theft as task.>

H0337.1\$, Suitor task: to steal from magician (ogre). Type: 328, cf. 329, 513C, 577.

Link: |H1151, Theft as task. |K0303.2.1\$, Theft of crown jewels (or king's treasury). |T0052.0.2\$, Excessive (exaggerated) *mahr* demanded of suitor.

Ref.: *DOTTI* 175 270 290 335; *MITON*.>

H0341, Suitor test: making princess laugh. Type: 559, 571, 1642.

Ref.: *DOTTI* 313 333/{Egy}.>

H0341.3, Princess brought to laughter by foolish acts of hero. Type: 571.

Ref.: *DOTTI* 333 913/{Syr}; Sâî 54/cf.>

H0342, Suitor test: outwitting princess.

Link: |H0332.1.7\$, Suitor test: to outwit bride-to-be.>

H0343, Suitor test: bringing dumb princess to speak. Type: 572\$.

Ref.: *DOTTI* 69 129 297 315 333 334 357 359 572 690 891/{Egy, Sdi}; Hurreiz 118 no. 50; Juhaymân (al-) II 11-34; Mursî "Fayyûm" 168-74 no. 35; Shamy (el-) *Egypt* 49-54 249 no. 7; CFMC: Sawâm)ah 71-1 12-1-no. 1.>

H0344, Suitor test: entering princess's chamber. Type: 854.

Ref.: *DOTTI* 474.>

H0345, Suitor test: overcoming princess in strength. Type: 519.

Ref.: Basset *Mille* II 217 no. 7; *DOTTI* 280 289/{lit.}; *Zîr* 2-3, 45-47.>

H0346, Princess given to man who can heal her. Type: 332, 613, 652A, cf. 653C\$,/945:II.

Link: |Q0094.1\$, Princess given to man as reward for curing her father (brother, etc.). |Q0053.3.0.1\$, Marriage to maiden (girl, princess) offered as reward to rescuer. |T0068, Princess offered as prize.

Ref.: *DOTTI* 176 177 344 356 358 647/{Kwt}; Hurreiz 118 no. 49; Shamy (el-) *Egypt* 99 261 no. 14; Ja^Cfar (al-) no. 5/12.>

H0360-H399, BRIDE TESTS.>

H0360, Bride test.

Link: |T0101.1\$, Bride qualities.

Ref.: *DOTTI* 531 548 653/{Egy, Sdn}; *TAWT* 429 no. 17; CFMC: ^CUKH-I no. 500.>

H0361, Ring (jewel) bride test. Hero will marry girl possessing certain ring or jewel. Type: 533A\$, 870A.

Ref.: *DOTTI* 294 484/{Alg}.>

H0361.1\$, Girl whom ring (bracelet, ankle bracelet, etc.) would fit to be chosen as bride. Type: 313E*, 510, 510A, 510B.

Link: |H0036.4\$, Bracelet test: identification by fitting of bracelet. |H0043.1\$, Recognition by tinkling ('whispering') of jewelry--(usually bracelets). |H0095, Recognition by bracelet.

Ref.: *DOTTI* 261 263/{Egy}.>

H0362, Bride chosen from girls assembled at feast. Type: 510, 510A.

Ref.: *DOTTI* 258 260 484/{Alg}.>

H0363, Deceased wife marriage test. Type: 510, 510B.

Ref.: *DOTTI* 258 261; *TAWT* 423 no. 10/{Egy}.>

H0363.1, Bride test: wearing deceased wife's clothes.>

H0364\$, Bride test: strength.

Link: |T0101.1.3.3\$, Bride quality: strength, industriousness, housekeeping.>

H0364.1\$, Bride test: ability to withstand suitor's power (strength).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" 160 no. 56.>

H0365, Bride test: size of feet. Type: 313E*, 510, 510A, 510B.

Ref.: *DOTTI* 130 258 260 261.>

H0365.1\$, Bride test: size of feet to match sister's. Type: 313E*.

Ref.: *DOTTI* 130 263; *TAWT* 452 no. 46-3/{Egy}.>

H0366\$, Father unwittingly qualifies as bridegroom of daughter in test. Type: 510B, cf. 931C\$.

Link: |H0310.2, Brother unwittingly qualifies as bridegroom of sister in test.

Ref.: *DOTTI* 261; *TAWT* 423 no. 10/{Egy}.>

H0367\$, Sister unwittingly qualifies as bride of brother in test. Type: 313E*/510C\$.

Link: |H0310.2, Brother unwittingly qualifies as bridegroom of sister in test. |H0366\$, Father unwittingly qualifies as bridegroom of daughter in test. |N0365.3.3\$, Boy finds a woman's hair and decides to marry the person to whom it belongs: it is his sister's.

Ref.: *DOTTI* 131 132 264/{Egy, Sdn}.>

H0373, Bride test: performance of task. Type: 875.

Ref.: *DOTTI* 503.>

H0375, Bride contest: game.

Ref.: Bashmî *Hikâyât* 117-22.>

H0381, Bride test: thrift. Type: 1451, 1452, cf. 1407.

Ref.: Jâhîz V 567; *DOTTI* 789.>

H0382, Bride test: industry. Type: 923D\$, cf. 1455A\$.

Ref.: *DOTTI* 608 812.>

H0382.3\$, Girl who prefers working for a living, rather than relying on relatives, chosen for bride. Type: 923D\$, cf. 1455A\$.

Link: |H0389.1\$, Bride test: professing that she would be with husband against *ez-Zaman* ('Time': chance, luck, etc.), rather than with Time against him. |J1030, **Self-dependence**. |P0209\$, Working female as family provider. |T0101.1.4\$, Bride quality: education, profession. |W0040\$, Self-reliance as trait of character.

Ref.: *DOTTI* 405 608 609 812/{Alg}.>

H0383, Bride test: domestic skill. Type: cf. 402, 707.

Link: |H0504.4\$, Contest in cooking (baking).

Ref.: *DOTTI* 186 386 463/{Irq}.>

H0383.1, Bride test: bread-making [(baking)].>

H0383.4, Bride test: cooking.>

H0384, Bride test: kindness.

Ref.: *DOTTI* 118 129 313/{Egy, Sdn}; Kronenberg *Nubische* 99-105 no. 22/cf.>

H0384.1, Bride test: kindness--father-in-law disguised as beggar. Type: 1455.

Link: |P0261.5\$, Father-in-law and son's wife (daughter-in-law).

Ref.: Tha^Clabî 59; Basset *Mille* III 47 no. 33; *DOTTI* 436 811 812/{Egy, lit.}; Littmann "Hagar und Ismael" 156.62; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl"/cf. no. 51.>

H0386, Bride test: obedience. Type: 901.

Link: |H0387.5\$, Bride test: total subordination, loss of the sense of "I" (being without independent brain). |Q0063\$, Obedience rewarded.

Ref.: *DOTTI* 559.>

H0386.1, Bride test: to allow oneself to be beaten with shoe.

Link: |H0312.9.1.1\$, Successful suitor professes that when he punishes wife he will do so gently. |Z0063.3.3.1.4\$, To be beaten with shoe (slipper, clog, etc.).>

H0387, Bride test: constancy. Type: 1455A\$.

Link: |W0029\$, Constancy [(*wafâ*)].

Ref.: *DOTTI* 812.>

H0387.2\$, Bride test: sense of belonging (identification).

Link: |H0420.1\$, Tests of love: wife (fiancee) departs and asks to be followed to her own parental home. |H0496\$, Test of parents' attitude toward one's spouse (in-laws). |P0009.1.1\$, Alumni of school (with sense of belonging among graduates of certain class, year, etc.). |P0215.4\$, Wife prefers to reside among her own blood relatives.>

H0387.2.1\$, Bride test: perceiving property of husband's family as: "Ours". Type: 1455A\$.

Link: |J0179.1, Humble Brahmin teaches king the difference between "mine" and "thine."

Ref.: *DOTTI* 812/{Alg, Mrc}.>

H0387.5\$, Bride test: total subordination, loss of the sense of "I" (being without independent brain). Type: cf. 1455A\$.

Link: |H0386, Bride test: obedience. |J0421, Subordination of weak to strong.

Ref.: *DOTTI* 812; Marzûqî (al-) *Al-Adab* 18-22.>

H0387.6\$, Bride test: contentment (serenity) with what is at hand.

Link: |W0042\$, Contentment: satisfaction with one's lot in life (*ridâ*).

Ref.: Abu-el-Layl 90 [no. 52]/(to be "not *laydah*").>

H0388, Bride test: wisdom (cleverness).

Ref.: *DOTTI* 837.>

H0388.3\$, Prince given to girl (woman) who can cure (heal) him. Type: 432.

Link: |T0067.2, Marriage to prince as reward for curing him.

Ref.: *DOTTI* 212 213/{Egy}; *TAWT* 442 no. 33-1.>

H0389\$, Bride test: innocence. Type: 901B\$, 901C\$,/1646A\$, 910L\$, cf. 1460\$.

Ref.: Bushnaq 295-96; *DOTTI* 560 561 568 577/{Sdi}.>

H0389.1\$, Bride test: professing that she would be with husband against *ez-Zaman* ('Time': chance, luck, etc.), rather than with Time against him. Type: 901B\$, 910L\$.

Link: |J0482.4\$, Young man advised to choose as wife a girl who would profess to be with him against 'Time'. |T0052.10.2\$, Man will marry with a stipulation.

Ref.: *DOTTI* 167 181 540 560 569 577 578 759/{Egy, Plst}; CFMC: N-Nubia 69-10A 2-2-no. 34.>

H0389.2\$, Bride test: truth-speaking. Type: 901B\$, 910L\$.

Ref.: *DOTTI* 560 577.>

H0389.3\$, Bride test: total ignorance of men (sex-naivety). Type: 901B\$, 910L\$, cf. 1460\$.

Link: |T0101.1.2.0.1\$, Bride quality: sex-naivety (innocence).

Ref.: *DOTTI* 182 220 560 577 692/{Ymn}; Shamy (el-) "Folkloric Behavior" 241-42; *TAWT* 429 no. 17/{Plst}.>

H0389.3.1\$, Test of young bride's (girl's) innocence: later she proves far more experienced than presumed. Type: 901B\$.

Link: |K1327, Seduction by feigned stupidity. Cautious farmer seeks laborer who knows nothing about sex. Trickster makes silly explanation of copulation of animals. When admitted into service, seduces both farmer's wife and daughter. |X0775\$, Boastful of sexual prowess is given opportunity to prove his claim: disappointed female.

Ref.: *DOTTI* 561; Shamy (el-) "Folkloric Behavior" 241-42; HE-S: Dikirmis 72-5 no. 178/(brother-sister)/cf.>

H0400-H459, CHASTITY TESTS.>

H0400, Chastity test. Type: 517A\$, 870, 870A, 872C\$.

Ref.: Ibshîhî 432; Burton V 271 278 VII 259 XI 252ff; *DOTTI* 286 483 484 495.>

H0410, Chastity test by magic objects or ordeals.>

H0411, Magic object points out unchaste woman. Type: 1418.

Ref.: *DOTTI* 793.>

H0411.1, Magic stone as chastity test. Type: 512B*, 1418.

Ref.: *DOTTI* 269 793.>

H0411.3, Magic plant as chastity test.

Ref.: Chauvin VII 168.>

H0411.4, Magic drinking horn (cup) as chastity test. Unchaste woman cannot drink from cup.

Ref.: Chauvin VII 167.>

H0411.5, Magic pin as chastity test. If it floats, woman is chaste.

Ref.: Chauvin VII 168.>

H0411.6, Magic chair as chastity test. Unchaste woman cannot sit in it till bidden.

Ref.: Chauvin VII 168.>

H0411.7, Mantel as chastity test. Will not fit unchaste woman.

Ref.: Chauvin VII 168.>

H0411.8, Magic bridge as chastity test. Cannot be crossed by unchaste.

Link: |A0661.0.5.2\$, Soul-path (*as-sirât al-mustaqîm*): sharper than razor's edge, thinner than a hair.

Ref.: Chauvin VII 168.>

H0411.9, Magic statue as chastity test. Moves eyes in presence of unchaste woman.

Ref.: Basset *Mille* II 112 no. 47; Chauvin VII 169.>

H0411.15, Magic mirror as chastity index.

Link: |D1163, Magic mirror.

Ref.: Basset *Mille* II 73 no. 28.>

H0412, Chastity test by ordeal.

Link: |J0551.8\$, Self mutilation to demonstrate truthfulness (innocence, lack of interest).>

H0413, Special powers of chaste woman. Type: 844C\$.>

H0413.7\$, Special powers of chaste woman: healing the sick. Type: 844C\$, 712, cf. 872C\$, 872E\$.

Link: |D1714.1.2\$, Magic healing by chaste virgin (woman)^C. |V0221, Miraculous healing by saints.

Ref.: Maspero xlvi; *DOTTI* 393 466; *MITON*.>

H0420\$, Tests of love. Type: cf. 926C, 926L\$.

Link: |J1171, Judging by testing love.

Ref.: *DOTTI* 613 617.>

H0420.1\$, Tests of love: wife (fiancee) departs and asks to be followed to her own parental home. Type: 400.

Link: |H0387.2\$, Bride test: sense of belonging (identification). |R0134.1\$, Vanished wife (sweetheart) leaves instructions as to her whereabouts. |T0198.3.1\$, Angered wife (*ghadbânah*): leaving husband's home for own family's (father's, brother's, etc.).

|T0298.0.1.1\$, Husband seeks to reconcile his unhappy wife.

Ref.: *MITON*.>

H0421, Tests of true lover.>

H0422, Test for true husbands. Type: 926C, 926L\$.

Ref.: *DOTTI* 613 617.>

H0425, Tests for cuckolds.>

H0425.2, Horns grow on cuckold.>

H0430, Chastity index. Type: 888.

Ref.: *DOTTI* 537.>

H0432, Flower as chastity index.

Link: |Z0169.1\$, Symbolism: flower--female.

Ref.: *DOTTI* 671 760 767 788 789/{Alg}>

H0436\$, Animal's behavior as chastity index.

Link: |J0134.2\$, Animal behavior warns man of similar acts in his own family.>

H0436.1\$, Ass's (donkey's) braying indicates wife's infidelity.>

H0437\$, Body fluid as chastity index--changes in blood, urine, etc., reveals unchastity.

Link: |H0455.0.1\$, Bodily changes (weight gain) as virginity (chastity) index.>

H0440, Other indications of chastity.

Ref.: *DOTTI* 103 107 115 488/{Alg}; Scelles-Millie *Souf* 269-67 no. 1.>

H0451, Talking private parts betray unchastity. Type: 1391, 1539**.

Link: |D1610.6.5.1\$, Truth-speaking semen. (When interrogated, tells of its source and how it entered body.

Ref.: *DOTTI* 784 850.>

H0452, Disguise to test bride's chastity. Type: 872C\$, 1406A\$.

Link: |H0466.2\$, Husband disguises himself to test his wife's faithfulness.

Ref.: *DOTTI* 495 788.>

H0453\$, Brother disguises himself to test his sister's chastity. Type: 872C\$.

Link: |H1556, Test of fidelity. |P0253.1.1\$, Brother as guardian of his sister's chastity (sexual honor). |T0404.3.2\$, Wife welcomes a stranger's invitation to sexual intercourse. (Usually she also curses her husband).

Ref.: *DOTTI* 495; AGSFC: QTR 87-3 678-2?-003-xxx.>

H0455, Chastity test: king weighs princess against a flower.

Ref.: *DOTTI* 254 281 297 487 628/{Omn}>

H0455.0.1\$, Bodily changes (weight gain) as virginity (chastity) index. Type: 872\$.

Link: |H0437\$, Body fluid as chastity index--changes in blood, urine, etc., reveals unchastity. |J1142.7\$, Examination of urine or feces as method of detecting. |T0579.8.4\$, Signs of pregnancy: inability to withstand shade or sun.

Ref.: *DOTTI* 488.>

H0456\$, Maiden's hymen examined so as to ascertain her virginity (chastity). Type: 1542**.

Link: |H1580.1.3.1\$, Examining vagina to find out whether it is tight or loose ('wide'). |K1912, False virgin. Various deceptive practices to mask bride as virgin. |T0059.2.2\$, Sexual liaison that preserves the female's 'virginity'. |T0131.14.2.1\$, Loss of virginity (innocence) as obstacle for marriage. |T0381.0.6\$, Chastity belt to keep a female chaste. (Usually wife or daughter).

Ref.: ^CAbd-al-Hakîm *Fallâhîn* 122; Cachia 175 (religious)/cf.; Shamy (el-) *Egypt* 16 no. 2, "Eg.

Balladry": "Hasan and Na)îmah" no. 22.>

H0457\$, Token betrays unchastity (unfaithfulness). Type: 851, cf. 882.

Link: |K2112.1, False tokens of woman's unfaithfulness.

Ref.: *DOTTI* 470 483 518 624 675/{Tns}>

H0460, Wife tests.

Ref.: *DOTTI* 404 591 812 863/{Egy, Syr, Tns}; Sâ)î 203-5 no. 47[+1]; AUC: 15 no. 5.>

H0461, Test of wife's patience. Griselda. Children stolen [□]. Type: 887, 894A\$.

Link: |H1553, Test of patience.

Ref.: *DOTTI* 548/{Tns}.>

H0461.1, The clever wife in disguise wins a second wife for her husband. Type: 516A.

Link: |H0611.2.1\$, Prince's wife (who is also his cousin) interprets for him girl's love message. |K0528.2.1\$, Wife (who is also paternal-cousin) substitutes herself for condemned husband. |N0887.2.1\$, Wife (fiancee) helps her husband (fiance) reach his beloved.

Ref.: Daum 186-91 no. 21/{Ymn}; *DOTTI* 216 276 277 528 538/{Ymn}; *TAWT* 438 no. 29/{Egy}.>

H0465, Test of wife's endurance. Haughty princess married to beggar and must endure poverty and menial work. Type: 900.

Ref.: *DOTTI* 557.>

H0466, Feigned death to test wife's faithfulness. Type: 1350, 1358C.

Ref.: *DOTTI* 519 747 751 757/{Plst}; Littmann *al-Quds* 255-59 (*Arabische* 396-402).>

H0466.1, Feigned absence to test wife's faithfulness. Type: 872C\$, 1360C, 1426A\$.

Link: |K1551, Husband returns home secretly and spies on adulteress and lovers.

Ref.: *DOTTI* 495 762; *MITON*.>

H0466.2\$, Husband disguises himself to test his wife's faithfulness. Type: 872C\$, 901B\$.

Link: |H0452, Disguise to test bride's chastity. |H1556, Test of fidelity. |K1813.1, Disguised husband wins his faithless wife's love ([sexual favors]). |T0230, **Faithlessness in marriage**. |T0404.3.2\$, Wife welcomes a stranger's invitation to sexual intercourse. (Usually she also curses her husband).

Ref.: *DOTTI* 495 561.>

H0467.1, Feigned illness to test wife's love. Husband feigns loss of genitalia. Type: 318A\$.

Ref.: *DOTTI* 148.>

H0467.2, Wife's faithfulness tested by proposal in another's name. Type: 872C\$, 881A, cf. 750J\$.

Link: |K1813, Disguised husband visits his wife.

Ref.: *DOTTI* 495 518; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>

H0467.2.1\$, Wife's faithfulness tested by having another man tempt her. Type: 872C\$, 881A.

Link: |T0404.3.2\$, Wife welcomes a stranger's invitation to sexual intercourse. (Usually she also curses her husband).

Ref.: *DOTTI* 495 518.>

H0472, Test of wife's ability to keep secret.

Link: |H1554.1, Test of curiosity: mouse in jug.

Ref.: *DOTTI* 778/{Sdi}; Juhaymân (al-) V 308.>

H0472.1, Test of wife's ability to keep secret: the buried sheep head. Type: 881A, 893, 1381C, 1600.

Link: |K1895\$, False proof: grave containing buried animal (sheep) as evidence of someone's death.

Ref.: *DOTTI* 518 543 777 872; Hurreiz 93 (144) no. 15.>

H0473, Test of wife's obedience.

Link: |H1554, Test of curiosity. |Q0063\$, Obedience rewarded. |W0256.6.4.1\$, Women act contrary to what they declare.>

H0474, Complacent wife agrees with all husband's absurd statements.>

H0480, Father tests. Test as to who is unknown father of child.

Ref.: Burton S V 236 n.; *DOTTI* 617/{Egy}; CFMC: N-Nubia 69-10A 5-1-no. 21.>

H0481, Infant picks out his unknown father. Type: 675.

Link: |T0575.1.1.2.1\$, Fetus inside (or just out of) mother's womb reveals real father. Man falsely accused thus vindicated.>

H0484\$, Child born to woman with multiple husbands (sex-partners): who is the real father?.

Link: |T0146.5\$, Fatherhood for child(ren) born in polyandrous family.

Ref.: Ibshîhî 255.>

H0484.1\$, Child born to woman with multiple husbands belongs to the man who paid her upkeep.

Ref.: Ibshîhî 255.>

H0484.2\$, Child born to woman with multiple husbands belongs to the man that the child resembles.

Ref.: Ibshîhî 255.>

H0486, Test of paternity. Type: 655, 926G\$.

Link: |H0495, Mother test. |T0641\$, Paternity (legitimacy) of child questioned. |T0642.1\$, Test of legitimacy of children: oracle consulted.

Ref.: *DOTTI* 360 364 588 615 828/{Mrc, Omn}; Laoust *Maroc* 114 no. 86; D.H. Müller *Soqotri: SAE* VI 97-98 no. 19; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" 3 no. 58; *Zîr* 136.>

H0486.1, Test of paternity: adhesion of blood. Blood of real son will adhere to dead father's bones.>

H0486.2, Test of paternity: shooting at the father's corpse. Type: 655, 926G\$.

Ref.: *DOTTI* 360 588 615.>

H0486.3\$, Test of paternity: reaction to an offer of illicit sexual liaison. Type: 655, 926G\$.

Link: |H0495.4\$, Mother test: woman's own (biological) son will refuse to look at her while she is nude (naked). |J1177, Story told to discover [(detect)] thief. [He has a robber's point of view]. |U0248\$, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things).

Ref.: *DOTTI* 360 364 615/{Irq}; Hasaballâh Yahyâ *Turâth* I:7 84-85 no. 8.>

H0486.4\$, Test of paternity: reaction to an incestuous offer. Type: 655, 926G\$.

Ref.: *DOTTI* 360 615.>

H0486.4.1\$, Test of paternity: reaction to an incestuous offer concerning sister. Type: 655, 926G\$.

Link: |T0415.1.2\$, Brother(s) suspected of impregnating (raping) sister.

Ref.: *DOTTI* 360 361 363 364 615/{Irq, Lbn}; Meissner 32-35 no. 18, Weissbach 75-79 no. 12.>

H0486.5\$, Test of paternity: a bastard is recognized by another bastard. Type: 655, 926G\$.

Link: |W0103.1\$, Levels (types) of 'bastardy'.

Ref.: Campbell *Town and Tribe* 171-79; *DOTTI* 360 362 363 364 615/{Tns, Mrc, Tns}.>

H0486.6\$, Test of paternity: observing rules of hospitality.>

H0486.6.1\$, Host's failure to eat with guest indicates that host is a bastard. Type: 655.

Link: |P0335.1\$, Shabby hospitality (or inhospitality) betrays host's bad character. |W0103\$, 'ibn-*ḥarâm* ('bastard\$, 'of illegitimate birth\$, i.e., of bad character, vile). |W0251\$, Beliefs (theories) about composition of character (personality). Implicit (folk) Personality theory.

Ref.: *DOTTI* 360; *MITON*; Shamy (el-) *Egypt* 112 no. 16.>

H0488\$, Foster parent test: test as to who will raise an orphan infant.>

H0488.1\$, Foster father (guardian) test: names written on reeds and cast on water: the name(s) that float(s) chosen to care for infant.

Link: |H0251.3.7, Magic object cast on water sinks if person is guilty. |N0126.5\$, Winner(s) determined by drawing lots (straws, arrows, cards, sticks, etc.).

Ref.: Shamy (el-) "Eg. Balladry": "Maryam" no. 52 7-8 9.>

H0490, Other marriage tests.>

H0491, Test of mother's and father's love for children.>

H0492, Test of faithfulness of husband and wife. Type: 1350X\$, 1510, cf. 612A.

Link: |H0251.3.1.1\$, Knot made on tree branch indicates wife's fidelity when husband is away: if it remains means that wife has been faithful; if untied wife indicates wife's unfaithfulness: (*ratm*).

Ref.: *DOTTI* 343 747 816.>

H0492.0.1\$, Husband ready for marriage immediately after wife's death. Type: 1350X\$.

Link: |K2213.1, Matron of Ephesus. (Vidua). [Mourning wife gives away husband's corpse].

Ref.: *DOTTI* 747/{Bhrn}.>

H0492.1, Husband refuses to murder his wife for high honors; wife agrees to murder husband. Type: 981B\$, 1510.

Link: |H0213\$, Willingness to commit crime as test of guilt or innocence. |H0637.3\$, What is the hardest? Woman's heart. |T0210.2, Faithful husband. |U0066, Every man has his price. [Behavior potential].

Ref.: *DOTTI* 747 685 816 817/{Irq}; Qasîr *Falsafah* 103-10; AUC: 20A no. 5.>

H0492.1.1\$, Wife refuses to murder her husband for high honors; husband agrees to murder wife.

Link: |T0210.1, Faithful wife.

Ref.: *DOTTI* 320 450 792/{Egy}; *RAFE* 307 n. 52; AUC: 15 no. 4.>

H0492.2.1, Husband has friend woo his wife: wife is generous to certain point only. Type: 881A, cf. 872C\$.

Ref.: *DOTTI* 495 518.>

H0492.2.1.1\$, Husband has friend woo his wife: wife kills seducer. Type: 881A, cf. 872C\$.

Link: |Q0244.0.4\$, Seducer killed (executed).

Ref.: *DOTTI* 495 518.>

H0492.2.1.2.1\$, Husband has friend woo his 'conditioned' naive wife: seducer misunderstands wife's receptive response and flees. Type: 901C\$,/1646A\$.

Ref.: *DOTTI* 561.>

H0492.3, Husband castrates himself to test wife's faithfulness. Type: cf. 318A\$.

Ref.: Basset *Mille* II 174 no. 80; *DOTTI* 148.>

H0492.3.1\$, Dying wife asks husband to prove his faithfulness by severing his genitals. Type: 318A\$.

Link: |J0551.8.1\$, Man accused of seduction (rape) emasculates self (to show lack of interest). |T0333.4.1\$, Husband severs own genitals so as to persuade his dying wife that he will remain celibate.

Ref.: *DOTTI* 148; *TAWT* 434 no. 25/{Egy}.>

H0492.4\$, Wife tests her husband's faithfulness (fidelity).

Ref.: *DOTTI* 409/{Irq}; Qasîr *Falsafah* 160-63.>

H0492.4.1\$_ (formerly, H0492.4\$), Supernatural wife transforms herself to the form of another woman and tempts her human husband to test his fidelity (faithfulness). Type: 750D1\$.

Link: |H1556.4.2.1, Wife tests her husband's fidelity by tempting him in the guise of another woman. |T0235, A husband transforms himself to test his wife's faithfulness.

Ref.: *DOTTI* 409.>

H0492.5\$, Excessive demands by wife (woman) to test husband's (man's) love. Type: 908\$, cf. 327A, 472\$, 720, etc.

Link: |T0145.10.1\$, "Clip your bird's wings lest he mate with another." Wife is to keep husband poor.

Ref.: *DOTTI* 159 246 397 566.>

H0493, Virility test for husband. Type: 1545C\$, cf. 1424B\$.

Link: |H1580\$, Test (recognition) of sexual deviance. |H1582.4\$, Recognition of good health by force of urination: healthy man's will penetrate ground.

Ref.: *DOTTI* 800 857; *TAWT* 435 no. 25.>

H0495, Mother test. Type: 301, 303, 926.

Link: |H0486, Test of paternity.

Ref.: *DOTTI* 101 108 590 612/{Syr}; Ritter I.2 640-55 no. 81.>

H0495.1, Baby finds its mother, goes to her for suckling. Type: 926L\$, cf. 926F\$, 926G\$.

Link: |H0014, Recognition by observing emotional reactions of another to object of common experience. |J1171.4, Which mare is mother of colt: colt taken in boat to the middle of river; other will swim to it.

Ref.: *DOTTI* 614 615 617.>

H0495.4\$, Mother test: woman's own (biological) son will refuse to look at her while she is nude (naked). Type: 301, 303, 926, 926H\$.

Link: |A1614.1, Negroes as curse on Ham for laughing at Noah's nakedness. |H0486.3\$, Test of paternity: reaction to an offer of illicit sexual liaison. |T0405.2.1\$, Stepmother's nakedness or exposure.

Ref.: *DOTTI* 98 101 108 278 612 615/{Ymn}; Noy *Jefet* 40-50 no. 13.>

H0495.5\$, Judging by testing degree of dependence: young will seek its mother for food (safety, etc.). Type: 926C, 926L\$.

Link: |B0534.1\$, Motherhood among animals. |F0989.8.1\$, Cow (mare, etc.) made to cross river by placing her calf ahead of her. |H0495, Mother test. |H0495.1, Baby finds its mother, goes to her for suckling. |J1171.4, Which mare is mother of colt: colt taken in boat to the middle of river; other will swim to it.

Ref.: *DOTTI* 613 617 618/{Egy}.>

H0496\$, Test of parents' attitude toward one's spouse (in-laws).

Link: |H0387.2\$, Bride test: sense of belonging (identification).

Ref.: *DOTTI* 118 129/{Sdn}; Kronenberg *Nubische* 99-105 no. 22.>

H0500-H899, TESTS OF CLEVERNESS.>

H0500, Test of cleverness or ability.

Ref.: Chauvin VII 160, VIII 11ff.>

H0500.1, Sons tested for skill. Type: 577, 653, 660, 910F, 920-920J\$, cf. 550, 551.

Ref.: *DOTTI* 114 335 347 356 568 574/{Sdn, Ymn}.>

H0500.2\$, Daughters tested for readiness for family responsibility. Type: 879, cf. 923.

Link: |H0611.1, Melons ripe and overripe analogous to girls ready for marriage. |H0611.1.1\$, Eggs's fragility analogous to girls ready for marriage.

Ref.: *DOTTI* 512.>

H0501, Vest of wisdom.>

H0501.0.1\$, Test of maturity.

Link: |J1030.1\$, Maturity (growing up, independence, 'individuation') gained by leaving home. |P0236.8\$, "Not yet a human-being": deviant (abusive) son becomes holder of high office, but still crude toward his father.

Ref.: *DOTTI* 335.>

H0501.0.1.1\$, Test of maturity: to see (learn) what father has seen (learned, known, etc.). Type: 577.

Link: |H0920.0.1\$, Sovereign (king, chief, etc.) sets task(s). |P0248\$, Generational gap.

Ref.: *DOTTI* 272 275 335/{Alg, Tns}.>

H0501.4\$, Test of reaching puberty (physical development, i.e., maturation). Type: 577, 872\$.

Link: |T0610.1.1\$, Sexual awakening: becoming aware of own sexuality (adolescence, puberty). |T0610.2\$, Reaching puberty: physiological indicators.

Ref.: Ibshîhî 617/(Humor. anecdote); *DOTTI* 192 261 488 679 956/{Egy, Mrc}.>

H0501.5\$, Test of sanity (insanity).

Link: |J1393, The double fool. [A simple fool would steal meal (corn) from others and fill his sack, but a double fool would fill the sacks of others from his own]. |J2755\$, The real fool ('without a brain'). |K1294\$, Person tricked into betraying secret (concealed) shortcoming (physical or mental).

Ref.: Tha^Clabî 178.>

H0501.6\$, Test of readiness for difficult task (combat). Type: 513D\$/516F\$./857\$, 921, cf. 875, 876.

Link: |F0611.3.3, Strong hero tests weapons. Breaks first swords. |H0506, Test of resourcefulness.

Ref.: Budge *Gods* II 193; *DOTTI* 511 592/{lit.}>

H0501.6.1\$, Osiris tests Horus's readiness for battle (combat, revenge).

Link: |P0550.1.0.5\$, Preparations (readiness) for war.

Ref.: Budge *Gods* II 193.>

H0502, Test of learning [(knowledge)]. Type: 922, 924, cf. 875, 876.

Link: |H0892\$, Task: answering question (riddle) intended to confound (debilitate, disable). |P0342, Student enters competition with his master. |P0421.5\$, Requirements for being a judge (e.g., honor, piety, wisdom, learning, descent, etc.).

Ref.: *DOTTI* 503 511 592 600 610; *MITON*.>

H0502.0.1\$, Comprehensive examination: all fields of knowledge tested.

Link: |F0883.1.7\$, Encyclopedic book: contains definitive information on a host of fields.

Ref.: *DOTTI* 504 551/{lit.}; *MITON*.>

H0502.0.1.1\$, Display of comprehensive knowledge.

Link: |C0559\$, Tabu: ostentatious display (publication) of assets--miscellaneous. |P0012.15.1\$, King should show no humility (must displays haughtiness). |Q0331.2.1, Woman's vain display [(*tabarrug*)] punished. |T0055.6.4\$, Fashion display (fashion show): body exhibited in various complimentary dresses (costumes). |W0164.1.3\$, Display of wisdom (knowledge) as promoter of self-esteem.

Ref.: *MITON*.>

H0502.1, Test of religious learning. Type: 924A, cf. 929A.

Link: |A0102.1.2\$, Certain things only God knows. |H1573.4.3\$, Power of Islam tested. |H0830\$, Riddles (riddling questions) about things known only to God.

Ref.: Tha^Clabî 232-36; Damîrî II 182-3: Shamy (el-) "Arab Mythology" no. 109-1; *DOTTI* 428 439 504 551 610 620/{lit.}; *MITON*; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 13-14/(reciting Koran).>

H0502.1.1\$, Ability to recite holy verse(s) as test of religious learning.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 13.>

H0503, Test of musical ability.

Link: |H0509.4, Test of poetic ability.

Ref.: *DOTTI* 504 551/{lit.}; *MITON*.>

H0503.1, Song duel. Contest in singing.>

H0504, Test of skill in handiwork.

Ref.: *DOTTI* 599 656/{Egy}; Sulaymân 204-9 no. IX-2.>

H0504.1, Contest in lifelike painting.>

H0504.4\$, Contest in cooking (baking). Type: 402, 898.

Link: |H0383, Bride test: domestic skill.

Ref.: *DOTTI* 186 554; *MITON*; *TAWT* 455.>

H0504.5\$, Contest in spinning (weaving)"

Link: |F0346, Fairy helps mortal with labor. |K0045\$, Contest in performing domestic (household) chore won by deception.

Ref.: Fakhro 10-11 no. 1/(assigned by husband).>

H0505, Test of cleverness: uttering three wise words. Type: 655.

Ref.: Chauvin VII 159 no. 438; *DOTTI* 360.>

H0506, Test of resourcefulness.>

H0506.1, Test of resourcefulness: weighing elephant. Man puts him on boat; marks water-line; fills boat

with stones until it sinks to same line; weighs stones.

Link: |H1584, Test of space. [Measuring mass, volume, weight].

Ref.: Chauvin VIII 97 no. 68 n. 1; Sulaymân 205 no. IX-2 (gold statue).>

H0506.3, Test of resourcefulness: carrying wolf, goat, and cabbage across stream. Type: 1579.

Ref.: *DOTTI* 867/{Omn}; D.H. Müller *Soqotri*: *SAE* VI 97 no. 18; AUC: 41 no. 21.>

H0506.3.1\$, Test of resourcefulness: ferrying men and women across stream without fear of adultery being committed. Type: 1579.

Ref.: *DOTTI* 867; D.H. Müller *Soqotri*: *SAE* VI 95-96 no. 17.>

H0506.4, Test of resourcefulness: putting thread through coils of snail shell. Thread tied to ant who pulls it through.

Link: |A2223.10\$, Worm helps holy man thread gem: may eat fruit. |K0649.10.1\$, Prisoner escapes by means of ant: thread tied to ant who pulls it up to cell in tower. Ant lured upward by food held in front of it.

Ref.: *DOTTI* 599 656/{Egy}>

H0506.9, Test of resourcefulness: to cook rice without fire. Type: 857\$.

Ref.: *DOTTI* 476 477 531 688/{Sdn}; Kronenberg *Nubische* 196 no. 42; *TAWT* 451 no. 45/{Ymn} 455 no. 49/{Bhrn-Qtr} 456 no. 49/{Sdn}>

H0506.9.1\$, Test of resourcefulness: making coffee (tea) while no water is available. (Uses horse's, camel's, sweat). Type: 857\$.

Link: |H1073, Task: filling glasses with water that has neither fallen from heaven nor sprung from the earth. (Uses horse's sweat).

Ref.: *DOTTI* 476; *TAWT* 456 no. 49/{BHRN}>

H0506.9.3\$, Test of resourcefulness: feeding self and riding-animal, and then have fun snacking--all with one cheap food. (With a watermelon, its rind, and its seeds).

Ref.: AUC: 1 no. 11.>

H0506.9.4\$, Test of resourcefulness: cook meat-dish from animal and return animal alive--(surgery performed). Type: 875.

Link: |J1842, Useless surgical operation from misunderstanding. |X0372.4.1, Man with cheeks stuffed with food operated on to remove swelling.

Ref.: *DOTTI* 503 504/{Qtr}>

H0506.10, Test of resourcefulness: to find relationship among three sticks. Type: 725.

Ref.: *DOTTI* 400.>

H0506.10.1\$, Test of resourcefulness: to find age of three apples (pears, etc.). Type: 725.

Ref.: *DOTTI* 400.>

H0506.11, Test of resourcefulness: to discover how old, respectively, three horses are.>

H0507, Wit combat [(duel)]. Test in repartee. Type: 1093.

Link: |J1115.6.1\$, Clever eloquent peasant. |W0047\$, Eloquence.

Ref.: Hurreiz 119 no. 52; *MITON*.>

H0507.1, Princess offered to man who can defeat her in repartee. Type: 853.

Ref.: *DOTTI* 474.>

H0507.2, Test: making senseless remarks. King brought to say, "What is the sense in that?". Type: 1637C\$, 2301A.

Link: |H1553.7\$, Making king (person) lose patience.

Ref.: *DOTTI* 883 974.>

H0508, Test: finding answer to certain question. Type: 1511, 992, 992A, cf. 449.

Link: |H0892\$, Task: answering question (riddle) intended to confound (debilitate, disable). |H1382.4\$, Hero must get story behind one person's bizarre (strange) acts in order to learn of another (as payment). |W0142.1.2.1\$, Students invent a word ("*khunfushâr*") and ask teacher about it: teacher concocts an answer and 'substantiates' it with fabricated example 'from traditions'. ('*intihâl*\$, fake-lore).

Ref.: *DOTTI* 219 692 817; Lane 417, 419.>

H0508.2, Bride offered to man who can find answer to question. Type: 306.

Ref.: *DOTTI* 115.>

H0509, Test of cleverness or ability--miscellaneous.>

H0509.3, Chess game as test.

Ref.: *MITON*.>

H0509.4, Test of poetic ability.

Link: |K0978.1.3\$, Faulty poem: when read correctly carries instructions to execute bearer for murder.

Ref.: *MITON*.>

H0509.4.0.1\$, Poetry contest: prize to be awarded for best verse (ode).

Link: |P0807.1.3\$, Listening to poetry as recreation (pastime).

Ref.: *MITON*.>

H0509.4.1, Test: supplying missing half-stanza [(hemistich)].

Link: |H0012.2.1, Recognition by matching a couplet together. |K0978.1.3\$, Faulty poem: when read correctly carries instructions to execute bearer for murder. |W0047.0.2\$, Commanding knowledge of poetry and the poetic.>

H0509.4.3, Understanding poem as test.>

H0509.4.4\$, Poetic creativity as test.

Ref.: Anonymous "Nawâdir Abu-Nuwâs" 4.>

H0509.4.4.1\$, Ability to alter one aspect of poem while maintaining rest as test. (E.g., change end rhyme, keep meaning).

Ref.: *MITON*.>

H0509.5, Test: telling skillful lie. Type: 303C\$, 465.

Link: |J1110.1\$, Remarkable deeds by person clever at debate (argument, persuasion). |W0157.4.1\$, Skillful lying.

Ref.: *DOTTI* 113 235 952/{Mrc}; Shamy (el-) *Egypt* 244 no. 3.>

H0509.6\$, Test: telling an all-lies-tale. Type: 303C\$, 465.

Link: |H0252.0.1, Test: telling true stories. |H0548, Riddle [(riddling)] contest. |Z0010.1.1.1\$, An all-lie tale may not include religious truth as opening formula.

Ref.: *DOTTI* 113 235 944 946 951 954/{Jrd, Plst}.>

H0509.7\$, Contest in deception (performing the most deceitful ruse). Type: 1353, 1406.

Link: |H0509.11\$, Contest in hiding. |H1597.1\$, Debate as to whether men's or women's wiles are more potent. |K1545, Wives wager as to who can best fool her husband.

Ref.: *DOTTI* 750 787.>

H0509.8\$, Contest in drinking (liquor).

Link: |K0082, Deceptive drinking contest.>

H0509.8.1\$, Test of ability to 'hold' liquor.

Ref.: Tha^Clabî 188; Basset *Mille* III 126 no. 80.>

H0509.9\$, Contest(s) involving bodily emissions.

Link: |K0069.2\$, Contest in breaking wind (won by deception).>

H0509.9.1\$, Contest in wind-breaking. Type: 1098\$.

Ref.: Jâhiz IV 412; *DOTTI* 702.>

H0509.9.2\$, Contest in belching (burping).

Link: |H1582, Health test.>

H0509.9.3\$, Contest in spitting.

Link: |F0559.9\$, Other extraordinary substances that issues from body (e.g., gas, spittle, blood).>

H0509.9.4\$, Contest in urinating.

Link: |H1582.4\$, Recognition of good health by force of urination: healthy man's will penetrate ground.>

H0509.11\$, Contest in hiding.

Link: |A0163.1.3\$, Sports contest between two deities. (Race, rowing, or the like). |F0069.3\$, Search in the sky-world: looking for something (someone) in paradise (hell). |F0969.8.2\$, Hiding in mystical location between earth and the sky; e.g., in an arch-saint's domain, the Isthmus (*al-barzakh*), or the like). |H0321, Suitor test: hiding from princess. She has magic sight. |H0509.7\$, Contest in deception (performing the most deceitful ruse). |K1823.0.6.1\$, Disguise in sheep hide so as to deceive adversary (pursuer). |P0801.3\$, Hide-and-seek (game). |V0220.0.9\$, Contest (competition) among saints.

Ref.: Ions 94/(by gods); *RAFE* 217 n. 744; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9.>

H0510, Tests in guessing.

Ref.: Hujelân 209 no. 2-4.>

H0511, Princess offered to correct guesser. Type: 444B*, 621.

Ref.: *DOTTI* 218 353; *TAWT* 428 no. 16/{Syr}.>

H0511.3\$, Test: to guess which of two identical swords is the king's and which is the vizier's. (King's is sharper). Type: 725.

Ref.: *DOTTI* 400 401/{Egy}; Sulaymân 78-80 no. I-12; AUC: 4 no. 1.>

H0515, Guessing contest between kings. Type: 725.

Link: |D1825.3.6\$, Magic power to learn contents of sealed containers (vessels). |H0548, Riddle [(riddling)] contest. |P0710.0.1.1\$, Contest between nations (kings) to prove which nation is superior. |X0601\$, Boasting of national (ethnic, racial) group's superiority. |Z0093.1.1.1\$, Symbolism: sacks filled with sesame (mustard, etc.) seeds sent by one king to another king--threat of invasion with large army.

Ref.: Maspero xxix-xxx 145 no. 8 153 no. 8; Jâhîz III 327-72; Ibn-Kathîr I 38 (Hiraql/Hercules and Mu^Câwiyah); Ibshîhî 436; *DOTTI* 400 610.>

H0518\$, Test: guessing the contents of sealed containers. Type: 725, 1641.

Link: |D1825.3.6\$, Magic power to learn contents of sealed containers (vessels).>

H0518.1\$, Test: guessing the contents of sealed letter. Type: 725.

Link: |D1825.3.6.1\$, Magic power to learn contents of sealed letter (envelope).

Ref.: Maspero 153 no. 8.>

H0518.2\$, Test: guessing the nature of hidden (buried) items. Type: 1641.

Ref.: Ibshîhî 436.>

H0522, Test: guessing unknown animal or plant.

Link: |H0529.1\$, Test: guessing difference between human skulls (bones): differentiating the pious from the impious, the just from the tyrant, etc.>

H0522.1.1, Test: guessing the nature of certain skin--louse-skin. Type: 621.

Ref.: *DOTTI* 23 132 133 296 353 382 530 547 705/{Mrc, Sdn}; Ibrahim *Assaulting with Words* 56; *TAWT* 426 no. 13/{Mgh} 428 no. 16/{Syr} 453 no. 46-3/{Egy}; CFMC: Cairo 68-9B 2-1-9.>

H0524, Test: guessing person's thoughts. Type: 922, 927D\$.

Link: |D1819.1, Magic knowledge of another's thoughts.

Ref.: Damîrî II 182; *DOTTI* 600 619.>

H0524.1, "What am I thinking?". Type: 922.

Link: |D1819.7, Man is able to tell king dream which king himself does not remember.

Ref.: *DOTTI* 600.>

H0524.1.1\$, Ruler: "What am I thinking?". False prophet: "That I am a liar". Type: 927D\$.

Link: |V0320.2\$, Heresy: pseudo-prophet's proof of prophethood.

Ref.: Ibshîhî 620.>

H0524.2\$, Test: "What did I see in my dream?".

Link: |H1217.3\$, Quest for a forgotten dream (vision).

Ref.: Damîrî I 218-19; *DOTTI* 511/{lit.}>

H0525, Test: guessing princess's birthmarks. Type: 850.

Link: |H0335, Tasks assigned suitors. Bride as prize for accomplishment.

Ref.: *DOTTI* 75 331 409 468 490 519 520/{Plst, Sdn, Tns}; HE-S: Nablus 69-63 no. 6.>

H0526, Question: "What is under my cloak?". Type: 1641.

Ref.: *DOTTI* 886.>

H0528, Guessing sex of unborn child (or animal).

Link: |J1897\$, Telling the sex of object (automobile, bus, train).>

H0529\$, Tests in guessing--Miscellaneous.>

H0529.1\$, Test: guessing difference between human skulls (bones): differentiating the pious from the impious, the just from the tyrant, etc.

Link: |A1650.2, Custom of differentiating social classes by color of dress introduced. |H0522, Test: guessing unknown animal or plant. |H0962, Tasks performed by close observation. |P0750.0.1\$, Basis for social differentiation and stratification. |U0250.0.1.1.1\$, Equality of all men in death: skulls, skeletons, etc., look alike. |V0061.8.2.2\$, Burial into earth drains blood out of bones (thus rendered light colored); burial in casket traps blood in bones (thus rendered dark colored).

Ref.: Burton V 253.>

H0530-H899, RIDDLES.>

H0530, Riddles. Type: 500*, 705, 725, 812, 851, 851D\$, 875, 900, 922, 927, 985A\$, 1544A*, 1920J\$.

Link: |H0790.0.1\$, Neck-riddle.

Ref.: Ibshîhî 570-75; Basset *Nouveaux* 190 no. 133; Basset *Contes pop. berb.* 125-26 no. 62; Chauvin VI 42 no. 207; *DOTTI* 473 503 557 600 668 952; Kîlânî *Bilâd al-Shâm* 98-107/(134 prose, 29 in poetry/litr.); Littmann *Tigré* 39-40 no. 28; *MITON*; Prym-Socin 368-73 no. 86; Reinisch *Somali*: *SAE* I 256 no. 119; Stumme *Tçerwalt* 194-96 no. 35; AGSFC: QTR 87-3 673-x-no. 8, 673-x-no. 10 (fabricated), 698-2-no. 5; AUC: 7 no. 14, 32A nos. 1-7 38B nos. 2 5 6 41 nos 4a 5a 17-20; CFMC: Oases 71-3 2-2-no. [3a] Siwa 71-

H0540, Propounding of riddles.>

H0540.2.1, Queen of Sheba propounds riddle to Solomon.

Ref.: Basset *Mille* III 107 no. 75.>

H0540.3, King propounds riddles. Type: 921, 922.

Ref.: *DOTTI* 374 473 504 503 551 557 592 600 688 952.>

H0541, Riddle propounded with penalty for failure. Type: 851C\$, 922.

Link: |H0790.0.1\$, Neck-riddle.

Ref.: *DOTTI* 472 473 591 600 643/{Egy}>

H0541.1, Riddle propounded on pain of death. Type: 851A.

Ref.: *DOTTI* 472.>

H0543, Escape by answering riddles. Type: 922.

Ref.: *DOTTI* 600.>

H0543.2, Child in cradle guesses devil's riddle: all are saved.

Link: |H0509.6\$, Test: telling an all-lies-tale.>

H0548, Riddle [(riddling)] contest. Type: 725, 812, 851,-851D\$, 924A, 924B.

Link: |H0509.6\$, Test: telling an all-lies-tale. |H0515, Guessing contest between kings. |K0093\$, Riddling contest won by deception.

Ref.: Tha^Clabî 222; *DOTTI* 400 448 470 472 610 611; Ibrahim *Assaulting with Words* 174-75 no. 4.1; *MITON*; Shamy (el-) "Eg. Balladry": "Maryam" no. 52 14.>

H0551, Princess offered to man who can out-riddle her. Type: 851, 900, cf. 217A\$/1920J\$.

Ref.: Chauvin V 192 no. 113; *DOTTI* 84 355 388 470 557 952/{Egy}; Shamy (el-) *Egypt* 257 no. 11.>

H0552, Man marries girl who guesses his riddles. Type: cf. 875A, 876.

Ref.: *DOTTI* 472 506 511 576 653/{Egy}>

H0561, Solvers of riddles.>

H0561.1, Clever peasant girl asked riddles by king. Type: 875.

Link: |D1819.7, Man is able to tell king dream which king himself does not remember.

Ref.: *DOTTI* 503.>

H0561.1.0.1, Clever peasant wife asks king riddles. Type: 821B, 875B, 875B1, 875B4.>

H0561.1.0.2\$, Clever Bedouin (peasant) boy asked riddles by patriarch (chief, father, king, etc.). Type: 2031D\$, cf. 875, 851D\$.

Link: |J1111.4.1\$, Clever Bedouin's daughter. |P0731.0.1\$, Bedouin behavior ('Arab'-ways) as 'The ideal'. |Z0042.1.1\$, Death is the strongest.

Ref.: Budge *Gods* II 193/cf.; *DOTTI* 473 503 511 592 968 969/{lit., Plst, Sdn}>

H0561.1.1.1, Clever daughter construes enigmatic saying. Type: 875A.

Ref.: *DOTTI* 506.>

H0561.4, King and clever youth. King asks questions; youth returns riddling answers. Type: 921, cf. 875B, 876.

Ref.: Budge *Gods* II 193; *DOTTI* 507 511 592.>

H0561.5, King and clever minister. King propounds riddles and questions to his clever minister. Type: 921E, 921F*-921P\$, 1262A\$, 1637\$, cf. 922A.

Ref.: *DOTTI* 595 596 599 601/{lit.}; *MITON*.>

H0561.6.1, King and peasant [(fisher)]: the plucked fowl. Type: 921A, 921F*.

Ref.: *DOTTI* 593 596.>

H0561.10, Saint as solver of riddles.

Ref.: Nabhânî (al-) II 20; *RAFE* 149 n. 548.>

H0565, Riddle propounded from chance experience. Type: 924A, 1641.

Ref.: *DOTTI* 470 610 886.>

H0570, Means of solving riddles.>

H0571, Counterquestions. Riddles answered by a question that reduces the riddle to an absurdity.

Link: |Z0088\$, Sarcasm.

Ref.: Wesselski *Hodscha* I 275 no. 299.>

H0571.1, Counterquestion: "What is the difference between you and an ass? What is the difference between you and a cushion?"

Ref.: Wesselski *Hodscha* I 228 no. 74.>

H0572, Reductio ad absurdum of riddle: stallions of Babylon. "Why is my mare restless when stallions of Babylon neigh?" Hero beats cat [in Egypt] for having strangled a cock last night in Babylon (impossible distance away).

Link: |J1536.3\$, Absurdity of accusation of impossible crime rebuked. |K2105.1.5.1\$, The hippopotami of the Nile: their neighing said to awaken sleeper at great distance. King of land held responsible.

Ref.: Maspero xxix; Chauvin VI 39 no. 207 n. 4.>

H0573, Answer to riddle found by trickery. Type: 621, 851.

Link: |K0093\$, Riddling contest won by deception.

Ref.: *DOTTI* 353 470 474/{Mrc}.>

H0573.3, Riddle solved by listening to propounder talk in his sleep.

Link: |J1148\$, Self-incrimination due to tongue-slip (projection, compulsion to confess).>

H0575, Accidental discovery of answer to riddle.>

H0577\$, Solution to problem found among a certain social category of the population (e.g., nomads, peasants, etc.).

Link: |J0192, Wise nations. |J0195\$, Education (wisdom) from those who practice 'the original' ways (e.g., nomads, mountain people, etc.).>

H0577.1\$, Answer to riddle found among nomads (Bedouins).

Link: |H0561.1.0.2\$, Clever Bedouin (peasant) boy asked riddles by patriarch (chief, father, king, etc.). |H1280, **Quests to other realms**. |J1111.4.1\$, Clever Bedouin's daughter.>

H0580, Enigmatic statements. Apparently senseless remarks (or acts) interpreted figuratively prove wise.

Link: |P0479\$, Dream-interpreter. |V0384.0.1\$, Interpretation by the overt (literal, *al-zâhir*, *Zâhirite*) and interpretation by the covert (veiled, *al-bâtin*, *Bâtinite*).

Ref.: Azov-Phillot *JPASB* II 411f; Basset *Mille* II 194 no. 91; *MITON*.>

H0580.1, Girl given enigmatic commands must do the opposite. Type: 480.

Ref.: *DOTTI* 249 252/{Sdn}; *TAWT* 440 no. 32/{Egy}.>

H0581, Three young men arrested tell who they are. Type: 921B**'.

Link: |H0583.2.0.1\$, Father's work enigmatically described. |J2029\$, Fleas on woman's body try to identify their night quarters from their experiences there (breast, navel, etc.). |J2669\$, Foolish misrepresentation of own identity. |K2301.2\$, Profession equivocally presented.

Ref.: *DOTTI* 595.>

H0581.1, Arrested man tells who he is: before his father the great incline the head and give blood and money (barber). Type: 921B**'.

Ref.: Chauvin VI 35 no. 205; *DOTTI* 595.>

H0581.2, Arrested man tells who he is: the hospitable fire of his father is sought (bean merchant). Type: 921B**'.

Link: |P0169.1.3\$, Poor peddler (vendor).

Ref.: Chauvin VI 35 no. 205; *DOTTI* 595; *TAWT* 379 n. 334.>

H0581.3, Arrested man tells who he is: father throws himself into the ranks and holds them (weaver). Type: 921B**'.

Ref.: Chauvin VI 35 no. 205; *DOTTI* 595.>

H0582.1, Riddling answer betrays theft. Type: 875A.

Ref.: *DOTTI* 506.>

H0582.1.1, The full moon and the thirtieth of the month. [Enigmatic answer betrays theft of food]. Type: 875A.

Ref.: Jâhiz III 123-24; Azov-Phillot *JPASB* II 401f; *DOTTI* 500 501 506 510 511 517 590/{lit., Plst}; Sârîs (al-) 258-66.>

H0582.2, Riddling answers betray adultery. Type: cf. 964A\$,/1360D\$.

Link: |J1148\$, Self-incrimination due to tongue-slip (projection, compulsion to confess).

Ref.: *DOTTI* 764.>

H0582.2.1, Enigmatic statement betrays incest. [Son from father-daughter incest]. Type: 931A\$, cf. 933A\$.

Link: |H0795.1\$, Riddle: "Your father is from your father (or, Your father!: Who is your father?); your father is your maternal-uncle." (Son of girl raped by her brother). |T0411, Father-daughter incest. |T0473.1.3\$, Daughter raped by her drunk (crazed, intoxicated, bewitched) father. |T0607.1\$, Money (jewelry) left with abandoned infant. Usually accompanied by instructions to finder as how to care for the child.

Ref.: *DOTTI* 628 634.>

H0583, Clever youth (maiden) answers king's inquiry in riddles. Type: 875.

Ref.: *DOTTI* 503.>

H0583.2.0.1\$, Father's work enigmatically described. Type: 875.

Link: |H0581, Three young men arrested tell who they are.

Ref.: *DOTTI* 503.>

H0583.2.0.1.1\$, Father 'hunts wind with wind' (gazelle--horse).

Link: |A1881.1\$, Horse created from wind.

Ref.: Mursî "Fayyûm" 122-23.>

H0583.2.0.1.2\$, Father 'waters water with water'. (Irrigates watermelon).

Ref.: Mursî "Fayyûm" 122-23.>

H0583.3.0.1\$, Brother's work enigmatically described. Type: 875.>

H0583.4.0.1\$, Mother's work enigmatically described. Type: 875.

Ref.: *DOTTI* 503.>

H0583.4.0.1.1\$, Mother 'fights God' (wails over dead, visits cemetery). Type: 875.

Link: |C0898.1.1\$, Tabu: wailing for the dead [(as indignity to corpse)]. |C0898.2\$, Tabu: visiting a dead person (a tomb).

Ref.: *DOTTI* 503; Mursî "Fayyûm" 122-23.>

H0583.9, Girl to king: Shall I feed you with loss or gain. (A slaughtered hen or milk). Type: 875, 921.

Ref.: *DOTTI* 504 592.>

H0585, Enigmatic conversation of king and peasant [(fisher)]. Type: 921A, 921F*.

Ref.: *DOTTI* 593 596.>

H0585.1, Four coins. (Focus). King: What do you do with the four coins you earn? Peasant [(fisher)]: First I eat (feed self), second I put out at an interest (give my children), third I give back (pay debts), fourth I throw away (give my wife). Type: 921A.

Links: |P0240.1.1.1\$, Dutiful son divides his earnings into three portions: one for mother, one for the masâkîn (poor), and the third for himself.

Ref.: *DOTTI* 593 594/{Sdn}>

H0585.3\$, Coin sown: spent on sons (invested). Type: 921A.

Link: |J0708\$, Farsighted economy. |P0291.2\$, "Your son's son (paternal grand-son) is your son, but daughter's son (maternal grand-son) is not".

Ref.: *DOTTI* 593 594/{Sdn}>

H0585.3.1\$, Coin thrown away: spent on daughters. Type: 921A.

Link: |P0200.0.1\$, Patriarchal family (patriarchy). |P0234.0.1.1\$, A daughter is burdensome: begets enemies, generates grudges (*daghâ'in*), siphons off father's wealth to her husband's family, etc. |P0291.2\$, "Your son's son (paternal grand-son) is your son, but daughter's son (maternal grand-son) is not". |Z0167.3.1\$, Symbolism: 'Pumpkin vines reach only outward' (i.e., they benefit the others, rather than owner).

Ref.: *DOTTI* 593 594/{Sdn}>

H0585.3.2\$, Coin given back: spent on old parents. Type: 921A.

Link: |J0708\$, Farsighted economy.

Ref.: *DOTTI* 593 594/{Sdn}>

H0586, Riddling remarks of traveling companion interpreted by girl (man) at end of journey. Type: 875A.

Ref.: *DOTTI* 237 505 506 507 509 510 593/{Egy, Omn, Ymn}; Hein-Müller *Mehri-Hadramî*: *SAE* IX 131-13 no. 49; D.H. Müller *Mehri-und Soqotri*: *SAE* IV 111-17 no. D; AUC: 6 no. 1; CFMC: ^CUKH-I no. 189; CFMC: Aswan 70-12A 3-1-no. 4; HE-S: Bûlâq/Nubia 69-63 no. 2.>

H0586.3, One traveler to another: Let us carry each other and shorten the way. Type: 875A, 875D.

Ref.: Ibn-^CAasim no. 94; *DOTTI* 506 509.>

H0586.4, One traveler to another: That field (uncut) is already harvested. Type: 875A, 875D.

Ref.: Ibn-^CAasim no. 94; *DOTTI* 506 509/{lit.}>

H0586.5, One traveler to another (as they see corpse borne by): He is not entirely dead. Type: 875A, 875D.

Ref.: Ibn-^CAasim no. 94; *DOTTI* 506 509/{lit.}>

H0586.5.1\$, One traveler to another (as they see corpse borne by): "Is he dead or does he still live?" (Has he left an offspring).

Link: |J0170.3.1\$, 'A deceased person is not dead as long as telling about him keeps him alive in memory'. |P0230.0.2.1\$, Having children guarantees that family (tribe) continues to exist.

Ref.: ^COqdah (el-) "Safinat al-gharâm" 12.>

H0587, King gives enigmatic order to minister. Type: 921M\$.

Link: |H0588.25\$, Enigmatic commands.

Ref.: *DOTTI* 598.>

H0588, Enigmatic counsels of father. Taken literally bring trouble, but when properly interpreted are valuable. Type: 655A, 910B, 913\$.

Link: |K1874.0.1\$, Statement is literally true, but in reality is false.

Ref.: *DOTTI* 569 570 580/{Lbn}; Khawam 93-102.>

H0588.5, Father's counsel: if you want to gamble, then gamble with experienced gamblers. (If you see how wretched professional gamblers are you will not want to gamble). Type: 910.

Ref.: *DOTTI* 568.>

H0588.7, Father's counsel: find treasure within a foot of the ground. Type: 910E.

Link: |J1016.1.1.1\$, By scratching the ground, hen shows her chicks how to plant a crop (wheat).

Ref.: *DOTTI* 573.>

H0588.13, "Always wear new shoes." (Walk the fields bare-footed, wearing your shoes only when nearing the town).

Link: |J1303.1\$, Why blind man is holding a lighted lantern? (To be seen).>

H0588.17, "If you have to go to a prostitute, go early in the morning". Type: 910, 910B, 910B1\$.

Link: |J0021.55.2.1\$, "Never have to do with prostitutes".

Ref.: *DOTTI* 568 569 570 571/{Lbn}; Khawam 93-102.>

H0588.20, "Do not plant a thorn tree".>

H0588.20.1\$, "If you plant thorn, you harvest wounds".

Link: |J1513, Healed [(treated)] with his own medicine.>

H0588.22\$, Father's enigmatic counsel: "When all walks of life are closed to you, hang yourself". Type: 910D.

Link: |J0021.15, "If you wish to hang yourself, do so by the stone which I point out".

Ref.: *DOTTI* 573.>

H0588.24\$, Enigmatic counsels: heirs are to inherit objects designated by color (shape)--(i.e., red dome=all gold, black horse=all black live stock, etc.). Type: 655A.

Link: |P0761.1\$, Division of inheritance causes conflict. |Z0140, **Color symbolism**.

Ref.: *DOTTI* 362 363/{lit.}>

H0588.25\$, Enigmatic commands.

Link: |H0587, King gives enigmatic order to minister.>

H0588.25.1\$, "Change the threshold": (i.e., "Divorce your wife"). Type: 1455.

Link: |H0597\$, Enigmatic statement about a female (woman, girl). |T0196.3.1.1\$, Father compels his son to divorce his blameless wife. |Z0186.8.1\$, Door (gate, entrance, corridor, lane) to building (house)--vagina.

Ref.: *DOTTI* 407 436 811 812/{Egy, Jrd, lit.}; Littmann "Hagar und Ismael" 158.65; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 7 cf. 9/("maintain threshold").>

H0588.25.3\$, Man told: "Marry a man child of a man". Wife becomes shrewish but her father (the man) reforms her (returns her to her husband). Type: 902\$, 910.

Link: |H0588.25\$, Enigmatic commands. |H0600, **Symbolic interpretations**. |J0482.2.1, Better to marry a man lacking money than money lacking a man. |P0261.1\$, Father-in-law and son-in-law. |T0053.0.3\$, Inquiring about family of spouse-to-be (through friends, acquaintances, matchmakers, etc.). |T0101.1\$, Bride qualities. |W0029.2\$, The good wife (woman): no divorce, no remarriage, no desertion due to vanity (*batar*), no disagreement with husband, no quitting of husband's home to parents's due to unhappiness (*gadbânah*).

Ref.: *DOTTI* 562.>

H0589\$, Enigmatic statements about the body.

Link: |H0745\$, What are eight, four, and two. (Teats: bitch's, she-camel's, woman's).

Ref.: *DOTTI* 472 509 590/{lit.}>

H0589.1\$, One `source' but different `waters': salty, bitter, sweet--(man: eyes's, ears's, mouth's).

Link: |A0698.4.1\$, Waters of different tastes in paradise: bitter, sweet, and salty.

Ref.: Yâfi)î (al-) 73.>

H0589.2\$, Body parts where hair `does and doesn't grow'. Type: 876.

Link: |H0871.2\$, Riddle: what are the three "Nos"? Areas where things "do not □" or "are not □".

Ref.: *DOTTI* 511 541/{Glf/gen.}>

H0589.4\$, Riddle: "Due to her faddishness (*bid^C*), a lady would urinate out of her toe." Answer: faucet.

Link: |P0459.6\$, Plumber. |Z0106\$, Action (movement) symbolism: association based on motion similarities. |Z0196.4\$,

Symbolism: faucet, pipe (hollow), sink, etc.--vagina.>

H0590\$, Apparent lies prove to be allegorical truths. Type: 921A1\$.

Link: |H0767, Allegorical riddles. |K2375.2\$, Allegorical description of a person: deceptive. "Crippled," "dumb," "blind," etc. (only toward evil things).

Ref.: *DOTTI* 594 753/{Plst, Sdi}>

H0591, Extraordinary actions explained.

Ref.: Maspero 152 no. 8; *DOTTI* 239 246; *MITON*; *RAFE* 306 n. 50.>

H0591.1, Man puts on shoes only when he wades river. (He cannot see what he is walking on).

Link: |H0588.13, "Always wear new shoes." (Walk the fields bare-footed, wearing your shoes only when nearing the town). |J1303.1\$, Why blind man is holding a lighted lantern? (To be seen).>

H0591.4\$, Eccentric treatment of animal explained.

Ref.: *MITON*.>

H0591.4.1\$, Simultaneous cruel and kind treatments of dog(s) explained. Type: 551A\$, 551B\$.

Ref.: *DOTTI* 308; *MITON*.>

H0591.4.2\$, Simultaneous scornful treatment of woman and honorific treatment of dog explained. Type: 449/1511.>

H0591.4.3\$, Cruel overworking of animal (she-mule) explained. Type: 449/1511.

Link: |Q0501.1.1\$, Sisyphean punishment for a faithless wife: transformed into she-mule, must carry millstone up and down hill for the duration of her life.>

H0591.4.4\$, Disguise (masking) explained.>

H0591.4.4.1\$, Wearing costume designated for specific social order (class, profession) by non-member explained.

Link: |P0013.9.3.3.1\$, King's emblem (crown, name, seal, etc.) on royal property (palace, carriage, money, etc.).

Ref.: *MITON*.>

H0591.5\$, Failure to observe rules of courtesy (greeting, welcoming) explained. Type: 472\$, 890, 895B\$.

Link: |P0682, Greeting customs. |W0158.1\$, Means of avoiding extending required hospitality.

Ref.: *DOTTI* 23 47 246 538 549/{lit.}; *MITON*.>

H0591.6\$, Inappropriate utterance explained.>

H0591.6.1\$, Great cry (shouted during solemn occasion) explained.

Link: |F0688.5\$, Strong-man's mighty shout: kills.

Ref.: Shamy (el-) "Eg. Balladry": "Death of Abu-Bakr" no. 54 16.>

H0592, Enigmatic statement made clear by experience. Type: 910B, 910B1\$, 910D, 923.

Link: |H0597\$, Enigmatic statement about a female (woman, girl).

Ref.: *DOTTI* 570 571 573 603 605 690/{Egy}; HE-S: Qulali/Nubia 69-63 no. 8.>

H0592.1, "Love like salt." Girl compares her love for her father to salt. Experience teaches him the value of salt. Type: 923.

Link: |M0021, King Lear's judgment. [Pleased by his elder daughters' flattery and angered by his youngest's seeming indifference--banishes youngest]. |U0020.3.1\$, Like salt: unpleasant by itself but necessary for food's good taste. |Z0094.2.2.1\$, Symbolism: salted and unsalted character--(balanced and imbalanced persons).

Ref.: *DOTTI* 603.>

H0592.4, Dogs in human shape: friends who seduce man's wife.

Link: |H0592.7\$, Predator (lion, wolf, etc.) in another man's garden (field): chieftain (king) who seeks to seduce man's wife.>

H0592.5, Dog ruling a kingdom: king condemning man unjustly. Type: 921M\$.

Ref.: *DOTTI* 598.>

H0592.6\$, Turbaned animals (oxen, asses): clerics. Type: 921M\$.

Link: |P0426.0.4\$, Ignorant cleric.

Ref.: *DOTTI* 598; Mouliéras-Lacoste 272-73 no. 33; Qishât (al-) 22-27.>

H0592.7\$, Predator (lion, wolf, etc.) in another man's garden (field): chieftain (king) who seeks to seduce man's wife. Type: 883F\$,/891B*.

Link: |H0592.4, Dogs in human shape: friends who seduce man's wife.

Ref.: Damîrî I 6; *DOTTI* 527/{lit.}; *MITON*.>

H0594, Inhospitability reproved enigmatically.

Ref.: Ibshîhî 209/cf.; Basset *Mille* III 47 no. 33.>

H0594.2, Enigmatic statement: the flocks are only rocks and grass. Type: 620A\$.

Link: |Q0194\$, Reward: lie (benevolent) becomes truth. |Q0591.2.2\$, Punishment: person says flock is rocks; it becomes so.

Ref.: *DOTTI* 351.>

H0596, Enigmatic counsels of relatives (other than father).>

H0596.1.1, Enigmatic counsels of older brother [on secrets of good health].

Link: |F0956.7.1\$, Healthful living as preventive health measure. |T0182.2\$, Shortness of sparrow's life is due to its sexual intemperance (excesses); mule's (elephant's) longevity is due to its sexual temperance. |W0031.1.2\$, Wife's obedience gives longevity (to husband).

Ref.: *DOTTI* 402 429/{Egy}>

H0597\$, Enigmatic statement about a female (woman, girl). Type: 883F\$,/891B*, cf. 1455, 1678.

Link: |H0500.2\$, Daughters tested for readiness for family responsibility. |H0585.3.1\$, Coin thrown away: spent on daughters. |H0588.25.1\$, "Change the threshold": (i.e., "Divorce your wife"). |H0592, Enigmatic statement made clear by experience. |H0611.1, Melons ripe and overripe analogous to girls ready for marriage. |T0371, The boy who had never seen a woman: the Satans. [Father likes Satans most]. |Z0186.8.1\$, Door (gate, entrance, corridor, lane) to building (house)--vagina.

Ref.: *DOTTI* 527 906; *MITON*; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 7 9/(threshold).>

H0597.1\$, Enigmatic statement: the unplowed (uncultivated) field or garden. (Female deprived of conjugal relations). Type: 883F\$,/891B*.

Link: |T0185.3\$, Complaint about unsatisfactory coition (sex, love-life, etc.)--in general. |Z0168.1\$, Symbolism: garden (field)--a female. |Z0197.3.4\$, Spear, peg, wedge, screw-driver, pen, key, needle, plough, etc.--penis.

Ref.: Damîrî I 6; *DOTTI* 527; *MITON*.>

H0598\$, Cryptic (enigmatic) message deciphered by recipient.

Link: |H0599.2, Enigmatic statements of a sham mad man (Hamlet). |K1546, Woman warns lover of husband by parody incantation. |K1872.9.7\$, Message to certain person camouflaged as impersonal (a general statement or comment).>

H0598.1\$, Cryptic warning (in form of faulty quotation, incomplete utterance, foolish allusion, poem, song, etc.) deciphered by recipient. Type: 960D\$.

Link: |H0085, Captive sends token of safety. |H0135, Leaf (chip) sent down stream as a warning to one down below. |J0154.1, Dying saint [(patriarch, father)] leaves wise message to followers. Message is cryptic, but is finally made clear. |K0649.13\$, Warning by song: would-be victim alerted to danger by enigmatic message hidden in words. |K1874.0.1.1\$, The Lord commands: "Thou shall not approach prayers" Y". (Partial quote: the rest of Verse states: "while you are drunk").

Ref.: Ibshîhî 66 82-84; *DOTTI* 668/{lit.}>

H0599, Other enigmatic statements.>

H0599.2, Enigmatic statements of a sham mad man (Hamlet).

Link: |H0598\$, Cryptic (enigmatic) message deciphered by recipient.>

H0599.7\$, Enigmatic statements: "Make your money with money". (Marry from a good house, or purchase land). Type: 910.

Link: |H0588.25.3\$, Man told: "Marry a man child of a man". Wife becomes shrewish but her father (the man) reforms her (returns her to her husband).

Ref.: *DOTTI* 568 519 540 569/{Plst}>

H0600, Symbolic interpretations.

Ref.: *DOTTI* 363 505 506 510 593 601/{Egy, Plst, Tns}; Schmidt-Kahle II 13-14 no. 71; Shamy (el-) *Egypt* 256 no. 10, 258 no. 12; CFMC: Siwa 71-10 5-1-no. 4/6-1-no. 1; HE-S: Minya 69-63 no. 13.>

H0601, Wise carving of the fowl. Type: 1533.

Ref.: *DOTTI* 836; Shamy (el-) "Egypt" (1971) no. 78.>

H0601.2\$, Wise pairing of animal organs. Type: 1533C\$.

Link: |J0139.1\$, Eye follows ear (sight follows sound, looking in the direction of source of sound) and vice versa.

Ref.: *DOTTI* 837.>

H0602, Symbolic meaning of numbers, letters, etc.

Ref.: Jâhîz III 124-25; *DOTTI* 668/{lit.}>

H0602.1, Symbolic meaning of numbers.

Link: |Z0152.6.4\$, Corner(s) of a building (*rukn*/'*arkân*): strength. |Z0199.1\$, Symbolic number--supernatural (religious, mystical, magical).>

H0602.1.1, Symbolic meaning of numbers one to seven (ten, twelve). [Religious interpretations]. Type: 812.

Ref.: *DOTTI* 448.>

H0602.2, Symbolic interpretation of letters.

Ref.: Tha^Clabî 217/(Arabic Alphabet by Christ when a baby).>

H0602.3, Symbolic interpretation of names.

Link: |Z0183.0.1\$, Meaning of a name.

- Ref.: Tha^Clabî 165/(Solomon/David) 200/(al-Khidr/Alexander): Shamy (el-) "Arab Mythology" no. 104.>
H0603, Symbolic interpretation of playing cards.>
H0603.3\$, Symbolic (allegorical) interpretation of tale (formula). Type: 1613A\$.
Link: |Z0178.9\$, Other games allegorically (mystically) interpreted.
Ref.: Amîn 158 no. 2; *DOTTI* 875 959/{Egy}>
H0604, Symbolic meaning of spiced and bitter tongues served at dinner.
Link: |H0659.12.3\$, What are the best and worst (most and least important) parts of man? Tongue, in both cases. |Z0095.1\$, Homophony: "sabr" ([sweet] patience)--"sabr" ([bitter] aloe). |Z0179\$, Act allegorically interpreted.>
H0604.1\$, Symbolic meaning of animal (lamb) without heart, liver, brain, eyes, etc., served at dinner: so was guest's behavior. Type: 872\$, cf. 705A\$, 883\$.
Link: |W0254.0.6\$, Absence of organ from body signifies lack of corresponding attribute. |Z0094.5.1.6\$, Formulas for lack of insight (lack of open mindedness, being closed-minded).
Ref.: *DOTTI* 20 160 378 488 490 491 520/{Egy, lit., Sdn}; ^CU. Khidr *al-Masâ'* (daily newspaper, Cairo) 7-8-1965; *TAWT* 417; CFMC: N-Nubia 69-10C 10-2-no. 12; ^CA.)A. Ibrâhîm "Rubâtâb" [no. 3].>
H0607, Discussion by symbols. Type: 516A, 924, 924A.
Ref.: *DOTTI* 275 610; Shamy (el-) "Sailor" 94 no. 11; *TAWT* 438 no. 29/{Egy}; Wehr 252 no. 9.>
H0607.1, Discussion between priest and Jew carried on by symbols. E.g., priest raises three fingers (Trinity); Jew raises arm (one God); etc. Type: 924A.
Link: |J1268.1\$, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (*qawalân*) concerning this [matter]".
Ref.: *DOTTI* 610.>
H0607.2.1, Learned professor from one university examines by signs a professor at another university (actually [□] shoemaker or miller or the like). Type: 924, 924A.
Ref.: *DOTTI* 610; Spitta *Grammatik* 481-85 no. 10.>
H0607.3, Princess declares her love through sign language, not understood. Type: 516A.
Ref.: *DOTTI* 275 277/{Egy}; *MITON*; *TAWT* 438 no. 29/{Egy}>
H0607.3.1\$, Girl declares her intentions by means of objects she leaves with beloved: not understood. Type: 516A.
Link: |M0209.2\$, Pebbles placed by magician in child's pocket as reminder to child's mother to fulfill her part of bargain. |T0055.14\$, Girl declares erotic intentions.
Ref.: *DOTTI* 275; *MITON*.>
H0611, Youth asks for branch of tree; promised root. (Branch = youngest daughter; root = eldest). Type: 1465*.
Link: |Z0167.0.2.1\$, Symbolism: tree limbs (boughs, branches)--children.>
H0611.1, Melons ripe and overripe analogous to girls ready for marriage. Type: 879.
Link: |H0500.2\$, Daughters tested for readiness for family responsibility. |H0597\$, Enigmatic statement about a female (woman, girl). |H0664.2\$, Riddle: [She is] green in the street, red and cast aside at home. (Answer: watermelon [uncut-cut]). |Z0166.4.3\$, Fruit (vegetable) symbolism: negative qualities.
Ref.: *DOTTI* 138 153 180 294 308 512 637 641 645/{Alg, Sdn}; Frobenius *Kordofan: Atlantis* IV 216-21 no. 19[.1]; Galley *Badr* 70-105 no. 2; Stevens 60 no. 12.>
H0611.1.1\$, Eggs's fragility analogous to girls ready for marriage. Type: 879.
Link: |H0500.2\$, Daughters tested for readiness for family responsibility.
Ref.: Jâhîz IV 338; *DOTTI* 512; Galley *Badr* 182-99 no. 5; *TAWT* 369 n. 155.>
H0611.2, Sign message sent by girl to enamored prince. Interpreted by prince's friend. Type: 516A.
Ref.: Ibshîhî 82; *DOTTI* 275 276/{Qtr}; *MITON*; *TAWT* 438.>
H0611.2.1\$, Prince's wife (who is also his cousin) interprets for him girl's love message. Type: 516A.
Link: |H0461.1, The clever wife in disguise wins a second wife for her husband. |K0528.2.1\$, Wife (who is also paternal-cousin) substitutes herself for condemned husband.
Ref.: *DOTTI* 276; *TAWT* 438 no. 29/{Egy}>
H0614, Explanation of enigmatic phenomenon. Type: 470C\$,/801A\$.
Link: |F0171.0.1, Enigmatic happenings in otherworld which are later explained.
Ref.: Maspero 152 no. 8; *DOTTI* 78 201 239 240 286 290 404 483/{lit.}; *RAFE* 306 n. 50.>
H0614.4\$, Explanation of enigmatic phenomenon: a man whose dog needs to gnaw on cane (a miser: starves dog). Type: 875.
Link: |S0481.2\$, Animal cruelly deprived of food (starved). |W0153.2.6\$, Miser's pet (dog, cat) shows signs of starvation.

Ref.: Taymûr no. 621.>

H0614.5\$, Explanation of enigmatic phenomenon: peculiar personal appearance. Type: 470C1\$, 726B\$, cf. 472\$, 726**.

Link: |P0717.1\$, Characteristic national appearance--personal. |S0186.9.1\$, Marks (bruises, scars, etc.) on body tell-tale of cruel treatment (beating).

Ref.: *DOTTI* 129 151 241 246 247 402 403 416 448 450 631 636 641 693 803/{Egy, lit.}; *MITON*.>

H0614.6\$, Explanation of enigmatic phenomenon: peculiar behavior in public (e.g., laughing, weeping, waiting, or the like). Type: 470C\$-470F\$.

Link: |J2066, Foolish waiting.

Ref.: *MITON*.>

H0617, Symbolic interpretation of dreams. Type: 725.

Ref.: Damîrî I 349; Amîr Dhiyâb Tâhir *Turâth* XV:5/6 313-34; *DOTTI* 245 287 400 523/{Irq, Plst, Plst, Syr}; Ghûl (al-) 93-118; Sâris (al-) 174-76, 245-48; Sâî 348-49 no. 74[+1]; Shamy (el-) *Egypt* 241 no. 2; Wehr 108 no. 5; CFMC: N-Nubia 69-10C 10-2-no. 4.>

H0620, The unsolved problem: enigmatic ending of tale [(dilemma-tale)].

Link: |H0892\$, Task: answering question (riddle) intended to confound (debilitate, disable). |Z0016, Tales ending with a question: [(dilemma tales)].

Ref.: CFMC: ^CUKH-I no. 2[??].>

H0621, Skillful companions create woman: to whom does she belong?. Type: 653C\$./945:II.

Link: |Z0016.1, Four brothers [(companions)] construct a woman. Whose is she?.

Ref.: *DOTTI* 207 359 485 625 647/{Irq}; Hurreiz 118 no. 50; Shamy (el-) *Egypt* 249 no. 7.>

H0621.1, Skillful companions resuscitate girl: to whom does she belong?. Type: 653A, 653B.

Ref.: *DOTTI* 357.>

H0621.2, Girl rescued by skillful companions: to whom does she belong?. Type: 653.

Ref.: *DOTTI* 122 356 357 822/{Mrc}.>

H0621.3\$, Girl constructs a man that becomes alive: to whom does he belong?. Type: 425G, 425G1\$, cf. 653C\$./945:II.

Link: |F1023, Creation of a person by cooperation of skillful men. |Z0016.1, Four brothers [(companions)] construct a woman. Whose is she?.

Ref.: *DOTTI* 205 206 359 647.>

H0630, Riddles of the superlative.

Link: |H0679\$, Other riddles of comparison or the superlative--miscellaneous. |Z0062.9.1.1\$, In proverbial comparison, the 'compared to' (*mushabbah bihi*) is superior to what is being 'compared'.>

H0631, Riddle: what is the strongest. Type: 461, 875, 922, cf. 2031.

Link: |H1319.9\$, Quest for the strongest (most powerful).

Ref.: Jâhîz II 94; *DOTTI* 231 504 600.>

H0631.1, What is the strongest? A horse.

Ref.: Azov-Phillot *JPASB* II 415f.>

H0631.4, What is strongest? Woman. Type: 2031A.

Link: |Z0042.1.1\$, Death is the strongest.

Ref.: *DOTTI* 967.>

H0631.4.1\$, What is strongest? Woman's resolve (willpower).

Link: |H0637.3\$, What is the hardest? Woman's heart. |W0041\$, Resolve (determination, willpower, endurance, 'grit'). |W0217.3\$, When a female is resolved to do something it will be done, regardless of obstacles.

Ref.: *TAWT* 24 n. 41.>

H0631.10\$, What is the strongest? War. Type: cf. 2031E\$.

Link: |H0639.1\$_(formerly, H0639\$), What is the most frightful? War (raid, charging horses). |J0573\$, Futility of war. |Z0042.4\$, War is the strongest: it destroys all.

Ref.: *DOTTI* 969.>

H0631.11\$, What is the strongest? Relative's envy (jealousy, hate).

Link: |P0201, Inherent enmity between members of a family. |W0195, Envy. [("Jealousy of/from" (*ghîrah min*: envy of Y))].

Ref.: Jâhîz II 94.>

H0633, Riddle: what is sweetest.

Ref.: Bushnaq 354-55; *DOTTI* 505 510 593 687/{Syr}; Ritter I.1 440-51 no. 51.>

H0633.1, What is sweetest? Sleep.>

H0633.3, What is sweetest? Mother's breast.

Ref.: Noy *Israel* 185-86 no. 68.>

H0636.1, Riddle: what is richest? Autumn. Type: 851D\$.

Ref.: *DOTTI* 473 474/{Syr}; Shamy (el-) *Egypt* 257 no. 11; CFMC: Sawâm)ah 71-1 6-2-no. 3.>

H0637, What is the hardest?.

Ref.: Dickson *Desert* 315-24 no. 8 (water); *DOTTI* 403 504 541 598 894/{Sdi}.>

H0637.1, What is hardest? Parent's heart (said by child being sacrificed).

Link: |P0201.0.1.1\$, "He who has no relatives has no enemies". |U0289\$, Merits and demerits of family relations.

Ref.: *DOTTI* 685.>

H0637.3\$, What is the hardest? Woman's heart. Type: 981B\$.

Link: |H0492.1, Husband refuses to murder his wife for high honors; wife agrees to murder husband. |P0551.5.1\$, Army of women.

Ref.: *DOTTI* 685; AUC: 20A no. 5/cf.>

H0637.4\$, Who is the most cruel? Man. Type: 157.

Link: |W0256.9.1.1.1\$, Stereotyping: Adamites are treacherous (cruel, etc.).>

H0639\$, What is the most frightful?. Type: cf. 326.

Ref.: *DOTTI* 403 504 541 598 894/{Sdi}; *MITON*.>

H0639.1\$_ (formerly, H0639\$), What is the most frightful? War (raid, charging horses). Type: 875.

Link: |H0631.10\$, What is the strongest? War.

Ref.: Dickson *Desert* 315-24 no. 8.>

H0640\$, What is the most noble quality in person (man, or woman)?.

Link: |H1376.8.3\$, Quest for the most noble quality in person.>

H0640.1\$, Most noble trait of character: *al-hayâ'* (proper bashfulness--may also be labeled "Ciffah, sharaf" (chastity, honor). Type: 969B\$.

Link: |T0101.1.2.0.2.1\$, Bride quality: bashfulness (*hayâ'*). |W0044\$, Proper bashfulness (*hayâ'/khafar, kusûf/khajal*). A person's modesty (social sensitiveness, shyness, or decency). |W0170.1\$, Lack of bashfulness (*qillat hayâ'*). |Z0094.2.1\$, Formulas for bashfulness (*hayâ'*).

Ref.: *DOTTI* 527 672/{Egy, lit.}; *MITON*.>

H0640.2\$, What is "woman's crown (glory)"? Answer: her hair (also, her modesty).

Link: |Z0188.9.1.1\$, Female's hair--honor (beauty, 'crown').>

H0645, Riddle: what is the heaviest. Type: 851D\$, 875.

Link: |H0691, Riddles of weight.

Ref.: Shamy (el-) *Egypt* 79 no. 10.>

H0645.1, Riddle: what is the heaviest? Lead. Type: 851D\$.

Ref.: *DOTTI* 473 504; Shamy (el-) *Egypt* 79/253 no. 10.>

H0645.1.1\$, Riddle: what is the heaviest? Villainy, miserliness (or the like). Type: 851D\$.

Ref.: *DOTTI* 473 504; Shamy (el-) *Egypt* 79/253 no. 10.>

H0645.2\$, Riddle: what is the lightest?. Type: 851D\$, 875.

Link: |Z0139.10\$, Feather as symbol of lightness (truth).

Ref.: *DOTTI* 473 504; Shamy (el-) *Egypt* 256 no. 10.>

H0645.2.1\$, Riddle: what is the lightest? Feather. Type: 851D\$, 875.

Ref.: *DOTTI* 473 504; Shamy (el-) *Egypt* 79/253 no. 10.>

H0645.2.1.1\$, Riddle: what is the lightest? Generosity, cheerfulness (or the like). Type: 851D\$, 875.

Link: |W0017\$, Cheerfulness (pleasantness/bashâshah). Being of bright and smiling face, friendly, sociable, etc.

Ref.: *DOTTI* 473 504; Shamy (el-) *Egypt* 79/253 no. 10.>

H0648, Riddle: what is best?>

H0648.2, What is best? Water. Type: 851D\$.

Ref.: *DOTTI* 473; Shamy (el-) *Egypt* 79 no. 10.>

H0648.4\$, What is the best lie? A lie that wards off harm and brings about benefit.

Link: |W0039.0.2\$, Permissible lying: (white-lies, non-lies).

Ref.: *MITON*.>

H0649\$, Riddle: what is worst?>

H0649.1\$, What is the worst truth? Conceit due to power or property.

Link: |W0166\$, Arrogance (conceit).

Ref.: *MITON*.>

H0652, Riddle: what is the softest?. Type: 875, 851D\$.

Link: |H0672, Riddle: what is softer than swan down?. |Z0192.0.1\$, Animal fur or bird's down: female's softness. |Z0192.0.2.1\$, Sheep's tail (fat)--female's buttocks.

Ref.: Dickson *Desert* 315-24 no. 8 (water); *DOTTI* 403 473 504 541 598 894/{Sdi}; Shamy (el-) *Egypt* 256 no. 10.>

H0653, Riddle: what is the fattest?. Type: 851D\$, 875.

Ref.: *DOTTI* 473 504; Shamy (el-) *Egypt* 79/257 no. 10.>

H0659, Riddles of the superlative--miscellaneous.>

H0659.4.3\$, Riddle: what is the best of meats?. Type: 922C\$.

Link: |J2415.1.4\$, Two presents for the king: the fowl and the buffalo dinners. What meat (part) is the best?.

Ref.: Jâhîz I 233; *DOTTI* 602.>

H0659.4.3.1\$, What is the best of meats? Fowl's skin. Type: 922C\$.

Ref.: *DOTTI* 602 621 837/{Egy, Plst}; Schmidt-Kahle 155 no. 114; Shamy (el-) "Egypt" (1971) no. 78; HE-S: Minya 69-3 no. 17.>

H0659.8, What is moistest? The south wind.

Ref.: Azov-Phillot *JPASB* II 415f.>

H0659.11, Riddle: what is most useful?>

H0659.11.2\$, What is the most useful to soldier? Horse.

Ref.: Budge *Gods* II 193.>

H0659.11.2.1\$, Why is horse preferred to lion? Pursuing fleeing adversary.

Link: |Z0042, Stronger and strongest--[mouse is strongest].

Ref.: Budge *Gods* II 193; *DOTTI* 592/{lit.}>

H0659.12, Riddle: what is most shameful?. Type: 921L\$.

Ref.: *DOTTI* 597.>

H0659.12.1, What is most shameful? Cowardice.>

H0659.12.3\$, What are the best and worst (most and least important) parts of man? Tongue, in both cases. Type: cf. 921L\$.

Link: |H0604, Symbolic meaning of spiced and bitter tongues served at dinner. |H1376.8.4\$, Quest for the residence of most noble quality in person. |W0048\$, Being sweet-tongued. |W0197.1\$, Being maladroït with words.

Ref.: Ions 33; Tha^Clabî 194; *DOTTI* 308 505 510 593 597 687/{Syr, Tns}; Légey 199 no. 52; Ritter I.1 440-51 no. 51; Shalabî 43[2]-4/cf.>

H0659.12.3.1\$, What are the noblest and the most wicked organs? Tongue and heart, in both cases. Type: cf. 921L\$.

Link: |W0254.0.2\$, Heart and tongue as seats of significant capabilities (powers).

Ref.: Hollis 168 no. 8/cf.; Ions 33/cf.; Damîrî II 41; Ibshîhî 120; *DOTTI* 597.>

H0659.12.4\$, What is the worst trait? Greed. Type: 921L\$.

Link: |W0151.0.5\$, Greed kills.

Ref.: *DOTTI* 597 598/{Irq}; Sulaymân 161-62 no. VI-2/cf.>

H0659.13.1, What is the most pleasant? Love [(sexual intercourse)].

Link: |T0001.3.1\$, Two lovers in one bed (the head of each resting on the other's arm) is the best scene in The Compassionate's creation. |U0101.0.1.1\$, Of the cardinal pleasures, listening to music (song) is the least strenuous (taxing). (It requires minimum energy, doesn't interfere with other activities, etc.).

Ref.: Azov-Phillot *JPASB* II 415f; Dickson *Desert* 315-24 no. 8; *DOTTI* 403 504 541 598 894/{Sdi}; *MITON*.>

H0659.14, Riddle: what is easiest?>

H0659.14.1, What is easiest? The natural.

Link: |U0101.0.2\$, Greatest pleasures are those of the flesh: eating flesh, riding flesh (horse), flesh entering into flesh (sexual intercourse).>

H0659.27\$, What are the most glorious (honorable) things?.

Ref.: Budge *Gods* II 193.>

H0659.27.1\$, What is the most glorious? Avenging injustice.

Ref.: Budge *Gods* II 193.>

H0659.28\$, What is the best time (season) to die.

Link: |J0760\$, Death must be planned for. |J1664, Clever solution of debated question. |U0253.2\$, No time (season) bad enough during which one may choose to die.>

H0660, Riddles of comparison.

Link: |P0290.0.2.1\$, 'Only one's child's child [grandchild] is dearer than one's own child'. |Z0013.0.1.1\$, Pseudo-erotic riddle (joke). |Z0062.9.1.1\$, In proverbial comparison, the 'compared to' (*mushabbah bihi*) is superior to what is being 'compared'. |Z0062.9.2\$, Gohâ's utterance: "quotation-and-reply" (i.e., 'Wellerism').

Ref.: *DOTTI* 566.>

H0664\$, Which is the brighter (louder) color. (Also applicable to colors in general).

Link: |H0679.4\$, Comparative-superlative riddle: color.>

H0664.1\$, What is redder than a ripe watermelon (tomato, etc.). Answer: vagina. Type: 921P\$, 1637D\$.

Link: |H0679.4\$, Comparative-superlative riddle: color. |Z0065, Color formulas. |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0141.4.1\$, Man experiences penis-erection from touching watermelon (uncut): thus he realizes that it is ripe (red inside). |Z0166.4.3.1.1\$, Unripe (bitter) tomato: girl unready for marriage. |Z0189\$, Symbolism concerning virginity and defloration.

Ref.: *DOTTI* 599 883.>

H0664.2\$, Riddle: [She is] green in the street, red and cast aside at home. (Answer: watermelon [uncut--cut]).

Link: |H0611.1, Melons ripe and overripe analogous to girls ready for marriage. |H0888.1.1\$, "[What is] henna red (rose-colored), [and is] between the thighs of my paternal-uncle's wife?" Answer: kneading tub (*magûr el-^Cagîn*). |T0001.0.2.1\$, Sexual intercourse (coition) spoils love. |T0073.0.1\$, Once deflowered a female becomes less appealing to her lover. |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0141.4\$, Red as symbol of (associated with) sex organs.>

H0671, What is sweeter than honey?.

Link: |H0633, Riddle: what is sweetest. |H0679.6\$, Comparative-superlative riddle: taste. |U0304.0.1\$, 'What is sweeter than honey? Free *mishsh* (salt-cured cheese)'>

H0672, Riddle: what is softer than swan down?.

Link: |H0652, Riddle: what is the softest?. |H0679.5\$, Comparative-superlative riddle: texture. |Z0192.0.1\$, Animal fur or bird's down: female's softness.

Ref.: *DOTTI* 474/{Syr}>

H0675\$, Which of God's characteristic is greater?.

Ref.: *DOTTI* 472 473 591 643/{Egy}>

H0675.1\$, Which is greater: God's past or future mercy?. Type: 851C\$.

Link: |A0102.14.1\$, Mercy of God.

Ref.: *DOTTI* 472.>

H0676\$, Which of religious service (required worship) is greater?>

H0676.1\$, Which of is greater: fast or prayers?.

Ref.: Damîrî II 103.>

H0677\$, Which sin (vice) is greater?.

Link: |H0679.3\$, Comparative-superlative riddle: grandeur (splendor).

Ref.: *DOTTI* 229/{Egy}>

H0677.1\$, Which is greater sin: murder or fornication?. Type: cf. 756C.

Link: |S0106\$, Climax of murders: one more murder that will make a number formulistic (usually an even number).

Ref.: Damîrî II 103; *DOTTI* 415.>

H0678\$, Which is stronger: the natural or the acquired (*tab^C*/"nature" or *tatabbu^C*/"naturalization/acquisition")?. Type: 217, cf. 165C\$.

Link: |J0001.2\$, Characteristic behavior (nature) of animal (man) emerges at maturation--('from God'). |J0068.2.1\$, Experiment to determine whether animal's nature can be changed. |J0656, Avoiding things which are harmful by nature. |U0120, **Nature will show itself**.

Ref.: *DOTTI* 70 83; Shawqî 306 [no. 33].>

H0679\$, Other riddles of comparison or the superlative--miscellaneous.

Link: |H0630, **Riddles of the superlative**.>

H0679.1\$, Comparative-superlative riddle: size (volume, etc.).>

H0679.1.1\$, Which is longer--day or night?.

Link: |H0772, Riddle: why are there more days than nights? (The moon turns some nights into days).>

H0679.2\$, Comparative-superlative riddle: number.>

H0679.2.1\$, Who are more numerous--dead men or dead women?.

Link: |H0708, Are there more men or women in the world?. |H0773, Riddle: why are there more living than dead? (There are

some of the dead of whom we still speak). |H0774, Riddle: why are there more women than men? (Some women make women [i.e., weaklings] of their husbands).>

H0679.3\$, Comparative-superlative riddle: grandeur (splendor).

Link: |H0677\$, Which sin (vice) is greater?>

H0679.4\$, Comparative-superlative riddle: color. Type: cf. 1637D\$.

Link: |H0664\$, Which is the brighter (louder) color. (Also applicable to colors in general).

Ref.: *DOTTI* 883.>

H0679.5\$, Comparative-superlative riddle: texture.

Link: |H0672, Riddle: what is softer than swan down?>

H0679.6\$, Comparative-superlative riddle: taste.

Link: |H0671, What is sweeter than honey?>

H0679.7\$, Comparative-superlative riddle: speed.>

H0679.7.1\$, What is faster than an arrow? (Evil Eye).

Link: |Z0138.4\$, Eye personified.

Ref.: *MITON*.>

H0679.8\$, Comparative-superlative riddle: damage, harm, or injury.>

H0679.8.1\$, What is sharper than cutting blade (sword, knife, etc.)? (Tongue). Type: 159B.

Link: |W0047.1.3\$, "A person dies from his misstatement ('tongue-slip'), but does not die from his misdeed ('foot-slip')".

Ref.: *MITON*.>

H0680, Riddles of distance.>

H0681, Riddles of terrestrial distance. Type: 922.

Ref.: *DOTTI* 600.>

H0681.3, Riddle: what [where] is the center of the earth?. Type: 922.

Ref.: *DOTTI* 600; Ghanî H. Kashkûl *Turâth* XIV:3 113-18; Noy *Jefet* 263-66 no. 114; Sha)lân 324.>

H0681.3.1, Where is the center of the earth? Here; if you don't believe it, measure it yourself. Type: 922.

Ref.: *DOTTI* 361 401 449 600 601 767 881/{Egy, Irq, Ymn}.>

H0682, Riddles of heavenly distance. Type: 922.

Ref.: *DOTTI* 600.>

H0690, Riddles of weight and measure.>

H0691, Riddles of weight.>

H0691.3\$, Riddle: how heavy is mountain?>

H0696, Riddles of measure.

Link: |F0892\$, Marvelous device measures volume of matter (objects).>

H0700, Riddles of numbers.>

H0702, Riddle: how many stars in heaven?. Type: 922.

Ref.: *DOTTI* 600 601/{Egy}; Sha)lân 324, 383.>

H0703, Riddle: how many hairs are there in the head?>

H0707, Riddle of dates.>

H0708, Are there more men or women in the world?. Type: cf. 813*, 908\$, 908A\$.

Link: |H0774, Riddle: why are there more women than men? (Some women make women [i.e., weaklings] of their husbands).

|T0252.2.2.1, King tells jackal his statistics are wrong since there are more men than women. Jackal: husbands ruled by their wives counted as women.

Ref.: *DOTTI* 448 566.>

H0709\$, Riddles of numbers and arithmetical puzzles--miscellaneous.

Link: |H0881, Riddles with "none" as answer.>

H0709.1\$, Puzzles requiring arithmetic ability (adding, subtracting, multiplying, etc.).

Link: |J1249.1, Dividing five eggs equally between two men and one woman. Three to the woman and one each to the men. Men already have two (testicles).

Ref.: *MITON*.>

H0709.1.1\$, Puzzle: part of a flock of pigeons alighted on tree while another alighted on ground. The ones on the tree said to the ones on the ground "If one of you joined us on top your number becomes one third of all of us, but if one of us joined you on the ground your number becomes one half of all of us." How many pigeons were in the flock? (12: 7 on tree, 5 on ground).

Ref.: *MITON*.>

H0709.1.2\$, Puzzle: pigeon passed by a flock of pigeons and greeted them "Peace be upon you, flock-of-a-

hundred". They replied "We are not one hundred, but if you add to us a number equal to ours, plus half of our number, plus a fourth of our number, plus yourself we become one hundred." How many pigeons did she greet? Answer: 36.>

H0709.1.5\$, Puzzle: patient in hospital requires a melon (whole); melon carrier must pass through seven doors to get to patient, a keeper at each gate demands half the number of melons taken by the previous keeper. How many melons must the carrier have when he starts in order to reach patient with one whole melon? Answer: 128.>

H0710, Riddles of value.>

H0711.1, How much am I (the king) worth? Twenty-nine pieces of silver, for Christ was sold for thirty. Type: 922.

Link: |P0522.5\$, King's worth may not exceed prophet's (Christ's).

Ref.: *DOTTI* 600.>

H0712, Riddle: How much is my beard (king's) worth?. Type: 922.

Ref.: *DOTTI* 600.>

H0717\$, Riddle of the work-seasons: "Couldn't three and three have sufficed for three and three?" (Autumn and Spring, Summer and Winter). Type: 921A.

Link: |H0721, Riddle of the year.

Ref.: *DOTTI* 593.>

H0720, Metaphorical riddles.

Link: |Z0013.0.1\$, Catch-riddle (joke).>

H0721, Riddle of the year. Type: 875D.

Link: |H0717\$, Riddle of the work-seasons: "Couldn't three and three have sufficed for three and three?" (Autumn and Spring, Summer and Winter).

Ref.: *DOTTI* 472 509/{lit.}>

H0721.1, Riddle: tree with twelve branches, each with thirty leaves, black and white. Years, months, days and nights.

Ref.: Chauvin V 195 no. 114, al-Yâfi'î 68-74 n.; Kîlânî *Bilâd al-Shâm* 104 \no.\ 106.>

H0721.2, Riddle: tree with leaves white on one side and black on the other. Year made up of nights and days.

Ref.: Chauvin V 192 no. 113.>

H0721.3, Riddle: white cypresses with thirty boughs each. Years and months.>

H0721.4, Riddle: palace consisting of 8760 stones; twelve trees, thirty branches, each with black and white clusters of grapes. Year, months, days, hours.

Ref.: Chauvin VI 40 no. 207.>

H0721.5\$, Riddle of the incomplete month (year). Answer: fewer food items received. Type: 875A, 875B.

Ref.: *DOTTI* 506 507.>

H0722.2, Riddle: black and white horses chasing each other. (Day and night).>

H0724\$, Riddle: when given to eat (fed), she lives; when given to drink, she dies. (Fire).

Link: |Z0120.4\$, Fire personified.

Ref.: *MITON*; Ibshîhî 573; Kîlânî *Bilâd al-Shâm* 101 no. 57.>

H0724.1\$, Without mouth or stomach, but eats trees and animals. (Fire).

Ref.: Ibshîhî 573.>

H0725, Riddle of the course of the sun.>

H0731, Riddle of king and courtiers.>

H0731.1, Riddle: king in red; courtiers in white. (Sun and its rays).

Ref.: Chauvin VI 39 no. 207 n. 1.>

H0731.2, Riddle: king in white; courtiers in white. (Moon and stars).

Ref.: Chauvin VI 39 no. 207 n. 1.>

H0731.3, Riddle: king in red; courtiers in different colors. (Spring and flowers).>

H0734, Riddle: what is the mother who devours her children when they grow up? (Ocean and rivers).

Ref.: Chauvin V 192 no. 113; *DOTTI* 472/{lit.}>

H0740\$, Ship (boat) coming from afar full of blacks. Answer: tray full of black eggplants. Type: cf. 1319P*'.>

Link: |J1763.4\$, Black man wearing green turban thought to be an eggplant. |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0166.4\$, Symbolism: fruit (vegetable)--taste,

texture, color, and form.

Ref.: *DOTTI* 735.>

H0742, Riddle: two legs, three legs, four legs. (Man, three-legged stool[,] dog).>

H0745\$, What are eight, four, and two. (Teats: bitch's, she-camel's, woman's). Type: 875D, 851B\$.

Link: |H0589\$, Enigmatic statements about the body. |H0842, Riddle: animal qualities. |Z0013.0.1.1\$, Pseudo-erotic riddle (joke).

Ref.: *DOTTI* 472 506 509 511 590/{lit.}>

H0747\$, Riddles about machine metaphorically described.

Link: |Z0195\$, Machine symbolism: a certain machine, (automobile, train, airplane, missile, etc.) as symbol of human (animal) attributes. |Z0198\$, Symbolism: machine movement--engaging in sexual intercourse.

Ref.: Ibshîhî 572.>

H0747.1\$, Riddle: dead in the field by night; then moans, groans, and wails when revived in the morning. (Waterwheel).

Link: |Z0137.1.1\$, Grieving woman symbolism: weeps, moans, and groans. (Waterwheel).

Ref.: Ibshîhî 572; Shamy (el-) personal knowledge from childhood.>

H0747.2\$, Riddle: woman (girl) who has no husband, runs without legs, and suckles children without beast or being their mother. (Waterwheel).

Ref.: Ibshîhî 572.>

H0760\$, Indicators (signs) of old age. Type: 921A, 921F*, 931.

Link: |A1329.1\$, Creation of indicators of old age (approach of end of lifespan). |F0571.9.0.1\$, Debilitating accompaniments of old age: physical and mental (psychological) manifestations. |K1872.9.6\$, Signs of old age camouflaged.>

H0761, Riddle of the Sphinx: what is it that goes on four legs in the morning, on two in midday, and on three in the evening. (Man, who crawls as a child, walks in middle life, and walks with a stick in old age). Type: 921A.

Link: |A1329.1\$, Creation of indicators of old age (approach of end of lifespan). |H0808.1\$, The cycle of the sinful-legitimate amorous regard (glance). A man looked at someone else's slave-girl in the morning (sinful), [Y]. |Z0040.4.2.1\$, Lion searches for "man": little boy: is not, but will be one; old man: is not, but used to be one; etc.

Ref.: Amrouche 129-34 no. 14; *DOTTI* 471 509 593 612 836/{Alg, Irq}; Josef Tôma al-Fârisî *Turâth* XI:2 155-62; Kîlânî *Bilâd al-Shâm* 102 \no.\ 82.>

H0761.2\$, Enigmatic statement: "The two have become three." (Walking with a stick). Type: 921A.

Link: |A1338, Origin of physical defects. Wicked people entering heaven on rope fall off and are injured.

Ref.: *DOTTI* 593; Kîlânî *Bilâd al-Shâm* 102 no. 83.>

H0761.3\$, Enigmatic statement: "That which used to be 'far' is now 'near'." (Eyesight). Type: 921A.

Link: |A1339\$, Origin of eye ailments.

Ref.: *DOTTI* 593; Kîlânî *Bilâd al-Shâm* 102 no. 83.>

H0761.4\$, Enigmatic statement: "Those which were 'gathered' are now 'scattered'." (Teeth). Type: 921A.

Ref.: *DOTTI* 593 594/{Plst}; Hanauer 126-27; Kîlânî *Bilâd al-Shâm* 102 no. 83.>

H0761.6\$, Pseudo-riddle: what is it that goes on two legs when born, and on four when it grows up? Solution: (riddler, "Nothing I know of").

Link: |K0199.3\$, Pseudo-riddle (unsolvable), with twice the stakes for the learned riddlee. Trickster (peasant, illiterate) does not know the answer, but wins half the bet money. |Z0013.0.2\$, Pseudo-riddle (unsolvable).

Ref.: Sha)lân 418.>

H0762, Riddle: what is the creature that is of all countries, that is loved by all the world, and that has no equal? (The sun).

Ref.: Chauvin V 192 no. 113; *DOTTI* 472/{lit.}>

H0766\$, Riddle: two lovers denied pleasure of intercourse (union) despite embracing each other by night while standing guard, but separating in morning to stay apart. (A door's two panels).

Link: |R0321.4\$, Two lovers turned into contiguous stars (planets) which never meet as an act of divine mercy).

Ref.: *MITON*.>

H0767, Allegorical riddles. Type: 921A.

Link: |H0890\$, Allegorical riddle(s) about directions and motions (in--out, up--down, etc.). |V0515.2, Allegorical visions--political. |Z0179\$, Act allegorically interpreted.

Ref.: *DOTTI* 593; Juhaymân (al-) IV 307-17/cf.>

H0767.3\$, Enigmatic statement: "She dresses people, while she herself is naked." (Needle).

Link: |U0275.2\$, Needle dresses people while she herself is naked. |Z0139.9.2\$, Sewing implement personified.

Ref.: Kîlânî *Bilâd al-Shâm* 101 no. 65.>

H0767.4\$, Riddle: what is death while still alive? Answer: poverty.

Link: |U0069.3\$, Money is a homeland when one is away from his homeland.

Ref.: *MITON*.>

H0767.5\$, Squeeze her head, she becomes undressed (she "takes off her `libâs/underpants"). (Answer: an overripe palm-date, or cured lupine seed--slips out of soft shell at the slightest pressure).

Link: |T0205.2\$, A woman, like a carpet, improves when beaten. |W0256.6.1.1\$, Stereotyping: women surrender instantly to sexual temptation. |W0256.6.4.1.1\$, Women say "No," but actually mean "Yes". |Z0106\$, Action (movement) symbolism: association based on motion similarities. |Z0186.4.3.1\$, Symbolism: wearing (slipping on, pounding "it" into, etc.) a shoe or garment--sexual intercourse. |Z0188.8\$, Symbolism of the human head.

Ref.: AUC:32A, no. 7.>

H0767.6\$, Sitting on his little wall, dangling his little penis. (Answer: pitcher with spout on table, in niche, or the like).

Link: |E0782.6.1.1\$, Pitcher's spout substituted for man's severed penis (by saint). |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0159.1.1.1.1\$, Wall--sky. |Z0186.5\$, Symbolism: pitcher's spout--penis.

Ref.: AUC:32A no. iv-28.>

H0767.6.1\$, Silver pitcher, on the wall doing ablution. (Answer: moon).

Ref.: CFMC:32A no. 4.>

H0769\$, Riddle of the pawned parent: riding father and carrying mother. Father used as surety on horse mother on gun (bow). Type: 851.

Link: |K0455.5, Priest as surety. [Feasters in restaurant do not pay]. |W0037.4\$, Hair from moustache (beard) as collateral: man repays the debt.

Ref.: *DOTTI* 470.>

H0770, Riddles of explanation.

Ref.: *DOTTI* 566.>

H0771, Riddle: why is the hair gray before the beard? (It is twenty years older). Type: 921C.

Ref.: *DOTTI* 595.>

H0772, Riddle: why are there more days than nights? (The moon turns some nights into days).

Ref.: Chauvin V 38 no. 365; *DOTTI* 177 317/{lit.}>

H0773, Riddle: why are there more living than dead? (There are some of the dead of whom we still speak).

Ref.: Chauvin V 38 no. 365; *DOTTI* 177 317/{lit.}>

H0774, Riddle: why are there more women than men? (Some women make women [i.e., weaklings] of their husbands). Type: cf. 813*, 908\$, 908A\$.

Link: |H0708, Are there more men or women in the world?. |T0252.2.2.1, King tells jackal his statistics are wrong since there are more men than women. Jackal: husbands ruled by their wives counted as women.

Ref.: Chauvin V 38 no. 365; *DOTTI* 177 317 448 566/{lit.}>

H0776\$, Why was water with impurities given to the thirsty king to drink? (So as to drink slowly: more safe).

Link: |P0634.0.8\$, Customs connected with drinking.

Ref.: *MITON*.>

H0781\$, The watchman's (night-guard's) dream saves his employer's life: guard rewarded and dismissed from his job. Why? (For instructive dream, and sleeping during vigil).

Link: |D1810.8.3.1, Warning in dream fulfilled. |D1813.1.6, Dream shows others in danger. |Q0440.3\$, Punishment: permanent expulsion from employment (*fasl*).

Ref.: AUC: 18 no. 18.>

H0790, Riddles based on unusual circumstances.

Ref.: Basset *Mille* II 365 no. 100.>

H0790.0.1\$, Neck-riddle. Type: 851, 927, 985A\$, cf. 500*.

Link: |H0541, Riddle propounded with penalty for failure. |K0551.28\$, Respite from death until story is told.

Ref.: Bâtînî (al-) *Al-Hikâyât* 92-95 no. 16; *DOTTI* 113 470 472 473 591 643 688/{Egy, Kwt, Omn}; D.H. Müller *Sogotri*: *SAE* VI 82-83 no. 14.>

H0791, Riddle: a fish was my father a man was my mother. (Man eats magic fish becomes pregnant [□]). Type: 705.

Ref.: *DOTTI* 374.>

H0792, Riddle of the unborn. [Focus]. I am unborn; my horse is unborn I carry my mother on my hands. [Fetus □ taken alive from dead mother's body, gloves made of mother's skin]. Type: 851.

Ref.: *DOTTI* 470; Shamy (el-) *Egypt* 257 no. 11.>

H0792.0.1\$, Riddle of the legitimate and sinful meat. (Unborn animal taken alive out of its dead mother--a gazelle). Type: 851.

Link: |C0229.7\$_(formerly, C0229.6\$), Tabu: eating flesh of dead animal (bird).

Ref.: *DOTTI* 470; Shamy (el-) *Egypt* 83 no. 11.>

H0795, Relationship [(kinship)] riddles arising from unusual marriages of relatives. Type: 931A\$, 933A\$.

Link: |H0582.2.1, Enigmatic statement betrays incest. [Son from father-daughter incest].

Ref.: Basset *Mille* II 365 no. 100; *DOTTI* 628 634.>

H0795.1\$, Riddle: "Your father is from your father (or, Your father!: Who is your father?); your father is your maternal-uncle." (Son of girl raped by her brother). Type: 933A\$.

Link: |A0168.5.1\$, Deity's paternal-maternal uncle at once (being a father's and mother's brother simultaneously). |H0582.2.1,

Enigmatic statement betrays incest. [Son from father-daughter incest]. |L0111.5.1\$, Child born of brother-sister incest as hero:

'Son of own maternal-uncle'. |T0415, Brother-sister incest. |T0473.1.2\$, Sister raped by her drunk brother.

Ref.: Simpson 113 n. 10/cf./ (being maternal-uncle and brother); *DOTTI* 634; Shamy (el-) "Eg. Balladry": "Armanyas" 23 37 no. 62R; *TAWT* 405 n. 811.>

H0795.2\$, "My father aggressed: my maternal-uncle redressed!" (Enigmatic statement said by illegitimate child whose mother was raped, then mother's brother avenged his sister against ravisher). Type: 850A\$.

Link: |Q0244.0.2\$, Rape for rape: brother of raped girl gets revenge by violating sister of culprit.

Ref.: *DOTTI* 469 470 500/{Plst}>

H0779\$, Riddles about incongruity between cause and effect.

Link: |H0770, **Riddles of explanation**. |H0790, **Riddles based on unusual circumstances**. |N0124\$, Mechanical associations between cause and effect within the supernatural (e.g., Evil-Eye, *mushâhrah*, etc.).>

H0779.1\$, Riddle: small size but big (grave) effect.

Link: |J1746.3\$, Size of a word and size of its meaning (referent).>

H0779.1.1\$, Riddle: of minute size ('*add/qadd en-nimnimah*) but would bring horses [fully] stirred. (Answer: writing).

Link: |F0883.6.1\$, Script (writing) that looks like ants (ants's scratching). |H0741, Riddle[:] white field, black seed. (Paper with writing). |U0110, **Appearances deceive**. |W0047.4\$, The power (authority) of the written word.>

H0779.1.2\$, Riddle: the size of an ant, but can do one hundred [grave] deeds. (Answer: writing).

Link: |H0843\$, Riddles about insects. |Z0093.2.3\$, Innumerable: 'Like ants'.

Ref.: HE-S: Cairo 69-10.>

H0779.2\$, Riddle: large size but small effect.>

H0779.2.1\$, Riddle: the size of an elephant, but can be packed in a handkerchief. (Answer: mosquito net).>

H0802, Riddle: one killed none and yet killed twelve. (Horse is poisoned; raven eats of him and dies; twelve robbers eat raven and die). Type: 851.

Link: |N0332.3.0.1\$, Eating animal that proves to have been poisoned brings about eater's death (sickness).

Ref.: *DOTTI* 470.>

H0805, Riddle of the murdered lover. With what thinks, I drink; what sees I carry; with what eats I walk. (Queen has cup made from skull of her murdered lover; ring with one of his eyes; she carries two of his teeth in her boot). Type: 851, cf. 449, 992A, 1511.

Link: |S0139.2.0.1\$, Ghoulish trophy: part of enemy's corpse kept and displayed (or put to use).

Ref.: *DOTTI* 219 470 818.>

H0806.1\$, Riddle: bird flew out of its nest on two wings but flew back on only one--(braid of hair, loss of chastity). Type: 812, 851.

Link: |Z0189\$, Symbolism concerning virginity and defloration. |Z0191\$, Animal symbolism--female's physical attributes.

Ref.: *DOTTI* 448 471/{Qtr}; Shamy (el-) *Egypt* 85-86 no. 11; *TAWT* 406 n. 826.>

H0807, Formerly I was daughter, now I am mother: I have a son who was the husband of my mother. (Girl has nursed her imprisoned father [□]; [i.e., he is her milk-son]). [Riddle].>

H0808\$, Riddles (puzzles) based on legal principles--(usually religious laws, *sharīḥ*).

Link: |H0810, **Riddles based on the Bible [(the Holy Book, scripture)], or legend**. |J0040\$, Wisdom acquired from inferences from holy text. |P0526, Legal principles. |W0035.4\$, Exemplary justice.

Ref.: *MITON*.>

H0808.1\$, The cycle of the sinful-legitimate amorous regard (glance). A man looked at someone else's

slave-girl in the morning (sinful), at noon he purchased her for himself (became legitimate), in the afternoon he freed her (became sinful), at sunset he married her (became legitimate), in late evening he divorced her (became sinful), in the morning he restored her (became legitimate).

Link: |H0761, Riddle of the Sphinx: what is it that goes on four legs in the morning, on two in midday, and on three in the evening. (Man, who crawls as a child, walks in middle life, and walks with a stick in old age). |T0481.0.2\$, Lustful regard-- ('fornication-with-eye'). |Z0024.1.0.1\$, Divorced woman tells of her engagement, marriage, giving-birth, troubles and divorce-- all in a few years.

Ref.: *MITON*.>

H0810, Riddles based on the Bible ([the Holy Book, scripture]), or legend.

Ref.: *MITON*; Tha^Clabî 68, 71; Yâfi)î 71.>

H0811, Riddle: who first spun and when? (Eve).

Ref.: Chauvin V 195 no. 114.>

H0812, Riddle: what were the clothes of Adam and Eve? (Their hair).

Ref.: Chauvin V 195 no. 114.>

H0812.1\$, Riddle: with what did Adam and Eve cover their genitals on Earth? (Fig leaves).

Link: |A2711.7.1\$, Fig tree (in paradise) provides Adam and Eve with leaves to cover their genitals: blessed (sweet inside and out, yields two crops yearly).

Ref.: *MITON*.>

H0813, Riddle: who having neither father nor mother, are dead? (Adam and Eve).

Ref.: Chauvin V 195 no. 114, al-Yâfi)î 68-74 n.>

H0814, Riddle: who having had father and mother, is not dead? (Elias, [al-Khidr]). Type: cf. 774R\$.

Ref.: Chauvin V 195 no. 114.>

H0815, Riddle: who having had father and mother, is not dead like other mortals? (Lot's wife).

Ref.: Chauvin V 195 no. 114.>

H0816\$, Riddles about creation of man.>

H0816.1\$, Who is the female created from male? (Eve from Adam).

Link: |A1275.1, Creation of first woman from man's rib. [Adam's rib].

Ref.: *MITON*; Kîlânî *Bilâd al-Shâm* 100 no. 47.>

H0816.2\$, Who is the male created from female? (Christ from Mary).

Link: |E0703.2\$, Jesus created in Virgin Mary's womb from divine's breath (Gabriel's). |V0312.0.1\$, Counter-belief: Miraculous Conception (immaculate conception) through God's command.

Ref.: *MITON*; Kîlânî *Bilâd al-Shâm* 100 no. 47.>

H0821, Riddle: what was the walking tomb with the living tenant? (Jonah and the whale).

Ref.: Chauvin V 194 no. 114, al-Yâfi)î 68-74 n; Kîlânî *Bilâd al-Shâm* 104 no. 103; *MITON*.>

H0822, Riddle: what is the land that has seen the sun only once? (The bottom of the Red Sea [□]).

Ref.: Ibn-Kathîr I 38; Chauvin V 194 no. 114; Kîlânî *Bilâd al-Shâm* 104 no. 105.>

H0823, Riddle: what is the tree that became flesh? (Moses's staff).

Link: |D1693.3\$, Moses's staff becomes serpent [(viper)] and swallows magicians' rods (snakes). |H0845\$, Riddles about reptiles. |V0220.0.15.3.1\$, Holy man's staff blossoms and yields any desired food when driven into ground. (Moses' cane).

Ref.: Chauvin V 195 no. 114; *DOTTI* 936/{Syr}.>

H0824, Riddle: what is that which has drunk water for its sustenance and eaten after its death? (Moses's staff which became a serpent).

Link: |D1693.3\$, Moses's staff becomes serpent [(viper)] and swallows magicians' rods (snakes).

Ref.: Chauvin V 194 no. 114.>

H0825, Riddle: the king is surrounded by his nobles; what is this like? (The idol Bel surrounded by the priests of the god).

Ref.: Chauvin VI 39 no. 207.>

H0828, What three not born of male and female ate and drank on earth? (Angels who visited Abraham).>

H0829\$, Riddle (riddling question): could there be plant without seed, tree without rainfall (*ghayth*), birth without male? Answer: Yes. God created plants without seeds; God created trees, then made their life dependent on water; God created 'Adam and his woman' (Eve) from neither a male nor female.

Link: |A0112.0.1\$, Deity conceived (by his mother) after his father's death. |A1200, Creation of man. |A2600.0.1\$, Creation of plants by deity. |H1049.2.1\$, Task: bringing pregnant virgins. Countertask: bringing a 'male radish' grown in rock. |V0312.0.2\$, "As God created plants without seeds and caused them to grow without water, so was Christ's Conception and Birth", said The Virgin to her accusers. |T0510.1\$, Procreation without male element (semen). |Z0186.2.0.1\$, Symbolism: water going through

field (irrigation canal)--sexual intercourse.

Ref.: Tha^Clabî 213-14/(214): Shamy (el-) "Arab Mythology" no. 99; Shamy (el-) "Eg. Balladry": "Maryam" no. 52 10.>

H0830\$, Riddles (riddling questions) about things known only to God.

Link: |A0102.1.2.1\$, Five things known only to God: Time of End of World (*al-sâ^Cah*), when and where rain will occur, [gender of] what is in wombs, one's future earnings, place of one's death. |H0502.1, Test of religious learning. |Z0120.3\$, Planet (star, meteor, etc.) personified.

Ref.: Tha^Clabî 6/, (Sun, Moon, al-Zarah/Venus, *furqadân*/two bright stars of Ursa Minor: Prophet's family).; *MITON*.>

H0832, Riddle: what was not born, yet life was given to it? (The golden calf).>

H0840, Other riddles.>

H0841, Riddle: worth of animal.>

H0841.1, Riddle: what animal is good living but not dead? (Ass).>

H0841.2, Riddle: what animal is good dead but not living? (Hog).>

H0841.3, Riddle: what animal is good living and dead? (Cow).>

H0841.4, Riddle: what animal is not good living or dead? (Wolf, [hog/pig]).>

H0842, Riddle: animal qualities. Type: 875D.

Link: |H0745\$, What are eight, four, and two. (Teats: bitch's, she-camel's, woman's).

Ref.: *DOTTI* 509.>

H0843\$, Riddles about insects.>

H0843.1\$, Riddle about scorpion.

Link: |H0862, Riddle: what is that which is neither man nor jinn nor beast nor bird? (Louse and ant).

Ref.: Jâhiz V 359/(lit.).>

H0843.2\$, Riddle about ant.

Link: |H0779.1\$, Riddle: small size but big (grave) effect.>

H0843.3\$, Riddle about locust.

Link: |B0015.7.18\$, Locust as hybrid of many (mighty) animals: horse's face, elephant's eyes, ox's neck, stag's antlers, lion's chest, scorpion's belly, eagle's wings, camel's thigh, ostrich's leg, viper's tale.>

H0843.4\$, Riddle about butterfly.>

H0843.5\$, Riddle about flea. Type: cf. 2021*.

Ref.: *DOTTI* 960.>

H0845\$, Riddles about reptiles.

Link: |H0823, Riddle: what is the tree that became flesh? (Moses's staff).>

H0845.1\$, Riddles about snakes (vipers, serpents).>

H0845.1.1\$, Riddling question: what male lays eggs. Answer: [Male] "snake"/*shujâ^C* (lit.: `valiant').

Link: |B0754.4.4\$, Mammal (quadruped) lays egg. |F1089.2\$, Man lays egg. |Z0095.0.1\$, Double-meaning: word or phrase that denotes more than one meaning.

Ref.: *MITON*.>

H0845.1.2\$, Riddle: [What is] softer than butter but sharper than a sword (razor). Answer: snake, viper.>

H0851, Riddle: what are the two fixed, the two moving, the two joined, the two separated by jealousy, the two eternal enemies? (Heaven and earth; sun and moon; night and day;7 soul and body; life and death).

Ref.: Chauvin V 195 no. 114.>

H0861, Riddle: what are the two combatants without hands or feet or words? (The bull and the buffalo).

Ref.: Chauvin V 194 no. 114.>

H0862, Riddle: what is that which is neither man nor jinn nor beast nor bird? (Louse and ant).

Link: |H0843.1\$, Riddle about scorpion.

Ref.: Chauvin V 194 no. 114, al-Yâfi) 68-74 n.>

H0871, Riddle: what six things are not worth doing?.

Link: |J0226.6\$, Choice: to favor son's children or daughter's.>

H0871.1, Three stupid things for men to do.>

H0871.2\$, Riddle: what are the three "Nos"? Areas where things "do not □" or "are not □". Type: 875.

Link: |J0401.0.2\$, The three impossibilities: an ogre, al-jaṇqâ' (the Phonix), and a constant friend. |J0226.6\$, Choice: to favor son's children or daughter's. |P0291.2\$, "Your son's son (paternal grand-son) is your son, but daughter's son (maternal grand-son) is not".

Ref.: Aswad (al-) 149-56; *DOTTI* 504 505 511 541 593/{Glfi/gen., Syr}.>

H0872\$, Riddles: things not to be trusted (considered safe, cause anguish). Type: 875.>

H0872.1\$, Riddle: what are three things not to be trusted? Answer: female even she were Y, horses when galloping, sun when setting (darkness). Type: 875.

Link: |J0021.3.1\$, Don't trust a young man with a woman.

Ref.: Taymûr no. 2479.>

H0875, Riddle: what is the difference between a poor man and a rich? (Riches).>

H0875.1\$, Riddle: a rich woman would take 'it' from the front, a poor from the rear. (Bus, public transportation--first and second classes, respectively).

Link: |H0890\$, Allegorical riddle(s) about directions and motions (in--out, up--down, etc.). |T0463.8\$, Anal intercourse (sodomy). |U0248.0.2\$, "It" taken to mean what listener has in mind. |Z0013.0.1.1\$, Pseudo-erotic riddle (joke).

Ref.: AUC: 32A no. ii-8.>

H0875.2\$, Riddle: the rich would save (keep) it, the poor would throw it away. (Spittle).

Link: |H0890\$, Allegorical riddle(s) about directions and motions (in--out, up--down, etc.). |U0248.0.2\$, "It" taken to mean what listener has in mind.>

H0878, Riddle: what is it that one buys who does not want it or use it? (Coffin).>

H0881, Riddles with "none" as answer.>

H0881.5\$, Ten (several) birds in a tree, one is shot down: how many remain? (None).>

H0882, Riddle: bottom and top of staff. Of the two ends which is the top and which the bottom?.

Link: |H0890\$, Allegorical riddle(s) about directions and motions (in--out, up--down, etc.).>

H0887\$, Riddles about the meaning of sounds made by animals or objects. Type: cf. 908A\$.

Link: |H0888\$, Allegorical riddle(s): what would an object (utensil, implement, fruit, etc.) say in a given situation?. |J0816.1, King brought to sense of duty by feigned conversation of birds. Philosopher pretends to know bird's language [□]. ["What is the owl saying?"]. |V0310.1\$, Religious universe (all of God's creation, animate and inanimate, worship).

Ref.: ^CAbd-al-Hâdî 137-42 no. 32; *DOTTI* 566/{Alg/Mrc, Plst, Syr}.>

H0887.1\$, Riddle: what does an object say?.

Ref.: Aswad (al-) 117-19; Sârîs (al-) 258-66; Schmidt-Kahle II 89-95 no. 92.>

H0887.1.1\$_ (formerly, H0887\$), Riddle: what does water say?. Type: 875.

Link: |D1815.7\$, Magic knowledge of language of water.

Ref.: *DOTTI* 504 505 508 509 541/{Alg/Mrc, Plst}.>

H0887.1.1.1\$_ (formerly, H0887.1\$), Riddle: what does coffee (tea) say as it percolates in pot?. Type: 875.

Ref.: *DOTTI* 237 500 504 505 507/{Plst, Syr}.>

H0887.2\$, Riddle: what does a bird say?. Type: 908A\$.

Link: |A2869.1.1\$, Water constant vibration is due to its praising God. |B0251.4.5\$, Bird prays (glorifies God) when it sings. |J0816.1, King brought to sense of duty by feigned conversation of birds. Philosopher pretends to know bird's language [□]. ["What is the owl saying?"]. |W0004.2\$, Creature (animal, plant, inanimate object, etc.) that praises or worships favored.

Ref.: Tha^Clabî 164; Damîrî II 101; Burton V 50 n. 1/(gen.); *DOTTI* 566; *MITON*.>

H0887.2.1\$, Riddle: what does an eagle (the eagle-like) say?.

Ref.: Tha^Clabî 164.>

H0887.2.2\$, Riddle: what does a francolin (*durrâj*) say?.

Ref.: Tha^Clabî 222.>

H0887.2.3\$, Riddle: what does a lark ("*qunbur*") say?.

Ref.: Tha^Clabî 222.>

H0887.2.4\$, Riddle: what does a cock say?.

Ref.: Tha^Clabî 222; Burton V 50 n. 1.>

H0887.2.5\$, Riddle: what does a dove (pigeon) say?.

Ref.: Burton V 50 n. 1; *MITON*.>

H0887.2.6\$, Riddle: what does a sand-grouse (*qatâh*) say?. Type: 246A\$, cf. 1340\$.

Link: |B0451.8.1\$, Sand grouse (*qatâh*) as helper. |Z0191.4.3\$, Sand grouse (*qatâh*)--female's physical attributes and characteristic walk (waggle, gait).

Ref.: Burton V 50 n. 1.>

H0887.3\$, Riddle: what does an animal say?.

Link: |B0251, Animals praise or worship.

Ref.: *MITON*; Damîrî II 102/(mare, donkey, frog); Ibshîhî 488.>

H0887.3.1\$, Riddle: what does a horse (mare) say?.

Ref.: Tha^Clabî 222; Damîrî I 321/cf.: Shamy (el-) "Arab Mythology" no. 57-4/(prayer); Damîrî II 102.>

H0887.3.2\$, Riddle: what does a donkey (ass) say?.

Ref.: Tha^Clabî 222; Damîrî II 102.>

H0887.3.3\$, Riddle: what does a frog say?.

Ref.: Tha^Clabî 222; Damîrî II 102; Ibshîhî 161.>

H0887.3.3\$, Riddle: what does a lion say when he roars?>

H0888\$, Allegorical riddle(s): what would an object (utensil, implement, fruit, etc.) say in a given situation?.

Link: |H0767.3\$, Enigmatic statement: "She dresses people, while she herself is naked." (Needle). |H0878, Riddle: what is it that one buys who does not want it or use it? (Coffin). |H0887\$, Riddles about the meaning of sounds made by animals or objects. |J2388\$, How would an animal (object) feel in a given situation. |Z0110, **Personifications [of abstractions]**. |Z0120.2\$, Natural object (tree, mountain, wind, etc.) personified.

Ref.: TAWT 379 n. 325.>

H0888.1\$, A[What would say to a female]: "Part your thighs wide and take me [in], and then make vocal manifestations of sexual enjoyment (*ghang*) and let me hear [them]"? Answer: kneading tub (*magûr el-^Cagîn*).

Link: |D1610.13.4.1\$, Speaking kneading tub (tray). |J0071.1.1\$, Trained monkey shows "How the peasant woman kneads dough". (Parted thighs and suggestive grunts). |J1808.9.1\$, Grunts of hard labor (e.g., kneading, lifting, digging, etc.) mistaken for grunts of sexual enjoyment (or vice versa). |P0783.2.1\$, Indecent posture: disgraceful. |P0783.2.2\$, Sitting with thighs (legs) parted wide--immodest, suggestive. |T0059.0.1.2.1\$, Vocal manifestations (by female) of sexual enjoyment (*'ghang'*). |U0318\$, Fusion of wants (needs): two or more needs (drives) addressed together (e.g., sex and religiosity, food and control, etc. |Z0013.0.1.1\$, Pseudo-erotic riddle (joke). |Z0186.9.3.1\$, Female's squatting posture (with thighs parted, while cooking, kneading, laundering, etc.): erotic.

Ref.: TAWT 379 n. 325; AUC: 32A no. i-8 iv-60 iii-8/cf.; HE-S: Cairo 69-10.>

H0888.1.1\$, "[What is] henna red (rose-colored), [and is] between the thighs of my paternal-uncle's wife?" Answer: kneading tub (*magûr el-^Cagîn*).

Link: |H0664.2\$, Riddle: [She is] green in the street, red and cast aside at home. (Answer: watermelon [uncut-cut]). |J0030.0.1\$, Syllogistic logic: paradigmatic (Gestalt) perception. Inferring judgment in one case on the bases of another. |K1872.9.5.4\$, Statement intended to generate erotic mental image deceptively camouflaged to seem decent. (The pseudo-erotic). |P0200.0.1\$, Patriarchal family (patriarchy). |P0200.0.1.5.1\$, Characteristic images (scenes) one experiences within patrilocal family residence--(mostly visual). |P0783.2.2\$, Sitting with thighs (legs) parted wide--immodest, erotically suggestive. |T0016.9\$, Erotic scene spied (or accidentally witnessed) evokes reaction(s)--miscellaneous. |T0109.1\$, Patrilocal residence: bride moves to home of groom's family. |T0405.9.1\$, In-laws's nakedness or exposure. |T0481.0.2\$, Lustful regard--('fornication-with-eye'). |Z0139.9.3.1.1\$, Kneading tub (*magûr el-^Cagîn*: traditionally, round, deep and of reddish earthenware)--vagina. |Z0138.0.3.1\$, That which is between the thighs (under the navel, or the like). |Z0141.4\$, Red as symbol of (associated with) sex organs.

Ref.: HE-S: Cairo 69-10.>

H0888.2\$, A[What would say]: "Belly on belly, meanwhile that which is dangling knows what to do"? Answer: wide-bellied water-tank (*zîr*), and person with cup trying to reach down for water (=sexual intercourse).

Link: |T0059.0.1.2.1\$, Vocal manifestations (by female) of sexual enjoyment (*'ghang'*). |Z0013.0.1.1\$, Pseudo-erotic riddle (joke). |Z0106\$, Action (movement) symbolism: association based on motion similarities. |Z0139.9.3.2.1\$, Wide-bellied pottery water-tank (*zîr*)--female. |Z0166.4.3.1.2\$, Symbolism: ripe fig (split, open, 'ready', etc.)--vagina (mature).

Ref.: TAWT 382 n. 399; AUC:32A no. 26; HE-S: Cairo 69-10.>

H0888.3\$, The organ (*tabq*) is on the organ, the bowed [organ] is inside the hole, [meanwhile] the knee is bent and the head is going and coming. (Answer: grinding-stone [at work]).

Link: |H0890.6\$, All in, but 'his' head [is] out. (Answer: a nail [hammered or driven into an object]). |Z0186.4.2.2\$, Symbolism: grinding--erotic act. |Z0195.3\$, Grinding-stone (the 'female' side, upper side with hole)--female.

Ref.: AUC: 32A no. iv-47.>

H0888.4\$, Symbolism of scooping out (coring) zucchini (or the like) for stuffing.

Link: |Z0106\$, Action (movement) symbolism: association based on motion similarities.

Ref.: AUC: 32A no. iv-32.>

H0888.4.1\$, Riddle: You scrub [off its skin], you plunge into it [with *maqwarah*/scooping-knife], then you get 'water'. (Answer: preparing a zucchini (*koasah*) for stuffing: a woman's view of sexual intercourse). Type: cf. 293C*.

Link: |J2029\$, Fleas on woman's body try to identify their night quarters from their experiences there (breast, navel, etc.).

|Z0197.3.1\$, Knife, sword, dagger, saw, etc.--penis (male). |Z0108\$, Sound (name) symbolism: association based on sound similarities (homophony). |Z0166.3.2.3.1\$, *koasah/zucchini* = (*kuss* = vagina).

Ref.: AUC: 32A no. i-7 iv-32.>

H0888.5\$, Riddle: [Y] That which is braided-elongated (*mabrûm*) says to that which is parted widely-open (*mafshûkh*): "Greet your dangling 'brother' (*sallim* ^Cala 'akhûk el-middalî)." (Answer: bananas, figs, grapes = penis, vagina, testicles--respectively).

Link: |A2711.7.1\$, Fig tree (in paradise) provides Adam and Eve with leaves to cover their genitals: blessed (sweet inside and out, yields two crops yearly). |Z0013.0.1.1\$, Pseudo-erotic riddle (joke). |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0139.9.3.1\$, Cooking pot--womb (woman). |Z0166.4.3.1.2\$, Symbolism: ripe fig (split, open, 'ready\$, etc.)--vagina (mature). |Z0188.7\$, Symbolism: vagina--need (demands).

Ref.: AUC: 41 no. 19; HE-S: Cairo 69-10.>

H0888.6\$, "[What is] as long as a hand (*shibr*) and a hand's is his/its length: goes in and out, while hair is all around?" (Answer: comb). Type: cf. 1543A*.

Link: |D0454.7.2\$, Transformation: comb to a wilderness (field of reeds, thicket, thorny hedge, marsh, or the like). |N0773.2, Adventure from returning for forgotten comb. |T0011.4.6, Love through finding lady's ornament (ring, comb, etc.). |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0106\$, Action (movement) symbolism: association based on motion similarities. |Z0196.4.1\$, Symbolism: comb (ornamental: usually squarish, cursive shaped)--vagina. |Z0197.3\$, Cutting and piercing implements ('white weapons,' writing implements, keys, combs, horns/antlers, etc.)--penis.>

H0888.7\$, "[What is] as long as a hand and a hand's is his/its length; everyone 'kissed' it, even the Prophet? (Answer: a mother's breast).

Link: |T0604.2\$, Mother nourishes infant. |T0611, Suckling of children. |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

Ref.: Kîlânî *Bilâd al-Shâm* 99 no. 20; AUC: 32A no. iv-29; HE-S: Cairo 69-10.>

H0888.8\$, Riddle: "The size of the palm of hand (*kaff*), but would drop a hundred and a thousand. (Answer: fine-tooth comb, 'delouser'--usually squarish). Type: cf. 621.

Link: |Z0196.4.1\$, Symbolism: comb (ornamental: usually squarish, cursive shaped)--vagina.

Ref.: AUC: 32A no. iii-29; HE-S: Cairo 69-10.>

H0889\$, Allegorical riddle(s) about sleep.

Link: |H0633.1, What is sweetest? Sleep. |Z0126.9.1\$, Sleep personified.>

H0889.1\$, He (it) nudged me, I laid down for him (it); he entered into me, I was pleased; he got out of me, I was saddened. (Answer: sleep).

Link: |Z0013.0.1.1\$, Pseudo-erotic riddle (joke). |Z0126.9.1\$, Sleep personified.

Ref.: AUC: 32A no. i-12 ii-10 iii-3 iv-52; HE-S: Cairo 69-10.>

H0890\$, Allegorical riddle(s) about directions and motions (in--out, up--down, etc.).

Link: |H0767, Allegorical riddles. |H0875.1\$, Riddle: a rich woman would take 'it' from the front, a poor from the rear. (Bus, public transportation--first and second classes, respectively). |H0882, Riddle: bottom and top of staff. Of the two ends which is the top and which the bottom?. |T0187.0.2\$, Female's coition posture compared to supplication posture (pleading with God). |U0318.1\$, Sexual needs and religious needs fused. |Z0106\$, Action (movement) symbolism: association based on motion similarities. |Z0179.4\$, Directions and motions (east--west, in--out, up--down, etc.) allegorically interpreted.

Ref.: *DOTTI* 96/{Egy}.>

H0890.1\$, Pale white [thing], product of soft-baskets (*maqâtif*): goes in limp, comes out erect! (Answer: loaf of bread: into and out of oven).

Link: |Z0013.0.1.1\$, Pseudo-erotic riddle (joke). |Z0186.8.2.1\$, Symbolism: oven (furnace)--vagina, womb.

Ref.: Kîlânî *Bilâd al-Shâm* 101 no. 64; AUC: 32A no. i-10; HE-S: Cairo 69-10.>

H0890.2\$, I got hold of it ('him') by its tufts [of hair], and then I drove the erect-one (thick-one) into it. (Answer: shoe, shoe strings, and foot=vagina, and penis).

Link: |X0244\$, Shoemaker's 'tight' (small) apartment: will become wide with use. |Z0013.0.1.1\$, Pseudo-erotic riddle (joke). |Z0186.4.3.1\$, Symbolism: wearing (slipping on, pounding "it" into, etc.) a shoe or garment--sexual intercourse.

Ref.: AUC: 32A no. i-9 vi-27.>

H0890.4\$, "[He] kept on seeking his sister, [then] he put 'his thing' (*bitâ*^Cuh) into his sister's thing". Answer: button and buttonhole, (also, [clothes] snap and snap hole).

Link: |P0605.5.2\$, A boy's (man's) sister in bed (scene, image). |T0405.3\$, Sister's nakedness or exposure. |T0415, Brother-sister incest. |U0248.0.2\$, "It" taken to mean what listener has in mind. |Z0013.0.1.1\$, Pseudo-erotic riddle (joke). |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0106\$, Action

(movement) symbolism: association based on motion similarities. |Z0186.1.2\$, Symbolism: button going into button hole--sexual intercourse. |Z0186.3\$, Symbolism: hole (crack, wound)--vagina. |Z0198.2.1\$, Fitting (an object) into hole (opening, outlet)--sexual intercourse.

Ref.: *MITON*; Ibshîhî 573; Burton II 318 n. 1/poem/(Moslems avoid button loops), cf.; Shamy (el-) "Mental Health" 17; HE-S: Cairo 69-10.>

H0890.5\$, Grows tall (long) and grows short, but is not an afrit; carries saddlebags, but is not spice-vendor; covered with fleece, but is not a ram. (Answer: penis).

Link: |F0234.0.2.1\$, Jinni (afrit) as shape-shifter. |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0106\$, Action (movement) symbolism: association based on motion similarities.

Ref.: AUC: 32A no. iv-30.>

H0890.6\$, All in, but 'his' head [is] out. (Answer: a nail [hammered or driven into an object]).

Link: |H0888.3\$, The organ (tabq) is on the organ, the bowed [organ] is inside the hole, [meanwhile] the knee is bent and the head is going and coming. (Answer: grinding-stone [at work]). |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0197.3.4\$, Spear, peg, wedge, screw-driver, pen, key, needle, plough, etc.--penis. |Z0179.4\$, Directions and motions (east--west, in--out, up--down, etc.) allegorically interpreted.

Ref.: Kîlânî *Bilâd al-Shâm* 102 no. 71; AUC: 32A no. iv-34/(cf. Paula Broadwell/Vernon Loeb *All In: The Education of General David Petraeus*. Penguin Press 2012).>

H0890.7\$, If I raise my leg, [his/its] half goes in; if I raise the other all gets in. (Answer: pants/trousers).

Link: |Z0106\$, Action (movement) symbolism: association based on motion similarities.

Ref.: AUC: 32A no. iv-35.>

H0892\$, Task: answering question (riddle) intended to confound (debilitate, disable). Type: 465A, 879, cf. 922.

Link: |H0502, Test of learning [(knowledge)]. |H0508, Test: finding answer to certain question. |H0620, The unsolved problem: enigmatic ending of tale [(dilemma-tale)]. |H0920.0.1\$, Sovereign (king, chief, etc.) sets task(s). |K0199.3\$, Pseudo-riddle (unsolvable), with twice the stakes for the learned riddlee. Trickster (peasant, illiterate) does not know the answer, but wins half the bet money. |V0223, Saints have miraculous knowledge. |X0474.1\$, Pseudo-fairness: subtle setting of level of ease or hardness of conditions according to visibility of differences. |Z0013.0.2\$, Pseudo-riddle (unsolvable).

Ref.: Tha^Clabî 222-23.>

H0900-H999, Assignment and performance of tasks.>

H0900-H949, Assignment of tasks.>

H0900, Tasks imposed.

Ref.: Chauvin V 200 no. 372; *DOTTI* 767; CFMC: Aswan 70-12A 4-2-no. 8.>

H0900-H1199, TESTS OF PROWESS: TASKS.>

H0901, Tasks imposed on pain [(threat)] of death.>

H0901.1, Heads placed on stakes for failure in performance of task. Type: 329, 572\$, 851.

Link: |Q0421.1, Heads on stakes. Punishment by beheading and placing the heads on stakes. |S0139.2.2.1.6, Heads brandished to intimidate foe.

Ref.: *DOTTI* 175 333 471; *MITON*; Shamy (el-) *Egypt* 49 no. 7, 99 261 no. 14.>

H0904\$, Military tasks (assigned by sovereign).

Link: |P0550.1\$, War.>

H0904.1\$, Task: conquer city (nation). Type: 954A\$.

Ref.: Maspero 109-14 no. 6; *DOTTI* 661.>

H0904.2\$, Task: put down rebellion (insurrection). Type: 954A\$.

Ref.: Maspero 109-14 no. 6; *DOTTI* 135 661.>

H0904.3\$, Task: defend homeland (stop invasion). Type: 314, VI, cf. 300.

Ref.: *DOTTI* 97 135.>

H0910, Assignment of tasks in response to suggestion.>

H0911, Tasks assigned at the suggestion of jealous rivals. Type: 513C, 910C, 613A1\$,/980*.

Ref.: *DOTTI* 270 312 401 572 682/{Plst}; *MITON*.>

H0912, Task assigned at suggestion of jealous brothers (sisters). Type: 408, 707, 898.

Ref.: *DOTTI* 195 386 554.>

H0914, Tasks assigned because of mother's foolish boasting. Type: 500, 501.

Link: |W0161.3\$, Fibbing (for publicity: unfounded pretence to power, wealth, ability, etc.).

Ref.: *DOTTI* 252 253.>

H0915, Tasks assigned because of girl's (boy's) own foolish boast. Type: 501, 1525, cf. 1379.

Link: |N0015.3\$, Wager on sister's chastity. |W0161.3\$, Fibbing (for publicity: unfounded pretence to power, wealth, ability, etc.).

Ref.: *DOTTI* 253 820.>

H0915.1., Task assigned because of man's boast.>

H0915.1.1\$, Task assigned because of husband's boast. Type: 880, 880A\$, 882.

Ref.: *DOTTI* 515 519 873/{Egy}>

H0915.1.2\$, Task assigned because of a brother's boast of sister. Type: 1379.

Link: |N0015.3\$, Wager on sister's chastity.

Ref.: *DOTTI* 771; *TAWT* 230 no. 28.>

H0916, A.Tasks imposed at suggestion of spouse (sweetheart). Type: 462.

Ref.: *DOTTI* 233.>

H0916.1, Task imposed because of wife's foolish boast. Type: 851D\$.

Link: |J1545.1, Will work when beaten. [Abused wife's report to king, as revenge on her husband].

Ref.: *DOTTI* 473.>

H0916.2, Task imposed because of girl's foolish boast. Type: 707.

Ref.: *DOTTI* 386.>

H0920, Assigners of tasks.>

H0920.0.1\$, Sovereign (king, chief, etc.) sets task(s). Type: 465A, 577, 921A-0921P\$, 1637\$.

Link: |H0501.0.1.1\$, Test of maturity: to see (learn) what father has seen (learned, known, etc.). |H0892\$, Task: answering question (riddle) intended to confound (debilitate, disable).

Ref.: *DOTTI* 238 335 402 593 599 600 883/{Egy, Syr}; Lane 417; Sâî 354-57 no. 77[+1].>

H0927, Task set by deity.>

H0931, Tasks assigned in order to get rid of hero. Type: 465.

Link: |H1212, Quest assigned because of feigned illness.

Ref.: *DOTTI* 235; Shamy (el-) *Egypt* 19 no. 2, *Zîr* 37-40.>

H0931.1, Prince envious of hero's wife assigns hero tasks. Type: 465, 883F\$/981B*.

Ref.: Tha^Clabî 156; *DOTTI* 235 419 527 585/{Egy}>

H0932, Task assigned to devil (ogre).

Link: |K0211, Devil cheated by imposing an impossible task.>

H0934.3, Tasks assigned by stepmother.

Ref.: *DOTTI* 211 492 522/{Qtr}>

H0935, Witch [(ogress)] assigns tasks. Type: 425B, 480.

Ref.: *DOTTI* 129 202 203 249 330/{Syr}; Shamy (el-) "Folkloric Behavior" 190; *TAWT* 440 no. 32/{Egy}>

H0936, Task assigned because of longings of pregnant woman [(craving)]. Type: 705A\$.

Link: |A1650.5.2.3.1\$, Punishment of Eve: craving during pregnancy. |H0051.1.0.1\$, Recognition by 'craving-mark' (*wahmah*). |T0570.1\$, Pregnant woman's wish (craving).

Ref.: *DOTTI* 375; *TAWT* 417 no. 5/{Sdn}>

H0940, Assignment of tasks--miscellaneous.>

H0941, Cumulative tasks. Second assigned so that first can be done.

Ref.: Chauvin VI 109 no. 274 n. 3.>

H0946, Task assigned from misunderstanding.>

H0946.1, Task assigned from misunderstanding: search for prince named Sabr ("wait"). Type: 425, 432.

Link: |J1805.2.1, Daughter says "Sobur" (wait [patience]) to her father when he asks what to bring from the journey. Father finds prince Sobur. |L0221.2\$, Present from the journey: unknown object (person) with enigmatic name (e.g., "Pearls-on-Vines," "Patience," or the like). |Z0095.1.1\$, Afflicted person asks spice-vendors about the whereabouts of the "'Land of *sabr* (patience/aloe)".

Ref.: *DOTTI* 199 212.>

H0947\$, Task assigned without knowing nature of item demanded.

Link: |M0223, Blind promise (rash boon). Person grants wish before hearing it.>

H0947.1\$, Task: fetch unknown "pearls on their vine" (or the like)--prove(s) to be a jinni (elfin) prince. Type: 425, 432.

Link: |C0432, Tabu: uttering name of supernatural creature. |H1373\$, Quest for certain supernatural being(s). |J1805.2.1,

Daughter says "Sobur" (wait [patience]) to her father when he asks what to bring from the journey. Father finds prince Sobur.
|L0221, Modest request: present from the journey. [Present from father's journey proves difficult].
Ref.: *DOTTI* 193 199 212 213 319 485/{Plst}; *TAWT* 264.>

H0950-H999, Performance of tasks.>

H0950, Task evaded by subterfuge.>

H0950.1\$, Task evaded by subterfuge: procrastination. Type: cf. 207D\$.

Link: |H0954.1\$, Ostrich's excuse for not carrying: "I'm a bird--birds don't carry (like beasts of burden)"; and ostrich's excuse for not flying: "I'm a camel--camels do not fly (like birds)".

Ref.: *DOTTI* 78; *MITON*; Taymûr no. 355/(kneading).>

H0950.1.1\$, Task evaded by subterfuge: pretending to be hard at work in executing assignment. Type: 102A\$, cf. 303B\$.

Link: |K0040, **Labor contest won by deception.**

Ref.: *DOTTI* 37 110 112 303 500/{Egy}.>

H0951, Countertasks. Type: 875B, 875B1, 1174.

Link: |J1991\$, Absurd demands (expectations) dismissed by empirical evidence.

Ref.: Chauvin VIII 61 no. 26; *DOTTI* 507 508 712.>

H0952, Reductio ad absurdum of task. [Manifest absurdity of task assigned shown by absurd countertask]. Type: 821B, 875B, 875B1, 897.

Link: |H1049.2.1\$, Task: bringing pregnant virgins. Countertask: bringing a 'male radish' grown in rock. |Z0088\$, Sarcasm.

Ref.: Destaing *Cheluh's* 102-4 (160) no. 42; *DOTTI* 450 507 508.>

H0954\$, Task alleged to be contrary to one's own nature (specialization).

Link: |H1020, **Tasks contrary to laws of nature.** |J0894.2\$, Consolation: "'anâ-mâlî" ('None of my business'). |P0503.3.3.1\$, Bureaucrat always claims, "Not my specialty. (Go to someone else)". |W0111.9.3\$, Work dodged by alleging that it is contrary to one's nature (social role).>

H0954.1\$, Ostrich's excuse for not carrying: "I'm a bird--birds don't carry (like beasts of burden)"; and ostrich's excuse for not flying: "I'm a camel--camels do not fly (like birds)". Type: 207D\$.

Link: |A2232.12\$, Ostrich (at first, camel-like) asks for horns: punished with removal of ears. |A2402.3\$, How ostrich lost camel-like features (ears). |H0950.1\$, Task evaded by subterfuge: procrastination. |H0952, Reductio ad absurdum of task. [Manifest absurdity of task assigned shown by absurd countertask]. |J0894.2\$, Consolation: "'anâ-mâlî" ('None of my business'). |K0490\$, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. |X1251.1\$, Lie: bird used as beast of burden (loaded with rocks, crops, or the like).

Ref.: Jâhiz IV 323 366-68/cf.; Ibn-^CArabshâh/cf./ (the poor) 267; *DOTTI* 78/{lit.}>

H0960, Tasks performed through cleverness or intelligence.>

H0961, Tasks performed by cleverness. Type: 921G\$, 921L\$, 921M\$, 921N\$, 921P\$.

Ref.: *DOTTI* 597 598 599.>

H0962, Tasks performed by close observation. Type: 577, 921K\$.

Link: |H0529.1\$, Test: guessing difference between human skulls (bones): differentiating the pious from the impious, the just from the tyrant, etc.

Ref.: *DOTTI* 335.>

H0964\$, Task performed through scientific ingenuity.

Link: |H0506, Test of resourcefulness. |K0315.1.1\$, 'Computer hacker' penetrates system through secret code (password) left by him as program designer.>

H0964.1\$, Water level manipulated so as to reach an object in well (pit). Type: 232D*.

Link: |H0506.1, Test of resourcefulness: weighing elephant. Man puts him on boat; marks water-line; fills boat with stones until it sinks to same line; weighs stones. |J0101, Crow drops pebbles into water jug so as to be able to drink. |J2093.9.1\$, Jewelry (gem, gold, silver, etc.) used as if pebble (stone).

Ref.: *DOTTI* 88.>

H0964.1.1\$, Object at bottom of well reached by floating it by means of raising water level (adding water). Type: cf. 232D*.>

H0964.1.1.1\$, Stones (pebbles) dropped in well so as to raise water level.

Ref.: *DOTTI* 125 129 169/{Sdn}.>

H0964.1.2\$, Object reached by lowering water level (draining it).>

H0970, Help in performing tasks.

Link: |H1233, Helpers on quest.>

H0971, Tasks performed with the help of old person.>

H0971.4\$, Task performed with the help of wise (old) person. Type: 1579.

Ref.: *DOTTI* 868/{Mrc}>

H0972, Tasks accomplished with help of grateful dead. Type: 505, 507A.

Ref.: *DOTTI* 137 253 254 255 458/{Plst}>

H0973.1, Task performed by fairy. Type: 510A, 560, 561.

Ref.: *DOTTI* 260 314 317.>

H0973.2.1\$, Tasks performed with help of jinni in ring (lamp, bottle). Type: 331, 560, 561.

Ref.: *DOTTI* 175 314 317.>

H0974, Task performed with help of supernatural wife. Type: 465.

Ref.: *DOTTI* 235.>

H0982, Animals help man perform task. Type: 160, 300, 329, 531, 550, 552, 554, 560, 665.

Ref.: *DOTTI* 68 97 175 292 302 309 311 314.>

H0983, Task performed with help of angel.

Link: [N0810, **Supernatural helpers**.>

H0984, Tasks performed with help of saint. Type: 751D*.

Ref.: *DOTTI* 413; Shamy (el-) *Egypt* 141-43 no. 26.>

H1000-H1199, Nature of tasks.>

H1010-H1049, Impossible or absurd tasks.>

H1010, Impossible tasks. Type: 425B, 428, 465, 875B, 1174.

Link: [G0465, Ogre sets impossible tasks. [J1141.11.9.2\$, Liar confounded: ordered to produce evidence truthfulness of claim.

[T0109.1.1.1\$, Wife put to hard work by her in-laws.

Ref.: Burton VI 204ff. S VI 4ff.; *DOTTI* 134 200 201 202 203 209 235 236 496 507 515 530 608 712 944 953/{Egy, Irq, Omn, Plst, Qtr, Sdn}; Duwayk (al-) II 164-6; Josef Tômâ al-Fârisî *Turâth* XI:5 139-44; Shahâb 153-57.>

H1020, Tasks contrary to laws of nature.>

H1021, Task: construction from impossible kind of material.>

H1021.1, Task: making a rope of sand. Type: 875B, 1174.

Ref.: Chauvin VI 40 no. 207 n; *DOTTI* 33 44 59 507 508 509 712/{Alg/Mrc, Sdn}>

H1021.1.1, Task: making a rope of sand; countertask: first showing the pattern. Type: 875B, 1174.

Ref.: *DOTTI* 507 601 684 712/{Egy}>

H1021.2, Task: making a rope of chaff.>

H1021.3, Task: making a ship of stone.

Link: [F0841.1.1, Stone boat (ship).

Ref.: Simpson 122.>

H1021.12\$_(formerly, H1029.5.2\$), Task: binding firewood bundles with gut (of chicken) as rope. Type: 327J1\$.

Link: [F0847, Extraordinary web (of guts).

Ref.: *DOTTI* 170.>

H1022, Task: construction from impossible amount of material.>

H1022.9, Bringing quantity of mosquito bones within a month; countertask: furnishing scales with wind as beams and heat as pans.

Link: [H1331.1.6\$, Quest for fat of mosquito.>

H1022.10\$, Task: bringing quantity of mosquito fat. Type: 915C\$, 978, cf. 551.

Link: [H1331.1.6\$, Quest for fat of mosquito.

Ref.: *DOTTI* 305 407 582 678 679 878/{Omn, Sdn}; Hurreiz 119 no. 52; Rhodokanakis *Zfâr: SAE* VIII 56-58 no. 15.>

H1023, Task contrary to the nature of objects.>

H1023.1.1, Task: hatching boiled eggs; countertask: sowing cooked seeds and harvesting the crop. Type: 821B, 875.

Link: [H0951, Countertasks. [H0952, Reductio ad absurdum of task. [Manifest absurdity of task assigned shown by absurd countertask].

Ref.: *DOTTI* 450 504.>

H1023.2, Task: carrying water in sieve. Type: 1180.

Link: |K0605, Cannibal sent for water with vessel full of holes: victim escapes.

Ref.: *DOTTI* 713; *TAWT* 451; Taymûr no. 1638/cf.; CFMC: N-Nubia 69-10A, 3-1-06/{Egy, Sdn}.>

H1023.2.5, Task: filling pot which has subterranean outlet. Type: 650A.

Link: |K0275, Counting out pay. Hole in the hat, and hat over pit.

Ref.: *DOTTI* 354.>

H1023.2.6\$, Task: filling vessel which has no opening (uncut gourd). Type: 327.

Ref.: *DOTTI* 159 160 490/{Sdn}.>

H1023.12, Task: catching a noise. Type: 1177*.

Link: |J1941, How far his voice will reach. [Numskull tries to find out].

Ref.: Basset *Mille I* 458 no. 157, 539 no. 225; *DOTTI* 712 713/{Egy, lit.}>

H1023.13, Task: catching a man's broken wind. Type: 1176.>

H1023.16, Task: making sun and moon shine in the north.

Link: |N0080\$, **Wagers contrary to laws of nature**.>

H1023.22, Task: catching a sunbeam.

Ref.: *DOTTI* 94 185 221 243 247 457/{Egy}; Shamy (el-) *Around the World* 149; HE-S: Sûhâg 69-63 no. 7.>

H1023.22.1\$, Task: filling container (flask) with sunshine (sunbeams).

Link: |D1651.16\$, Magic vessel can be filled only with one substance.>

H1023.26\$, Task: "Close this crack (vagina)". Type: 1353C\$.

Link: |K0211.2\$, Devil beaten (cheated) by imposing impossible task: "Close this crack (vagina)". |Z0186.3\$, Symbolism: hole (crack, wound)--vagina.

Ref.: *DOTTI* 755.>

H1023.3, Task: bringing berries (fruit, roses) in winter.>

H1023.3.0.1\$, Task: bringing plant (flower, fruit, vegetable) out of season. Type: 403D\$, 705A\$.

Ref.: *DOTTI* 191 375.>

H1023.3.3\$, Task: Growing crop in rock (mountain). Type: 981.

Link: |H1334\$, Quest for radish grown in rock. |J1512.4\$, Demand that crop be grown in rock rebuked by pretending to eat wind as crop's fruit.

Ref.: *DOTTI* 684/{Egy}>

H1023.4.1, Task: making a dog's tail straight.

Link: |U0129.0.2.1\$, A dog's tail cannot be made straight.>

H1023.7.1, Task: sewing together a broken egg.>

H1024, Task contrary to the nature of animals.>

H1024.1, Task: milking bull. Type: 875B1.>

H1024.1.1, Task: making a bull bear a calf. Reductio ad absurdum: have a man prepare for childbirth. Type: 613B1\$,/875B4.

Link: |X1237, Lie: remarkable ox or steer.

Ref.: *DOTTI* 348 508/{Sdn}; Shamy (el-) *Egypt* 261-62 no. 14/(size of steer)/cf.; I.M. al-Tayyib *al-Humrân* 33.>

H1024.4, Task: teaching an ass to read. Type: 1675, 1750A.

Ref.: *DOTTI* 904 928.>

H1024.7, Task: teaching animal to speak. Type: 1750B\$.

Ref.: *DOTTI* 929.>

H1024.9\$, Task contrary to the nature of humans (children). Type: 465, 879.

Link: |H1027\$, Task: bringing pregnant virgins. Girls fed gas-giving (gaseous) food: stomachs become swollen.

Ref.: *DOTTI* 235 505 507 512/{Sml, Syr}; Shalabî 140-41.>

H1024.9.1\$, Task: bringing newborn baby that can speak. Type: 465, 879.

Link: |T0585.2, Child speaks at birth. [Speaking infant].

Ref.: *DOTTI* 236 237 512 945 946/{Plst}; Frobenius *Kabylen: Atlantis* II 57; Sâ)î 211-19 no. 50[+1]; Shamy (el-) *Egypt* 244 no. 3.>

H1024.10\$, Task: silencing wild animals (birds). Type: cf. 875B.

Link: |K2105.1.5\$, Wild beast accused of being too noisy.

Ref.: Maspero 272 no. 19; *DOTTI* 507/{lit.}>

H1026, Task: changing the course of time.>

H1027\$, Task: bringing pregnant virgins. Girls fed gas-giving (gaseous) food: stomachs become swollen.

Type: 879.

Link: |F0851.9.1.1\$, Food causes stomach trouble (ache, diarrhea, etc.). |H1024.9\$, Task contrary to the nature of humans (children). |T0578.3\$, Pregnant virgin.

Ref.: *DOTTI* 507 512 514 772/{Ymn}; *TAWT* 427 no. 15/{Egy}.>

H1028\$, Task: separating sweet water from salty.

Link: |F0711.4.1, Stream of fresh water flows through the sea. |Z0063.2.2.1\$, Sweet water running into salty (at river mouth into sea)--inseparable.>

H1030, Other impossible tasks.

Link: |H1199.17.5\$, Task: guarding field or garden (crop).>

H1036, Task: building castle suspended between heaven and earth.

Ref.: Chauvin VI 38 no. 207 n. 3; *DOTTI* 507 601 684/{Egy}.>

H1045, Task: filling a sack full of lies (truths). Type: 570.

Link: |J1211.4\$, The bag of lies: threat to tell of king's humiliation. Trickster stopped and his wish granted. |K1271.1.1, Bag of lies: threat to tell of queen's adultery. [Trickster stopped and his wish granted].

Ref.: *DOTTI* 331.>

H1048\$, Tasks contrary to nature of thinking (perception).>

H1048.1\$, Task: to "not think of" a certain thing while performing another task related thereto.

Link: |N0120.2\$, Name (word, statement, etc.) harbinger of evil.

Ref.: Damîrî II 209/(Mary's); Destaing *Cheluh*s 102-4 (160) no. 42.>

H1049.1, Task: bringing the foam of the ocean in a large piece of cloth.>

H1049.1.1\$, Task: bringing water in a sieve.>

H1049.2, Task: growing oil seed on stony ground.>

H1049.2.1\$, Task: bringing pregnant virgins. Countertask: bringing a 'male radish' grown in rock. Type: 879.

Link: |A2600.0.1\$, Creation of plants by deity. |H0829\$, Riddle (riddling question): could there be plant without seed, tree without rainfall (*ghayth*), birth without male? [Y]. |H0952, Reductio ad absurdum of task. [Manifest absurdity of task assigned shown by absurd countertask]. |J1293, Reductio ad absurdum of proposal. |Z0103.1.1\$, Rock (stone, bad earth): barrenness (sterility). |Z0166.3.1.1\$, Cucumber, banana, carrot, radish, etc.--penis. |Z0167.4\$, Symbolism: tree root--penis. |Z0179.4\$, Directions and motions (east--west, in--out, up--down, etc.) allegorically interpreted.

Ref.: *DOTTI* 503 512 514 541/{Egy}; *TAWT* 427 no. 15/{Egy}; CFMC: Oases 71-3 2-2-no. [4]; HE-S: Minya 70-7 no. 5.>

H1050-H1089, Paradoxical tasks.>

H1050, Paradoxical tasks.>

H1053, Task: coming neither on horse nor on foot (riding nor walking). Type: 465, 879.

Ref.: *DOTTI* 236 237 512/{Egy, Ert}; Littmann *Tigré* 37-38 no. 26; Shamy (el-) *Egypt* 26 244 no. 3, cf. Sha)lân 382; *TAWT* 427 no. 15/{Egy}.>

H1053.2, Task: coming neither on horse nor on foot. (Comes sitting on animal but with feet reaching ground). Type: 465, 879.

Ref.: *DOTTI* 236 512.>

H1054, Task: coming neither naked nor clad.>

H1054.1, Task: coming neither naked nor clad. (Comes wrapped in a net or the like). Type: 465, 879.

Link: |F0821.1.8.1\$, Fishing net worn as garment.

Ref.: Badawî *Herodot* 207-8/cf.; Maspero 28 no. 2-2/cf.; *DOTTI* 236 512/{Ert}; Littmann *Tigré* 37-38 no. 26; Shamy (el-) *Egypt* 244 no. 3; *TAWT* 427 no. 15/{Egy}.>

H1064, Task: coming laughing and crying at once. (Rubs eyes with a twig [(onion)] to simulate crying). Type: 879.

Link: |F1041.11, Laughing and crying at the same time ([□]).

Ref.: *DOTTI* 512; *TAWT* 427 no. 15/{Egy}.>

H1065, Task: bringing best friend, worst enemy, best servant, greatest pleasure-giver. (Brings dog, wife, ass, little son respectively). Type: 921B, 1381C, cf. 875.

Ref.: Chauvin VIII 199 no. 244; *DOTTI* 595 598 684 685 777 778/{Alg, Lib, Lib}; Mazûghî (al-) 102-3; Qishât (al-) 22-27.>

H1072, Task: give sheep good care [(feed)] but do not let it fatten. (Sheep fed but kept near wolf where it is afraid and does not fatten). Type: 875.

Link: |H1199.2.3.2\$, Task: curing obesity. Fear of death used as remedy. |K1955.1, Sham physician cures people by threatening them with death. |U0241, [Obese] king grows lean from fear of death.

Ref.: Chauvin VIII 181 no. 213; *DOTTI* 238 504 599 656 929/{Egy, Irq}; Shadhâ Rashîd *Turâth* XI:4 209-11; Sulaymân 204-9 no. IX-2.>

H1073, Task: filling glasses with water that has neither fallen from heaven nor sprung from the earth. (Uses horse's sweat). Type: 851.

Link: |H0506.9.1\$, Test of resourcefulness: making coffee (tea) while no water is available. (Uses horse's, camel's, sweat).

Ref.: Basset *Mille* III 119-21 no. 76, cf. 107 no. 75, al-Yâfi'î 71 n.; *DOTTI* 471 515 530 608/{Sdn}; Shamy (el-) *Egypt* 257 no. 11.>

H1076\$, Task: bringing milk that is neither human's nor animal's--(brings plant sap: `milk').

Link: |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

|Z0186.4.8.1\$, Semen--`milk (*laban*)\$, `krîmah (cream)'.

Ref.: *DOTTI* 515 530 608/{Sdn}.>

H1077, Task: building house neither on ground nor in sky.>

H1078\$, Task: bringing large number of insects (fleas, lice) in male-and-female pairs. Type: 978.

Link: |H1331.1.6\$, Quest for fat of mosquito. |J1169.10\$, Guessing the sex of fish: hermaphrodite. |J1897\$, Telling the sex of object (automobile, bus, train). |K0199.2.1\$, Buying an item for "Whatever [price] you may say." Trickster names impossible price (e.g., bushel of fleas of which half are males and half females_or the like).

Ref.: *MITON*.>

H1090, Tasks requiring miraculous speed.>

H1091, Task: sorting a large amount of grain (beads, beans, peas) in one night. Type: 313, 554.

Ref.: *DOTTI* 125 128 129 169 311/{Sdn}.>

H1091.1, Task: sorting grains: performed by helpful ants. Type: 510, 513.

Link: |D2176.2.1\$, Saint commands an army of ants to exterminate lice.

Ref.: *DOTTI* 130 258 269 312 401/{Alg, Plst}; Mouliéras-Lacoste 185-227 201 no. 23; *TAWT* 442 no. 34/{Omn}.>

H1092, Task: spinning impossible amount in one night. Type: 500.>

Ref.: Fakhro 10-11 no. 1/cf./(assigned by husband).>

H1092.1, Helpful animal performs spinning task. Type: 513.

Link: |H1091.1, Task: sorting grains: performed by helpful ants.>

H1103, Task: setting out vineyard in one night.

Link: |F0971.1, Dry rod blossoms.>

H1103.1, Task: making garden quickly in unplanted forest.

Ref.: Frobenius *Kabylen: Atlantis* II 32 no. 4.>

H1104.1, Task: building a lodge entirely of bird's feathers in one night. Type: 908\$, 908A\$.

Ref.: *DOTTI* 566.>

H1109.4, Task: exterminating mice infesting city.

Link: |K0815.15.1\$, Musician (philosopher) lures mice out of city with music.

Ref.: Chauvin VIII 155 no. 157.>

H1110, Tedious tasks.

Link: |H1199.17.5\$, Task: guarding field or garden (crop).>

H1115.2, Sawing off iron tree.>

H1115.2.4\$, Task: sawing off minaret (tower).

Link: |K1718.6\$, Bluff: sawing off minaret (tower).

Ref.: Duwayk (al-) I 159.>

H1125, Task: traveling till iron shoes are worn out. Type: 425B, 432.

Ref.: *DOTTI* 200 202 203 212 236 291 310/{Irq, Plst}; Stevens 275-86 no. 47, Josef Tômâ al-Fârisî *Turâth* XI:5 139-44.>

H1129.10, Task: gathering fist-full of fleas.>

H1129.10.1, Impossible task: assembling huge quantity of many-colored fleas.

Link: |Z0093.1.1\$, Incalculable: by (largest) grain measure (e.g., by the ardab, by the bushel, by the sack, etc.).>

H1129.10.2\$, Impossible task: assembling (payment with) a bushel-full of fleas: one-half males, the other females. Type: 978.

Link: |H1578.9.1\$, Test of sex of bird (animal, insect, etc.). |Z0093.1.1\$, Incalculable: by (largest) grain measure (e.g., by the ardab, by the bushel, by the sack, etc.).

Ref.: *DOTTI* 678 679/{lit.}>

H1130, Superhuman tasks.>

H1132, Task: recovering lost object.>

H1132.1, Task: recovering lost object from sea.>

H1132.1.1, Task: recovering lost ring from sea. Type: 736A.

Ref.: *DOTTI* 403.>

H1132.1.8\$, Task: recovering lost ornament (jewel) from river (lake, sea, etc.). Type: cf. 325A\$.

Ref.: Budge/*Romances* 40 no. A-01; Maspero 29 no. 2-2; *DOTTI* 154.>

H1136.2, Task: gathering wind in fists. Type: cf. 981.

Link: |J1512.4\$, Demand that crop be grown in rock rebuked by pretending to eat wind as crop's fruit.

Ref.: *DOTTI* 684.>

H1132.1.7, Task: recovering crown from sea.

Ref.: Simpson 117, no. 9.>

H1133, Task: building castle (fort, [palace]). Type: 707.>

H1133.3, Task: building castle in sea. Type: cf. 560.

Link: |F0771.2.1, Castle in the air.

Ref.: *MITON*.>

H1142.2, Task: drinking sea dry.

Ref.: Chauvin VIII 62 no. 26.>

H1142.3, Task: drinking the sea dry; countertask: stop all the rivers. Type: 978.

Link: |Z0063.6.2\$, Ignoring: to 'drink from sea'.

Ref.: *MITON*.>

H1142.4\$, Task: drinking the sea dry; countertask: holding the sea mouth [as if a water skin].

Ref.: *MITON*.>

H1150, Tasks: stealing, capturing, or slaying.>

H1151, Theft as task. Type: 328, 328B*, 1525, 1538A\$.

Link: |K0305.1, Thieving contest: first steals egg from under bird; second meantime steals first's breeches.

Ref.: *DOTTI* 173 174 820 846; Mouliéras-Lacoste 185-227 199 no. 23.>

H1151.20, Task: stealing magic healing apple.>

H1151.21, Task: stealing magic healing water.>

H1151.24, Task: stealing ogress's drum.>

H1151.27\$, Task: stealing ingeniously guarded valuable (gem, treasure, etc.).

Link: |N0581, Treasure guarded by magic object.>

H1151.27.1\$, Task: stealing purse of gold protected by alarm system.

Ref.: *MITON*.>

H1151.27.2\$, Task: stealing valuable garment.

Ref.: *MITON*.>

H1152, Task: selling an animal and keeping him. Type: 875.

Ref.: *DOTTI* 504.>

H1152.1, Task: selling a sheep (goat) and bringing it back along with the money. Type: 875.

Ref.: Bushnaq 354-55; *DOTTI* 504 505/{Syr}; HE-S: Bûlâq/Nubia, 69-4 no. 2.>

H1153, Task: selling three old women. (Devil finds that no one wants them).

Link: |K0216.1, The evil woman in the glass case as the last commodity.>

H1154, Task: capturing animals.>

H1154.2.2\$, Task: capturing and bringing (herding) large number of deer (one hundred). Type: 570.

Ref.: *DOTTI* 331 468/{Plst}>

H1154.3.5, Task: loading ferocious camels.

Ref.: Frobenius *Kordofan: Atlantis* IV 101ff. no. 11.>

H1154.12, Task: bringing in fierce lion alive.>

H1155, Task: taming wild animals.

Link: |B0304.1\$, Wild animal tamed (appeased, domesticated) with food.>

H1155.6\$, Task: taming ferocious lion. Type: 909\$.

Link: |J1112.1.0.3\$, Wife reforms (tames) wayward (disgruntled, shrewish) husband--as she would a lion: by appeasement.

|R0351.1.2\$, Urine drops from fugitive on lion (wild beast) and reveals fugitive's hiding place in tree. |Z0194.2.1.2\$, Lion--power (chieftainship, kingship).

Ref.: *DOTTI* 567.>

H1155.6.1\$, Task: bringing whiskers from ferocious lion. Type: 909\$.

Link: |P0774.2.3.2\$, Cat to mouse: "I'll give you a reward (sugar, egg) if you pass under my whiskers." Mouse: "The wages are 'sweet' but the route is perilous". |Z0188.9.2.1\$, Symbolism: male's whiskers (moustache, beard)--power (prestige, authority).

Ref.: *DOTTI* 567.>

H1161, Task: killing ferocious beast.>

H1161.5, Task: killing devastating lion.>

H1166, Task: duel.

Link: |F0690.1.1\$, Swiftess-of-draw of weapon overawes opponent: declines challenge (duel). |P0556.7\$, Challenge to duel: weapon ready (open, drawn, unfolded, etc.).>

H1171\$, Task: fetch bottle containing imprisoned demon(s). Type: 1164D.

Link: |D2177.1, Demon enclosed in bottle.

Ref.: *DOTTI* 710; *MITON*.>

H1172, Task: bringing an ogre to court.

Link: |H1177, Bringing fairies to court. [A task].>

H1172.1\$, Task: bringing an ogress (ogre) to king's court (palace). Type: 328, cf. 513C.

Link: |G0610.3, Stealing from ogre as task.>

H1177, Bringing fairies to court. [A task].

Link: |F0451.4.5.2\$, Jinn (afrits, etc.) tribunals and courts of law. |H1172, Task: bringing an ogre to court.>

H1180, Miscellaneous tasks.>

H1181, Task: raising hidden treasure. Type: 1645D\$.

Ref.: *DOTTI* 895/{lit.}; *MITON*; Wehr 77ff. no. 4.>

H1182, Task: letting king hear something that neither he nor his subjects have ever heard. [A loan]. Type: 921E.

Link: |P0775.2.2.1\$, Grant for one full year ('Sabbatical') to produce unique work of art.

Ref.: Chauvin VI 39 no. 207; *DOTTI* 95 595 596/{lit.}; *MITON*.>

H1182.3\$, Task: three things king has never heard, seen or tasted. Trickster: "'Your mother's vagina!'", bares privates; "Eat feces"--(or the like). Type: 1637B\$, cf. 921E.

Link: |H1319.7\$, Quest for the strangest (most bizarre) life experience (story). |J1449\$, Person calls another 'worthless'.

|Z0013.0.1\$, Catch-riddle (joke). |Z0063.3.1.1.3\$, To be told: "[As for you:] your mother's vagina!"--failure. |Z0063.6.3\$,

Ignoring: to 'eat shit' (dirt, etc.). |Z0084\$, Formulistic insults.

Ref.: *DOTTI* 595; Shamy (el-) "Egypt" (1971) no. 75.>

H1182.4\$, Task explaining to king three classes (types) of vaginas: one to be kissed, one to be trodden on, and one to be aggrandized ('placed on top of head'). Answer: wife's, whore's, and "Your mother's vagina!", respectively. Type: 1637A\$.

Link: |T0009.1\$, The power of sex: female's influence. |W0250.5\$, Types of women--(three). |Z0013.0.1\$, Catch-riddle (joke).

|Z0067.1\$, To be 'on top of one's head'--aggrandizement. |Z0084.1.1.1\$, Insult: mention of mother's privates (vagina, buttocks, etc.).

Ref.: *DOTTI* 882 883/{Egy}>

H1187, Task left by departing husband for virgin wife to accomplish: have a son whose real mother she is and whose real father he is [their biological son]. Type: 891.

Ref.: *DOTTI* 540.>

H1189\$, Task: to concoct an excuse which is worse than the offense. Type: 921G\$.

Link: |J1485, Mistaken identity. [Bride's excuse for kissing her husband]. |J2201\$, Excuses worse (more absurd) than offenses.

Ref.: Basset *Mille* I 331 no. 56; *DOTTI* 597/{Egy, Tns}>

H1190\$, Task: finding husband (man) who is not afraid of wife (woman). Type: 1366A*.

Link: |T0252.4, Prize for husband who rules his wife. (Ham, eggs). [Husband in command]. |W0256.6.3.2.3.1\$, Man twitted for following woman's advice (usually his wife's).

Ref.: *DOTTI* 768.>

H1194, Task: making person laugh. Type: 571, 921P\$.

Link: |F0591, Person who never laughs.

Ref.: *DOTTI* 333 599 600/{Alg}>

H1194.0.1, Task: causing silent person to speak. Type: 851.

Link: |F0569.3, Silent person.

Ref.: *DOTTI* 471.>

H1195, Task: having a shirt made by a woman free from trouble and worry. Type: 857\$.

Link: |H1394.1\$, Quest for person who has had more grief (chagrin, sorrow).

Ref.: *DOTTI* 476 no. 49/{Bhrn}.>

H1199, Other tasks.>

H1199.2, Task: healing sick person. Type: 551, 610-612, cf. 1134, 1424B\$.

Link: |Q0382.1\$, Execution as punishment for failure to heal royal person (king, princess, etc.).

Ref.: *DOTTI* 305 342 800; *MITON*.>

H1199.2.3\$, Task: curing eating disorder.>

H1199.2.3.1\$, Task: curing thinness.>

H1199.2.3.2\$, Task: curing obesity. Fear of death used as remedy. Type: 875, 921N\$.

Link: |F0950.5, Extreme fear [(horror)] as cure for sickness. |F0950.11\$, Treatment (cure) by diverting attention away from 'diseased' organ. |H1072, Task: give sheep good care [(feed)] but do not let it fatten. (Sheep fed but kept near wolf where it is afraid and does not fatten). |J0017.4\$, Fears leads to safety. |K1955.1, Sham physician cures people by threatening them with death. |U0241, [Obese] king grows lean from fear of death. |U0258\$, Fear of death.

Ref.: Basset *Mille* II 289 no. 50; *DOTTI* 504 598.>

H1199.2.3.3\$, Task: curing eating compulsion. (Hands tied, mouth sealed, or the like).

Link: |F1042\$, Mania: compulsion--uncontrollable (involuntary) behavior.

Ref.: Basset *Mille* I 543 no. 229.>

H1199.9, Task: ridding city of thieves.>

H1199.9.1, Task: discovering ring-thief. Type: cf. 560.

Ref.: *DOTTI* 314.>

H1199.9.2\$, Task: discovering money thief.

Ref.: Maspero 206 no. 15.>

H1199.12, Task: unusual pasturing.

Link: |F0756.2.3\$, Fertile valley (mountain, plain, pasture) where pasturing is prohibited--it is owned by monster (ogre, serpent, witch, etc.).>

H1199.12.2, Task: pasturing witch's [(ogress's, etc.)] cattle (really her daughters).>

H1199.17, Task: guarding. Type: 301, 301A, 916.

Link: |H1471, Watch for devastating monster. Youngest alone successful.

Ref.: *DOTTI* 101 104 582.>

H1199.17.5\$, Task: guarding field or garden (crop). Type: 301, 591A\$.

Link: |H1030, Other impossible tasks. |H1110, Tedious tasks.

Ref.: *DOTTI* 101 341.>

H1199.17.5.1\$, Task: guarding wonderful tree. Type: 301, 301A.

Link: |D0950, Magic tree.

Ref.: *DOTTI* 101 104 137 173 291 292 306 835/{Alg, Plst}.>

H1199.17.5.2\$, Task: guarding crop from thieving birds or animals (rodents: mice or the like). Usually assigned to child(ren).

Link: |P0249.3.1\$, Children help parents's with labor burdens (at home, shop, farm, etc.). |P0410.2\$, Children as laborers (wage earners, family providers). |S0010.1\$, Mistreatment (abuse) of children.>

H1200-H1399, TESTS OF PROWESS: QUESTS.>

H1200-H1249, Attendant circumstances of quests.>

H1200, Quest.

Ref.: Hujelân 252 no. 4 252-58/(*bahth*/Search).>

H1210, Quest assigned.>

H1211, Quests assigned in order to get rid of hero. Type: 462, 590, 707.

Ref.: *DOTTI* 233 336 386; *TAWT* 439 no. 30/{Syr}.>

H1212, Quest assigned because of feigned illness. Type: 314, 462, 590.

Link: |H0931, Tasks assigned in order to get rid of hero.

Ref.: *DOTTI* 135 233 336; Shamy (el-) *Egypt* 19 no. 2, *Zîr* 37-40; *TAWT* 439; *Zîr* 38-39.>

H1212.4, Quest assigned because of longings of pregnant woman. Type: 705A\$.

Link: |T0570.1\$, Pregnant woman's wish (craving).

Ref.: *DOTTI* 375; *TAWT* 417 no. 5/{Sdn}.>

H1213, Quest for remarkable bird caused by sight of its feathers. Type: 550.

Ref.: Chauvin VI no. 182 n. 1; *DOTTI* 302; Hurreiz 85 (139) no. 9.>

H1213.1, Quest for princess caused by sight of one of her hairs dropped by a bird (or floating on river).

Ref.: Chauvin VI 5 no. 182 n. 1; *DOTTI* 140 149 190 224 265 278 279 629 708/{Omn, Tns}; *TAWT* 435.>

H1216, Mother sends son to find unknown father. Type: 872\$, 873.

Link: |H1385.7, Quest for lost father.

Ref.: *DOTTI* 488 499.>

H1216.1\$, Mother sends son to find long absent father.

Link: |H1385.7.3\$, Quest for absent father. (He is presumed lost).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4-5.>

H1217, Quest assigned because of dream.>

H1217.1, Quest for explanation of dream.

Ref.: *DOTTI* 594/{Plst}; Hanauer 126-27.>

H1217.3\$, Quest for a forgotten dream (vision). Type: cf. 725A\$.

Link: |D1819.7, Man is able to tell king dream which king himself does not remember. |F1068.1, Tokens from a dream. Man brings objects received during a dream. |H0524.1, "What am I thinking?". |H0524.2\$, Test: "What did I see in my dream?".

Ref.: Damîrî I 218-20; *DOTTI* 401 511/{lit.}>

H1217.4\$, Trip undertaken because of dream (vision). Type: 1645A.

Link: |N0531.1, Dream of treasure on the bridge [at a distant city].

Ref.: *DOTTI* 892.>

H1217.4.1\$, Pilgrimage undertaken because of vision. Type: 926E\$.

Link: |V0003.5\$, Required pilgrimage.

Ref.: *DOTTI* 613 614/{lit.}>

H1218, King possessing one marvelous object sends hero on quest for another like it. Type: 467, 513C:II, cf. 577.

Ref.: *DOTTI* 238 270 335.>

H1219, Assignment of quest--miscellaneous.>

H1219.1, Quest assigned as payment for gambling loss.>

H1219.1.1, Quest assigned as payment for magic object.

Link: |H1219.9.1\$, Article of dispute is to be awarded to the party who can bring certain object(s).>

H1219.2, Quest assigned as punishment for murder. Type: cf. 756C.>

H1219.9\$, Quest assigned by umpire (judge).

Ref.: *MITON*.>

H1219.9.1\$, Article of dispute is to be awarded to the party who can bring certain object(s). Type: 653A.

Link: |H1219.1.1, Quest assigned as payment for magic object.

Ref.: *MITON*.>

H1220, Quest voluntarily undertaken.>

H1221, Quest for adventure. Type: 516D\$, 650A, 936A\$.

Ref.: Burton VI 1-83 S IV 420 509ff; *DOTTI* 280 354 639.>

H1221.1, Old warrior longs for more adventure. Refuses to rest in old age.

Ref.: Chauvin II 152 no. 16, 157 no. 37.>

H1222, Prince a-hunting enters on quest. Type: 401.

Ref.: *DOTTI* 186.>

H1223, Quest to undertake feats of valor. Type: cf. 901A\$.

Ref.: *DOTTI* 560.>

H1225, Quest for strong adversary.

Link: |W0018.1\$, Envious husband sets out to kill his wife's former husband (^CAmr), but he is overpowered, then set free.

Impressed even more with her former husband's chivalry, wife retorts: "None, except ^CAmr!">

H1228, Quest undertaken by hero for vengeance.

Link: |K2143\$, Making someone suffer as I suffered: harmful said (alleged) to be wholesome. |P0525.3.1\$, Vendettist (avenger).>

H1228.2, Son goes out to avenge father's death.

Ref.: Schmidt-Kahle II 95-105 no. 93.>

H1228.3\$, Nephew goes out to avenge paternal-uncle's death.

Link: |P0293.5, Father's brother [(paternal-uncle)] avenged.

Ref.: Shamy (el-) "Folkloric Behavior" 245-46.>

H1228.5\$, Sister's son (maternal nephew) goes out to avenge maternal-uncle's death.

Link: |P0297.2.6\$, Sister's son (maternal-nephew) avenges death of his maternal-uncle (mother's-brother).

Ref.: Shamy (el-) "Arab Mythology" no. 122.>

H1229, Quests voluntarily undertaken--miscellaneous.>

H1229.0.1\$, Quest voluntarily undertaken for benefit of certain person (usually a relative).

Link: |H1229.8\$, Quest for medicine (remedy, cure) for certain person (family member or community notable). |H1324, Quest for the marvelous remedy.>

H1229.3, Quest for marvelous thing seen in dream. Type: 430B\$,/930G\$, 1645, 1645A, cf. 1645C\$.

Link: |D1812.3.3.9, Future husband (wife) revealed in dream. |J0157, Wisdom (knowledge) from dream. [Instructive dream]. |N0531.1, Dream of treasure on the bridge [at a distant city].

Ref.: Burton III 127/(voice in dream/seek bearded man) IV 289-90/(speaker in dream).>

H1229.5\$, Quest undertaken: acquiring bride wealth (*mahr*).

Link: |H0318, Suitor preferred who will pay enormous sum for bride. |P0475.0.2\$, Robber of livestock. |T0052.0.2.3.4\$, Suitor undergoes great difficulties seeking to acquire bride-wealth.

Ref.: *DOTTI* 99 540 569/{Egy}; *MITON*.>

H1229.7\$, Quest for lost or stolen property (e.g., cattle, jewelry, rations, etc.). Type: 434B\$, 1617A\$.

Link: |J1926\$, Search for stolen food.

Ref.: *DOTTI* 216 878.>

H1229.8\$, Quest for medicine (remedy, cure) for certain person (family member or community notable).

Type: 305, 315, 551, 590, 590A, 1360C, 2034B.

Link: |H1229.0.1\$, Quest voluntarily undertaken for benefit of certain person (usually a relative). |H1324, Quest for the marvelous remedy.>

H1229.8.1\$, Quest for remedy for sick patriarch (king, chief, etc.). Type: 551.>

H1229.8.1.1\$, Quest for remedy for sick father. Type: 551.>

H1229.8.2\$, Quest for remedy for sick matriarch (queen, chieftainess, etc.). Type: cf. 460A.>

H1229.8.2.1\$, Quest for remedy for sick mother. Type: 590.>

H1229.8.3\$, Quest for remedy for sick sibling.>

H1229.8.3.1\$, Quest for remedy by brother for sick sister. Type: cf. 2034, 2034B.

Link: |P0253.10.2\$, Brothers compete for their sister's love (affection).

Ref.: Hein-Müller *Mehri-Hadramî*: *SAE* IX 138-39 no. 53/(milk).>

H1229.8.3.2\$, Quest for remedy by sister for sick brother.

Ref.: *Alf* I 188/(twin); Burton II 133ff.>

H1229.8.4\$, Quest for remedy for sick wife (fiancee). Type: 590A, 706C1\$, cf. 1360C.>

H1229.8.5\$, Quest for remedy for sick husband. Type: 750J\$.>

H1230, Accomplishment of quests.>

H1233, Helpers on quest.

Link: |H0970, **Help in performing tasks**.>

H1233.1, Supernatural creature as helper on quest.

Link: |N0812, Giant or ogre as helper. |V0067.7\$, Statues of persons (*ushabtis/shawabtis*) buried with the dead: they come to life and perform manual work for the deceased in the afterlife (hereafter).>

H1233.6, Animals help hero on quest. Type: 550.

Ref.: *DOTTI* 302.>

H1233.6.2, Bird helper (adviser) on quest.>

H1235, Succession of helpers on quest. One helper sends to another, who sends to another, etc. Type: 310, 400, 425, 516, 756B.

Ref.: *DOTTI* 116 184 199 274.>

H1236, Perilous path traversed on quest. Type: 1645D\$.

Link: |P0418.7\$, Travel-guide (caravan leader, navigator).

Ref.: *DOTTI* 895.>

H1238\$, Failure on assigned quest or mission.

Link: |H1376.7.1\$, Failure on quest to gain immortality--(e.g., Gilgamesh, Alexander, etc.). |L0152, Daughter succeeds on quest where son fails.

Ref.: Maspero 107 no. 5; Hujelân 302.>

H1240, Other circumstances of quests.>

H1241, Series of quests. One quest can be accomplished when a second is finished, etc. Type: 513C, 550.
Ref.: *DOTTI* 270 302.>

H1242, Youngest brother alone succeeds on quest. Type: 303B\$, 550, 551.

Ref.: *DOTTI* 110 103 114 302 305 334 347/{Alg, Irq, Sdn}; Shamy (el-) *Egypt* 239 no. 1.>

H1242.3\$, Youngest of sisters (daughters) alone succeeds on quest or task.

Ref.: *DOTTI* 173 292 835/{Alg}.>

H1247, Sleep forbidden until quest is accomplished.>

H1250-H1399, Nature of quests.>

H1250-H1299, Quests to the other world.>

H1250, Quest to the other world.>

H1252, Quest to other world for relatives.>

H1257, Quest for location of paradise.

Link: |A0664.1\$, Paradise is located in the sky.>

H1258\$, Quest for ultimate (sacred) truth.

Ref.: *MITON*.>

H1258.1\$, Quest for future sacred deliverer of humanity.

Link: |M0311.5, Unborn child will become nation's deliverer. |M0363.2, Prophecy: coming of Messiah. |M0363.5\$, Coming of Prophet Mohammed (Islam) prophesied. |V0515.1, Allegorical visions--religious.

Ref.: *MITON*.>

H1260, Quest to the upper world.>

H1263, Quest to God for fortune. Type: 460A, 460B.

Ref.: *DOTTI* 229; *TAWT* 449.>

H1270, Quest to lower world.>

H1273.1.1, Quest to hell for return of contract from deceased rich man. Type: cf. 759F\$.

Ref.: *DOTTI* 425; Shamy (el-) *Egypt* 122 no. 18/cf.>

H1280, Quests to other realms.>

H1284, Quest for sun for answer to questions. Type: 460, 461.

Link: |H1382.4\$, Hero must get story behind one person's bizarre (strange) acts in order to learn of another (as payment).

Ref.: *DOTTI* 231.>

H1284.1, Quest to place where sun sets.

Ref.: Tha^Clabî 202.>

H1290, Quests to the other world--miscellaneous motifs.>

H1291, Questions asked on way to other world. Type: 460A, 460B, 461, 461A.

Ref.: *DOTTI* 229 231 232; Juhaymân (al-) V 289-308 no. 20; Shamy (el-) *Egypt* 274 no. 26, Mursî "Fayyûm" 174-78 no. 36; Webber 6 no. 3/cf.>

H1292, Answers found in other world to questions propounded on the way. Type: 460B.

Ref.: *DOTTI* 230 412 892/{Egy}.>

H1292.0.1\$, Question (propounded on quest): Why are the affairs of the kingdom so poor? Answer: Ruler is woman masking as man. Type: 460A, 461A.

Link: |K1837.8, Woman in male disguise made king. |P0017.0.4\$, Female as heiress (successor) to throne.

Ref.: *DOTTI* 229 232.>

H1292.2, Question (propounded on quest): Why does not a certain tree flourish? Answer: Gold is hidden under it (or a serpent is under its roots). Type: 460A, 461A.

Ref.: *DOTTI* 229 232.>

H1292.4.4\$, Question (propounded on quest): How can lion (wolf) be cured? Answer: Must eat brains (liver) of foolish man. Type: 460A, 461A.

Link: |B0258\$, Animal (bird) seeks answer to question: awaits reply (usually from supernatural source).

Ref.: *DOTTI* 229 232; Juhaymân (al-) V 289-308 no. 20.>

H1292.21\$, A(Question on quest): Why has the man been sitting (residing) between two graves? Answer: He is awaiting his own death, his beloved is buried in one and he wants to be buried in the other. Type: cf. 1350X\$.

Link: |H1291, Questions asked on way to other world.

Ref.: *DOTTI* 747; *MITON*.>

H1300, Quests for the unique.>

H1301.1, Quest for the most beautiful bride. Type: 402.

Link: |H1381.3.1.5\$, Quest for bride of honorable (noble) descent ('*asīlah*, of *hasab* and *nasab*).

Ref.: *DOTTI* 186; *TAWT* 454 no. 48/{*Sdn*}.>

H1301.1.2, Quest for faraway princess. Type: 301E\$.

Ref.: *DOTTI* 105.>

H1301.1.2.1\$, Quest for "The Daughter of Sunrise (*Bint Maṭla*^C esh-Shams)". Type: 301E\$.

Link: |F0709.5.2.2.3\$, "Mountains of Sunrise and Sunset".>

H1305, Quest for best bread. Type: 402.

Ref.: *DOTTI* 186.>

H1305.2, Quest for best-cooked dish.>

H1309\$, Quest for the more devout (pious) person. Type: 756D\$.

Link: |H1311.1.3\$, Worshipper seeks one who is more devout than himself.

Ref.: *Ibshîhî* 211/cf.; *DOTTI* 417 418.>

H1309.1\$, Angel (God) points out the 'most devout'.

Ref.: *Basset Mille* III 122 no. 77.>

H1311, Quest for the richest person.>

H1311.1, King seeks one richer (more magnificent) than himself.

Link: |L0295\$, Conceited person will be disappointed: someone stronger (richer, more magnificent, etc.) than oneself exists.

|W0180.0.1\$, Narcissism: being in love with oneself.

Ref.: *DOTTI* 112 303 500 643/{*Egy*, *Sdn*}; *Kâmil* 51-59; *MITON*; *Shamy (el-) Around the World* 149; *Zîr* 4.>

H1311.1.2\$, Chieftain seeks one who is more chivalrous than himself.

Ref.: ^CA.A. al-Hasan *Rashâdah* 87; *MITON*; CFMC: N-Nubia 69-10A 2-1-no. 2.>

H1311.1.1\$, King wants to know who (what) is the more perfect person (thing).

Ref.: *Ibshîhî* 407.>

H1311.1.3\$, Worshipper seeks one who is more devout than himself. Type: 756D\$.

Link: |H1309\$, Quest for the more devout (pious) person.>

H1312, Quest for the greatest fools. Type: 1332.

Link: |J2065\$, More foolish.

Ref.: *DOTTI* 738 779 852/{*Mrc*}; *Légey* 155-56 no. 35.>

H1312.1, Quest for three persons as stupid as his wife. Type: 1384.

Link: |R0227.9.1\$, Husband flees from wife.

Ref.: *DOTTI* 726 729 730 778 779 851 852/{*Tns*}; *Farrâj* 14-30.>

H1314\$, Quest for greater grief. Type: 844A\$.

Link: |J0886\$, Greater grief: person seeks consolation in adversity. |W0030.5\$, Misery loves miserable company.

Ref.: *DOTTI* 247 465 466 627 631 643 759 819 948/{*Plst*}; *MITON*; *Muhawi-Kanaana* 212-18 no. 25; *Schmidt-Kahle I* 198-207 no. 51.>

H1317, Quest for ornament (jewel, etc.) to match one already at hand. Type: 303B\$, 551.

Link: |H0104\$, Identification by producing the match of a single article that comes in pairs--(e.g., shoes, earrings, etc.).

|H1319.8.1\$, Quest for the largest jewel.

Ref.: *Ibshîhî* 636-37/cf./(manufacture); *DOTTI* 110 112 305 337/{*Egy*}; CFMC: *Oases* 71-3 2-1-no. [5].>

H1319, Quest for the unique--miscellaneous.

Ref.: *MITON*.>

H1319.5\$, Quest for the most stubborn (obstinate) person. Type: 1365B, 1637\$.

Link: |W0167, Stubbornness.

Ref.: *DOTTI* 767 1083.>

H1319.6\$, Quest for the more shrewd (clever). Type: 1384X\$, 1525.

Ref.: *DOTTI* 779 820.>

H1319.7\$, Quest for the strangest (most bizarre) life experience (story). Type: 472\$, 953A\$, 1626, 1920E1\$.

Link: |H0271\$, Contest in telling the strangest (most bizarre) life experience (story). |H1314\$, Quest for greater grief. |H1382.2, Quest for unknown story (epic). |H1182.3\$, Task: three things king has never heard, seen or tasted. Trickster: "'Your mother's vagina!"; bares privates; "Eat feces"--(or the like).

Ref.: *Ibshîhî* 670; *DOTTI* 246 658 881 950; *MITON*.>

H1319.8\$, Quest for the largest (biggest).>

H1319.8.1\$, Quest for the largest jewel.

Link: |H1317, Quest for ornament (jewel, etc.) to match one already at hand. |P0013.9.3.1.1\$, Crown jewel(s).

Ref.: *MITON*.>

H1319.9\$, Quest for the strongest (most powerful). Type: 2031-2031E\$.

Link: |H0631, Riddle: what is the strongest. |Z0042, Stronger and strongest--[mouse is strongest].

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56.>

H1320, Quest for marvelous objects or animals. Type: 550, 551, 707.

Ref.: *DOTTI* 302 305 386.>

H1321.1, Quest for Water of Life (which will resuscitate). Type: 315, 551, 590.

Link: |D1346.10, Magic water (sprinkled) gives immortality. |H1333.3.1.3, Quest for apple of life.

Ref.: *DOTTI* 139 305 336; *MITON*; Shamy (el-) *Egypt* 20-21 no. 2.>

H1321.2, Quest for healing water.

Ref.: Burton S VI 213.>

H1321.3, Quest for the water of youth.

Link: |D1338.1.1, Fountain [(spring)] of youth.

Ref.: Tha^Clabî 204-6: Shamy (el-) "Arab Mythology" no. 109; *DOTTI* 432; Shamy (el-) *Egypt* 271 no. 23.>

H1324, Quest for the marvelous remedy. Type: 305, 315, 551, 590, 590A, 1360C, 2034B.

Link: |H1229.0.1\$, Quest voluntarily undertaken for benefit of certain person (usually a relative). |H1229.8\$, Quest for medicine (remedy, cure) for certain person (family member or community notable).

Ref.: Burton III 259 IX 204; *DOTTI* 139 305 336 762.>

H1331.1.1, Quest for bird of truth. Type: 707.

Ref.: *DOTTI* 386; Shamy (el-) *Egypt* 254 no. 9.>

H1331.1.4, Quest for speaking bird. Makes all other birds sing with him.

Ref.: Chauvin VII 97 no. 375 n. 2.>

H1331.1.5, Quest for fat of water blackbirds.>

H1331.1.6\$, Quest for fat of mosquito. Type: 915C\$, cf. 551.

Link: |H1022.10\$, Task: bringing quantity of mosquito fat. |H1078\$, Task: bringing large number of insects (fleas, lice) in male-and-female pairs.

Ref.: *DOTTI* 305 582; Galley *Badr* 70-105 pt. 28 no. 2 (mosquito's milk in mosquito's skin)/cf.>

H1331.4, Quest for marvelous horse. Type: 969\$.

Link: |B0184.1, Magic horse.

Ref.: *DOTTI* 671.>

H1331.5, Quest for marvelous goat. Type: 327B*.

Link: |B0184.5.1\$, Magic (marvelous) goat with whistle in its anus as hero's riding-animal. |D0674, Magic flight with the help of a he-goat. Speaking he-goat saves the girl promised to the devil.

Ref.: *DOTTI* 163.>

H1333.1.1, Quest for singing tree. Type: 707.

Ref.: Chauvin VII 98 no. 375; *DOTTI* 386.>

H1333.3.1.3, Quest for apple of life. Type: 315, 590, cf. 653A.

Link: |H1321.1, Quest for Water of Life (which will resuscitate).

Ref.: *DOTTI* 139 336 357; Frobenius *Kabylen: Atlantis* II 11 no. 2.>

H1333.2, Quest for marvelous plant.>

H1333.2.1, Quest for plant of immortality.

Ref.: *MITON*.>

H1333.7\$, Quest for watermelon (uncut) that proves to be redder than vagina. Type: 1637D\$, cf. 921P\$.

Link: |H0664.1\$, What is redder than a ripe watermelon (tomato, etc.). Answer: vagina. |H1382.2, Quest for unknown story (epic). |Z0065, Color formulas. |Z0141.4.1\$, Man experiences penis-erection from touching watermelon (uncut): thus he realizes that it is ripe (red inside). |Z0166.4.3.1.1\$, Unripe (bitter) tomato: girl unready for marriage.

Ref.: *DOTTI* 599 883.>

H1334\$, Quest for radish grown in rock. Type: 879.

Link: |H1023.3.3\$, Task: Growing crop in rock (mountain). |F0971.2, Rose grows from table (stone). |Z0166.3.1.1\$, Cucumber, banana, carrot, radish, etc.--penis.

Ref.: *DOTTI* 512; *TAWT* 427 no. 15/{Egy}>

H1343, Quest for castle of jewels.

Ref.: Burton V 358.>

H1348, Quest for marvelous gem. Type: 971B\$.

Link: |F0826, Extraordinary jewels.

Ref.: *DOTTI* 676.>

H1348.2, Quest for unpierced pearls. Type: 971B\$.

Link: |Z0189.1\$, Symbolism: unpierced and pierced (perforated, punctured) objects--virgin and non-virgin.

Ref.: Basset *Mille* I 352 no. 74/cf.; *DOTTI* 676.>

H1348.3\$, Quest for black pearl. Type: 971B\$.

Link: |F0826, Extraordinary jewels.

Ref.: *DOTTI* 676.>

H1356\$, Quest for suitable (superior) raw materials.>

H1356.1\$, Quest for wood for building seaworthy ship (barque).

Link: |J0701.3.1\$, Noah plants teak trees (oaks) in order to obtain wood for building the ark (forty years later). |P0779.1.5\$, Imported raw materials (wood, metal, etc.).

Ref.: Maspero 205-16 no. 15; Tha^Clabî 33/cf.>

H1360, Quest for dangerous animals.>

H1361, Quest for lion's milk. Type: 551.

Link: |T0188.2\$, Drinking lioness's milk ensures birth of sons.

Ref.: *DOTTI* 287 305 510/{Syr}; Prym-Socin 112-15 no. 31; *Zîr* 42.>

H1361.7\$, Quest for gazelle's milk. Type: 551.

Ref.: Ions 75; *DOTTI* 305.>

H1370, Miscellaneous quests.>

H1371, Impossible quests.

Link: |J1512.5\$, Impossible (fatal, unattainable) quest rebuked.>

H1371.1, Quests for the world's end.>

H1371.1.1, Quest for place where sun comes up. Type: 774R\$.

Link: |A0883\$, Edge of earth (Extremity of planet earth).

Ref.: Tha^Clabî 201-7; *DOTTI* 432.>

H1371.2, Quest for the bottom of the sea.

Link: |F0110.2\$, Wonder journey to the bottom of the sea.

Ref.: Chauvin VII 83 no. 373bis n. 3.>

H1372\$, Quest for divine knowledge.

Link: |H1376.8, Quest for wisdom.>

H1372.1\$, Quest for the book of the (magic) secrets of the universe--(Book of Thoth). Type: 1645D\$.

Ref.: Budge/*Romances* 149 no. A-10; *DOTTI* 895; Wickett 133.>

H1373\$, Quest for certain supernatural being(s). Type: 432.

Link: |H0947.1\$, Task: fetch unknown "pearls on their vine" (or the like)--prove(s) to be a jinni (elfin) prince.>

H1373.1\$, Quest for bottled jinni or demon.

Link: |R0181, Demon enclosed in bottle released.

Ref.: *MITON*.>

H1376, Allegorical quests.

Ref.: Farag 368-72.>

H1376.2, Quest: learning what fear is. Type: 326.

Link: |J0017.4\$, Fears leads to safety.

Ref.: *DOTTI* 155.>

H1376.2.1, Quest: learning what fear of death is. Type: cf. 326.

Link: |U0258\$, Fear of death.

Ref.: *DOTTI* 155.>

H1376.3, Quest: learning what anger is. Type: 948\$.

Link: |G0654.2\$, Indicator of ogress's anger (foulness of mood): neat (groomed) appearance. |H0065\$, Indicators (signs) of change in mood (disposition). |W0172.5.1.1\$, Self-pity song (poem): *mawwâl 'ahmar* ('red-mawwâl'), *ghurbah*-song ('song of strangerhood\$, 'being a stranger')--i.e., 'the blues'. |Z0141.1, Red garment to show anger of king. |Z0181, Nudity as sign of anger.

Ref.: *DOTTI* 652.>

H1376.3.3\$, Quest: learning true forgiveness. Type: 948\$.

Link: |W0025.1, Equanimity of the enslaved unfortunate. Does not complain when beset by series of misfortunes. |W0011.5.0.3.0.1\$, 'True forgiving is [to forego punishment] when capable [to punish]'.
Ref.: Farag 368-72.>

H1376.5, Quest for trouble. Type: cf. 326.

Link: |K2130, Trouble-makers. |Z0084.5.2.1\$, Seeker (promoter) of misery: wishes for a funeral during which one--as condoler--would have his fill of own face-slapping (as expression of grief). |Z0211, Dreadnaughts [dreadnoughts]. Brothers deliberately seek dangers they have been warned against. Triumph.
Ref.: *DOTTI* 155.>

H1376.6, Quest for happiness. Type: 844, cf. 472\$.

Link: |F1012.1.4\$, Long search for a happy person.
Ref.: Chauvin VII 54 no. 77; *DOTTI* 246 464; *MITON*.>

H1376.6.1\$, Quest for contentment (with what one already has). Type: 472\$.

Link: |C0777\$, Tabu: dissatisfaction with one's 'good enough' share of God's boon (*batar*). |H1394.1\$, Quest for person who has had more grief (chagrin, sorrow). |W0042\$, Contentment: satisfaction with one's lot in life (*ridâ*).>

H1376.7, Quest for immortality. Type: 774R\$.

Link: |D1346.5.1\$, Herb of immortality. |D1338.1.1, Fountain [(spring)] of youth.
Ref.: Tha^Clabî 205; Tha^Clabî 205-7/(for CAyn-al-Hayâh): Shamy (el-) "Arab Mythology" no. 108; *DOTTI* 433; *RAFE* 163 n. 601; Shamy (el-) *Egypt* 137-38 271-72 no. 23.>

H1376.7.1\$, Failure on quest to gain immortality--(e.g., Gilgamesh, Alexander, etc.). Type: 332, cf. 774R\$.

Link: |A1335.6.3\$, Loss of immortality (for certain creature): punishment for sin. |D1338.2, Rejuvenation by plant. |E0187\$, Failure at bestowing immortality--(attempt to bestow immortality on mortal unsuccessful). |H1376.7, Quest for immortality. |H1238\$, Failure on assigned quest or mission.
Ref.: Tha^Clabî 205-07/(207): Shamy (el-) "Arab Mythology" nos. 108 109; *DOTTI* 176 433; *MITON*; *RAFE* 163 n. 601; Shamy (el-) *Egypt* 137-38, 271-72 no. 23.>

H1376.7.2\$, Quest for immortality so as to perform certain act (achieve certain goal).>

H1376.7.2.1\$, Immortality sought for religious reason(s).>

H1376.7.2.1.1\$, Immortality sought in order to be able to worship deity eternally. Type: 774R\$.

Ref.: Tha^Clabî 205-7: Shamy (el-) "Arab Mythology" no. 108; *DOTTI* 433.>

H1376.8, Quest for wisdom. Type: 948\$.

Link: |H0335.0.2.3\$, Suitor task: prince to learn true wisdom. |H1372\$, Quest for divine knowledge.
Ref.: *DOTTI* 652.>

H1376.8.1\$, Quest for patience.

Link: |J0124, Learning the virtue of patience from children. |J0171.9.2\$, Counsel: "Be patient". |W0026.0.1\$, Patience is the foundation for wisdom.>

H1376.8.2\$, Quest for true equanimity (*hilm*).>

H1376.8.3\$, Quest for the most noble quality in person. Type: 969B\$.

Link: |H0640\$, What is the most noble quality in person (man, or woman)?. |W0254\$, Residence of certain human attributes and feelings (emotions/sentiments) within organs of the body.
Ref.: *DOTTI* 672; Shamy (el-) "Eg. Balladry": "Death of Sa^Cd Zaghlûl" no. 30.>

H1376.8.4\$, Quest for the residence of most noble quality in person.

Link: |F0668.7\$, Skillful surgeon searches brilliant man's brains for residence of intelligence.
Ref.: Shamy (el-) "Eg. Balladry": "Death of Sa^Cd Zaghlûl" no. 30.>

H1376.9, Quest for luck. Type: cf. 430B\$, 930G\$, 460B, 460C\$.>

H1376.10\$, Quest: learning women's wiles. Type: 901B\$, 1353, 1359A, 1406A\$, 1418.

Link: |T0004, Person wants to learn art of love.
Ref.: *DOTTI* 561 562 750 759 761 788 793 925/{Syr, Ymn}; Galley *Badr* 152-99 no. 4; *MITON*; *RAFE* 157 n. 579; Reinisch *Somali*: *SAE* I 157-62 no. 43.>

H1376.11\$, Quest for equitable people (the just nation, tribe, etc.). Type: 470Z\$.

Link: |F0009\$, Utopian otherworld.
Ref.: Chauvin VI 185-86 no. 352; Hujelân 125 no. 15-2 253 no. 15-2/ 125 253 no. 34-4.>

H1377, Enigmatical quests.>

H1378, Paradoxical quests.>

H1379\$, Fool's quests (errands). Type: 1360C.

Link: |D1710.1\$, Requirements for performance of magic rituals. Success depends on using person or object with specific qualities. |J2346, Fool's errand. An apprentice, or newcomer or ignorant person, etc., is sent for absurd or misleading or

nonexistent object or on a ridiculous quest.

Ref.: *DOTTI* 762 938 975/{lit.}>

H1379.1\$, Fool's errand: quest for the 'orphan chick'.

Ref.: *RAFE* 92 n. 305.>

H1379.2\$, Fool's errand: quest for the he-sparrow's milk.>

H1381, Quest for unknown person.>

H1381.1, Quest for unknown parents.>

H1381.2, Quest for unknown father. Type: 873.

Ref.: *DOTTI* 499 500/{Tns}>

H1381.2.2.1, Son seeks unknown father.

Ref.: Shamy (el-) "Mythological Constituents of *Alf laylah*" 36; *Zîr* 136.>

H1381.2.2.1.1, Boy twitted with illegitimacy seeks unknown father. Type: 873, cf. 850A\$.

Link: |C0486.1\$, Tabu: twitting (taunting, ridiculing, reproaching of shortcomings). (*tahakkum/naqwazah*). |V0232.11.1\$, Angels taunt Adam for his sin. |Z0084.0.1\$, Person labeled: "Bastard!" ("Child of fornication!").

Ref.: Chauvin V 72 no. 21 n. 1; *DOTTI* 469 487 499 500 533 656 825/{Kwt, Tns}; Kamâl 290-6; *MITON*; Sârîs (al-) 258-66; Shamy (el-) *Egypt* 261 no. 14, cf. *Zîr* 126; Shamy (el-) "Eg. Balladry": "Armanyas" 26 no. 62R.>

H1381.2.2.2, Child seeks unknown mother. Type: 873.

Ref.: *DOTTI* 499.>

H1381.2.2.2.1, Boy twitted with illegitimacy seeks unknown mother. Type: 872X\$.

Ref.: *DOTTI* 497.>

H1381.2.2.3\$, Boy twitted with rootlessness seeks unknown *khâl* (maternal-uncle). Type: 872A\$, 872A1\$, 872X\$, 873B\$.

Ref.: *DOTTI* 93 128 391 490 492 493 497 501/{Alg, Irq}; Shamy (el-) *Brother and Sister* 7 63 86 n. 54; Stevens 114-19 no. 27; *TAWT* 421 no. 8 {Alg} 448 no. 40/{Alg}>

H1381.3, Quest for unknown woman.>

H1381.3.1.2, Quest for bride for oneself. Type: 402, 585, cf. 303B\$.

Ref.: *DOTTI* 110 186 295 336 753/{Syr}; *TAWT* 454.>

H1381.3.1.2.1, Quest for unknown woman whose picture has aroused man's love.

Link: |T0011.2, Love through sight of picture.

Ref.: *DOTTI* 106 108 709/{Plst}; *MITON*.>

H1381.3.1.4\$, Quest for princess as bride for poor (lowly) boy. Type: 325, 513C, 700.

Link: |T0015.2\$, Poor (lowly) man falls in love with princess at first sight. |T0131.13.1\$, Mistreatment of poor suitor.

Ref.: *DOTTI* 152 254 270 271 281 297 372 487 558 560 628 647 945 954/{Omn, Plst}>

H1381.3.1.5\$, Quest for bride of honorable (noble) descent ('*asîlah*, of *hasab* and *nasab*). Type: 910, 911*.

Link: |H0039.1\$, Person of sound ancestry can list names of several grandparents (usually seven generations deep).

|H0588.25.3\$, Man told: "Marry a man child of a man". Wife becomes shrewish but her father (the man) reforms her (returns her to her husband). |H1301.1, Quest for the most beautiful bride. |J0482.5\$, Young man advised to choose as wife a girl of proven (good) ancestry ('*asîlah*). |P0208.9.1\$, Good pedigree on both father's line of descent and mother's ('to be of *hasab* and *nasab*'). |U0135.0.1\$, Deeds betray ancestry (origins).

Ref.: *DOTTI* 99 217 245 511 538 540 569 579/{Alg, Egy, Glf/gen., Lbn}; *MITON*.>

H1381.3.5, Quest for woman exactly like another. Type: 510B.

Link: |T0101.1.6.1\$, Bride (sweetheart) in the likeness of a relative.

Ref.: *DOTTI* 261.>

H1381.8\$, Quest for unknown bridegroom (lover) for daughter (sister). Type: 432.

Link: |J1805.2.1, Daughter says "Sobur" (wait [patience]) to her father when he asks what to bring from the journey. Father finds prince Sobur.

Ref.: *DOTTI* 212; *TAWT* 442 no. 33.>

H1382, Quest for unknown objects or places.

Link: |H1386, Quest for lost object.>

H1382.2, Quest for unknown story (epic).

Link: |H1319.7\$, Quest for the strangest (most bizarre) life experience (story). |P0470.0.1\$, Tale-teller needed (required)--so as to tell story.

Ref.: *MITON*.>

H1382.2.1, Quest for unknown lines of poem.

Link: |K0978.1.3\$, Faulty poem: when read correctly carries instructions to execute bearer for murder.>

H1382.4\$, Hero must get story behind one person's bizarre (strange) acts in order to learn of another (as payment). Type: 472\$, cf. 449, 1511, 992, 992A.

Link: |H0508, Test: finding answer to certain question. |H1284, Quest for sun for answer to questions. |P0331, Refusal to receive [Y proffered] help until series of stories has been told. |U0115, The skeleton in the closet. An apparently happy man lets another see the actual misery of his existence.

Ref.: *DOTTI* 95 204 219 221 243 246 288 358 646 692 818 819/{Irq}; Jâsir^C A. S. al-Jabbûrî *Turâth* V:8 97-100.>

H1385, Quest [(search)] for lost persons.>

H1385.1, Quest for stolen princess. Type: 301, 301B, 408, 506.

Ref.: *DOTTI* 101 105 195 256.>

H1385.2, Quest for vanished daughter.>

H1385.3, Quest for vanished wife (mistress). Type: 400.

Ref.: *DOTTI* 184; *MITON*.>

H1385.3.1, Quest for vanished wife and son.

Link: |H1385.3.13\$, Quest for vanished son.>

H1385.3.13\$, Quest for vanished son.

Link: |H1385.3.1, Quest for vanished wife and son.

Ref.: *MITON*.>

H1385.4, Quest for vanished husband. Type: 425, 425D, 432, 891A.

Link: |N0349.4\$, Lover (spouse) offended through misunderstanding.

Ref.: *DOTTI* 193 199 203 212 484/{Ymn}; *MITON*; *TAWT* 442 no. 33/{Egy}.>

H1385.5, Quest for vanished lover. Type: 432.

Ref.: *DOTTI* 212 584 675 676/{Egy}; *MITON*; *TAWT* 442 no. 33/{Egy}.>

H1385.5.1\$, Quest for vanished beloved (maiden).

Link: |T0044\$, Bewailing separation from beloved.

Ref.: *DOTTI* 285/{Mrc}; *MITON*; Shamy (el-) "Eg. Balladry": "Khadrah's *doar*" no. 15, "*et-Tair*" no. 25.>

H1385.6, Quest for lost sister. Type: 311, 312, 313E*, 327J\$, cf. 452A*, 872\$.

Ref.: *DOTTI* 119 122 130 168 488; *MITON*; *TAWT* 452.>

H1385.7, Quest for lost father.

Link: |H1216, Mother sends son to find unknown father.

Ref.: *DOTTI* 254 281 297 487 628/{Omn}.>

H1385.7.3\$, Quest for absent father. (He is presumed lost).

Link: |H1216.1\$, Mother sends son to find long absent father.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4-5.>

H1385.8, Quest for lost brother(s). Type: 451, 451A.

Ref.: *DOTTI* 224 227; *TAWT* 453 no. 47/{Lib}.>

H1385.9, Quest for lost (stolen) family.>

H1385.9.1\$, Quest for vanished tribe.

Link: |P0730.1.1\$, Nomadic tribe sought at usual camp site (homestead): not found.>

H1386.4, Quest for lost ecclesiastical rule.

Link: |P0507\$, Divine (ecclesiastical) government (ecclesia). A theocracy.>

H1386, Quest for lost object.

Link: |H1382, Quest for unknown objects or places.>

H1387\$, Quest for explanations of eccentric (enigmatic) occurrences observed by chieftain reveals tragic life experiences. Type: 471B\$, 472\$, cf. 517A\$.

Link: |E0261.1.4.1\$, Speaking skull refuses to talk on demand. Discoverer is unable to prove his claim: is severely punished (killed). |K1271, Amorous intrigue observed and exposed. |P0014.19.1\$, King insists on learning secrets of his (appointed) official(s). |U0115, The skeleton in the closet. An apparently happy man lets another see the actual misery of his existence.

Ref.: *DOTTI* 246 308 309 895/{lit.}; *MITON*; Sâî 221-29 no. 52[+1].>

H1388, Quest: answer to certain question. Type: 460A.

Ref.: *DOTTI* 229; *TAWT* 449 no. 42/{Sdn}.>

H1394, Quest for person who has not known sorrow. Type: 844A\$, 857\$.

Ref.: Ibshîhî 657; *DOTTI* 465 476; *TAWT* 456 no. 49/{Bhrn}.>

H1394.1\$, Quest for person who has had more grief (chagrin, sorrow). Type: 844A\$, 857\$.

Link: |H1376.6.1\$, Quest for contentment (with what one already has). |H1195, Task: having a shirt made by a woman free from trouble and worry. |N0101.1.1\$, Inexorable fate: no household without sorrow. |N0135.3.1, Feast for those who have not known sorrow. Dying Alexander's letter to his mother ordering such a feast. No one comes.

Ref.: Ibshîhî 657; *DOTTI* 204 205 465 476 484/{Alg}; *TAWT* 456 no. 49/{Bhrn}.>

H1397, Quest for enemies.>

H1398\$, Quest for sorcerer (magician, witch, wizard, etc.).>

H1398.1\$, Quest for the enchanter (bewitcher, deliverer of magic spell). Type: 836F*.

Link: |D0791.2.0.1\$, Disenchantment by only the enchanter.

Ref.: *MITON*.>

H1400-H1599, OTHER TESTS.>

H1400-H1449, Tests of fear.>

H1400, Fear tests.

Ref.: ^C Abd-al-Hâdî 235-36 no. 56.>

H1410, Fear test: staying in frightful place. Type: 326, 910K1\$.

Link: |H1432\$, Fear test: spending night in cemetery (grave).

Ref.: *DOTTI* 155 575 576/{Egy}; CFMC: N-Nubia 69-10A 2-1-no. 18 (mill inhabited by jinni)/cf.>

H1411, Fear test: staying in haunted house. Type: 326.

Ref.: *DOTTI* 155.>

H1416, Fear test: spending night in grave. Type: 326.

Link: |H1432\$, Fear test: spending night in cemetery (grave).

Ref.: *DOTTI* 155.>

H1420, Fearless traffic with devils.>

H1423, Fear test: fighting with spirits [(demons)].

Link: |E0422.9.2.1\$, Treasure (tomb) protected by series of phantom guards.

Ref.: *MITON*.>

H1424\$, Fear test: fearless traffic with jinn (fairies, elves, etc.).

Link: |G0097\$, Other ghoulish traffic with corpses. |H1420, **Fearless traffic with devils.**>

H1430, Fearless traffic with ghosts. Type: 326, 1318.

Ref.: Alarcn y Santn 135-38; *DOTTI* 155 734.>

H1432\$, Fear test: spending night in cemetery (grave). Type: 326.

Link: |H1416, Fear test: spending night in grave.

Ref.: *DOTTI* 155.>

H1440, The learning of fear. Type: 326.

Ref.: *DOTTI* 155.>

H1441, Fearless hero frightened by being awakened with cold water. Type: 326.>

H1441.1, Fearless hero frightened by being awakened by eels put down his back. Type: 326.>

H1445\$, Fearless youth (hero) frightened by a harmless experience (event). Type: 326.

Link: |F0840.0.1.2.3\$, Fearless person paralyzed (horrified) by harmless but unexpected experience. |F1039\$, Frightful event(s) or experience(s). |Q0082, Reward for fearlessness. Reward given by devil or ghost.

Ref.: Maspero lv n. 2 179 no. 10/cf.; Jâhiz VII 136/(by a mouse); *DOTTI* 155.>

H1450-H1499, Tests of vigilance.>

H1450, Vigilance test.>

H1450.1, Waking contest. Type: 513.

Ref.: *DOTTI* 269.>

H1460, Test: vigil at tomb. Type: 530.

Ref.: *DOTTI* 291.>

H1462, Vigil for the dead father. Type: 530.

Ref.: *DOTTI* 291 311/{Muscat}.>

H1462.1, Vigil for the dead father: youngest son alone endures frightful experiences. Type: 530.

Ref.: *DOTTI* 291; Sûfi (al-) 102-5.>

H1470, Other vigilance tests.>

H1471, Watch for devastating monster. Youngest alone successful. Type: 301, 315A, 550.

Ref.: *DOTTI* 101 103 137 142 173 291 292 302 306 835/{Alg, Plst}.>

H1471.1, Watch for thieves in the king's garden.>

H1472, Test: sleeping by princess three nights without looking at her or disturbing her. Type: 400.

Link: |H0328.7\$, Suitor test: spending one night with girl in bed without engaging in sex.

Ref.: *DOTTI* 184.>

H1480, Accomplishment of vigilance test.>

H1481, Thumb cut and salt put on it in order to remain awake. Type: 301.

Ref.: *DOTTI* 101.>

H1500-H1549, Tests of endurance and power of survival.>

H1500, Tests of endurance.

Link: |B0844\$, Animal's power of survival.>

H1502.1\$, Test: enduring hardship--by serving very sick person. Type: 550A, 750D.

Link: |P0218\$, Good wife is the rarest thing in the world.

Ref.: *DOTTI* 304 408; Shamy (el-) *Egypt* 132 no. 21.>

H1510, Tests of power to survive. Vain attempts to kill hero. Type: 461, 516, 930.

Link: |F0615, Strong man evades death. Vain attempts to kill him. |N0204\$, Lucky person untouched by several deadly occurrences (or plots against his life).

Ref.: Chauvin VIII 145 no. 145C; *DOTTI* 231 274 621.>

H1510.1\$, Attempts to tame wild hero. He survives all.

Ref.: *DOTTI* 100 948/{Alg}.>

H1511, Heat test. Attempt to kill hero by burning him in fire.>

H1511.0.1\$, Burning test. Attempt to test claim of invulnerability (to fire).

Link: |H0257, Holiness of saint tested: asked to perform miracles.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 9.>

H1513\$, Testing food's safety. Type: 314, 516, 910C, 1358C.

Link: |K0527.1, Poisoned food (drink) fed to animal instead of to intended victim. Animal perishes.

Ref.: Tha^Clabî 72; *DOTTI* 135 274 572 757.>

H1515, Poisoned food test. Attempt to kill hero by feeding him poisoned food. Type: 314, 516.

Link: |S0111.1, Murder with poisoned bread.

Ref.: Tha^Clabî 72-73; *DOTTI* 135 274; Shamy (el-) *Egypt* 29 no. 4.>

H1516, Poisoned clothing test. Attempt to kill hero by poisoning clothing. Type: 314, 516.

Link: |S0111.6, Murder with poisoned robe.

Ref.: Tha^Clabî 72-73; *DOTTI* 135 274; Shamy (el-) *Egypt* 29 no. 4.>

H1540, Contests in endurance.>

H1541, Contests in enduring cold. Type: cf. 1262.

Ref.: *DOTTI* 723.>

H1543, Contests in remaining under water.

Ref.: Simpson 117-18.>

H1547\$, Contest (duel) in enduring pain.

Link: |P0556.7.1\$, Drawn weapon signifies: `dealer'/striker, closed signifies: `receiver'/stricken. |P0557.4.4, "Men's truth" (fir fer). Challenger to single combat must submit to same conditions as person challenged. |Q0087.3.0.1\$, Long-suffering rewarded. |Z0086\$, *qâfyah*: males' formulistic satire match (verbal duel).>

H1547.0.1\$, Contestant experiences effects of extreme pain before contest in pain-enduring begins (e.g., breaks wind, faints, or the like).

Link: |J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response).>

H1547.1\$, *wuqûf el-kaff* ('enduring the slap'): slaps on face exchanged (contest).

Ref.: HE-S: IUFTL: N.Y. 61-6 Tape 129-30 (Nubia).>

H1547.2\$, *wuqûf el-kurbâg* ('enduring the whip'): strokes with whip exchanged (contest).

Link: |F0839.9\$, Extraordinary whip.

Ref.: *DOTTI* 942/{Egy}; HE-S: IUFTL: N.Y. 61-6 Tape 129-30 (Nubia).>

H1550-H1569, Tests of character.>

H1550, Tests of character.

Link: |H0005\$, Test of self-esteem (proper pride).

Ref.: Littmann *Tigré* 98-100 no. 79.>

H1552, Test of generosity.

Link: |H1564, Test of hospitality.

Ref.: Littmann *Tigré* 98-100 no. 79.>

H1552.1, Which was the most generous [(gallant)]--husband, robber or lover?.

Ref.: Chauvin VIII 123ff. no. 110; *DOTTI* 615 678/{lit.}>

H1552.2, Contest in generosity.

Link: |H1564.1\$, Contest in hospitable.>

H1552.3\$, Test of true intention behind a seemingly generous (philanthropic) act. Type: 920J\$.

Ref.: Muhammad^C Ali K. al-Bâqî *Turâth* VIII:1 110 no. 2; *DOTTI* 245 570 591/{Irq, Mrc}>

H1552.3.1\$, Test of sons' generosity: duty, self-interest, or true philanthropy?. Type: 920J\$.

Ref.: *DOTTI* 591.>

H1552.3.2\$, Which was the more chivalrous (gallant): thief, or owner of marvelous horse? (Owner forgave thief: thief returned horse to owner). Type: 969\$.

Link: |W0014.1\$, Robber, disguised as old man on the road, steals marvelous horse when owner dismounts to help him. Moved by owner's request not to reveal how he got the horse in order not to discredit chivalry, thief returns horse.

Ref.: *DOTTI* 671.>

H1552.3.3\$, Two mothers mourn: which was the better son (man): the hospitable (generous) or the dutiful?. Type: 756J\$.

Link: |H1564.1.1\$, Who is more (most) hospitable. |P0251.5.4.2\$, The hospitable (generous) brother as contrast to the niggardly brother. |W0037.0.3\$, Dutifulness.

Ref.: Basset *Mille* II 355 no. 93; *DOTTI* 420/{lit.}>

H1552.4\$, Test of charitableness.

Link: |K2096.3\$, Beggar living on charity is uncharitable.

Ref.: AUC: 1 no. 8.>

H1553, Test of patience. Type: cf. 750J\$, 887, 894A\$, 1637C\$, 2301A.

Link: |H0461, Test of wife's patience. Griselda. Children stolen [□]. |J0171.9.2\$, Counsel: "Be patient".

Ref.: *DOTTI* 411 424 548 883 974/{lit.}; *MITON*; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b.>

H1553.2, Test of patience: king accepts strong reproof and criticism.

Link: |W0007\$, Self-criticism: judicial judging of one's own actions.>

H1553.7\$, Making king (person) lose patience.

Link: |H0507.2, Test: making senseless remarks. King brought to say, "What is the sense in that?">

H1553.7.1\$, Testing patience by asking absurd questions. Type: 1637C\$.

Ref.: *DOTTI* 883.>

H1553.7.2\$, Testing patience by telling endless tale. Type: 2301A.

Link: |Z0011.1, Endless tale: corn carried away one grain at a time.

Ref.: *DOTTI* 974.>

H1554, Test of curiosity.

Link: |J2375, Curiosity satisfied: riding the ox's horns. As his ox, who has enormous horns, is asleep, the fool gets on the horns. The ox wakes and throws him off. When he comes to his senses, the fool says, "I had a hard time, but my curiosity is satisfied".>

H1554.1, Test of curiosity: mouse in jug. Type: 1416.

Link: |C0324, Tabu: looking into jug. Woman does so and finds mouse in it. |H0472.1, Test of wife's ability to keep secret: the buried sheep head. |W0256.6.4.1.2\$, If a woman is forbidden to do something, she surely will do it.

Ref.: *DOTTI* 792.>

H1554.4\$, Test of curiosity: wasps (hornets, bees) in jug. Curious person stung. Type: 1416.

Link: |J1544.1\$, Unpleasant surprise for the over curious (snooping) wife. |X0411.3, Sexton arranges wasp-nest so that parson sits on it. Wasps chase him.

Ref.: *DOTTI* 792 793/{Lbn}>

H1555, Test of honesty.>

H1556, Test of fidelity. Type: 872C\$, 901B\$, 901C\$,/1646A\$.

Link: |H0263, Test of sin. |N0003.2.1\$, Angels wager that they can remain sinless even if shackled with humans's qualities (e.g., sexual desire, lust, greed, etc.). |W0029.0.2\$, 'He who has no constancy (*wafâ*) is he who has no religious faith (*dîn*)'.

Ref.: Ibshîhî 432; Burton V 144, IX 325; *DOTTI* 495 543 561/{lit.}>

H1556.0.3\$, Test of allegiance of trusted official (vizier, minister, general, etc.).

Link: |J1634, To follow the king. In order to test a favorite, a king says that he is going to retire from the world and offers the regency to the favorite. On advice from his philosopher, the favorite says that he is going to accompany the king into retirement. |K1067.2\$, Ruler feigns intent to abdicate (resign, etc.) so as to find out who will agree with him: those who do not object to plan are accused of disloyalty (treachery). |P0011.7\$, Ruler (king) chosen by mass pledge of allegiance (*bay*^Cah).

Ref.: Ibshîhî 137-39/cf.>

H1556.1, Test of fidelity by feigning death. Type: 545F\$, 1350, 1510.

Ref.: *DOTTI* 299 747 816; *TAWT* 420.>

H1556.1.2\$, Monkey (fox, jackal, dog, etc.) feigns death (illness) to test master's gratitude (fidelity). Type: 545F\$.

Ref.: *DOTTI* 299; *TAWT* 420 no. 7-2/{Kwt}>

H1556.2, Test of fidelity through submitting hero to temptation.

Link: |H1573.8\$, Test of sinlessness (ability to resist temptation). |N0003.2.1\$, Angels wager that they can remain sinless even if shackled with humans's qualities (e.g., sexual desire, lust, greed, etc.)>

H1556.4, Fidelity in love tested.>

H1556.4.2.1, Wife tests her husband's fidelity by tempting him in the guise of another woman.

Link: |H0492.4.1\$_(formerly, H0492.4\$), Supernatural wife transforms herself to the form of another woman and tempts her human husband to test his fidelity (faithfulness)>

H1556.6\$, Proof of fidelity (chastity) by self emasculation (castration). Type: 318, 318A\$.

Link: |T0333, Man mutilates himself to remove temptation.

Ref.: Ibshîhî 137-39.>

H1557, Test of obedience. Type: 726A\$

Link: |S0010.5.1\$, Cruel parents plan to offer children as sacrifice

Ref.: Littmann "Hagar und Ismael" 164.92 (son to be slaughtered)/cf.; Sâ)î *Lâdhiqiyyah* no. 77[+1] 354-57=[275-76 no. C-27]; Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 7/(son to be slaughtered)/cf.>

H1558, Test of friendship. Type: 895B\$.

Link: |N0342.7\$, True-friend's actions intended to spare impoverished friend's dignity misunderstood and hastily condemned.

Ref.: *DOTTI* 549/{Sdn}; Hurreiz 93 (144) no. 15; ^CA. Khidr I 76-82; Meissner 57-61 no. 33.>

H1558.0.1, Test of worthiness for friendship.

Ref.: Bakhîr Dawr al-*hikâyah* 58-59; *DOTTI* 279 624/{Emrt, Tns}; Duwayk (al-) II 102-3/cf.; ^CA. al-Tayyib *Al-Ahâjî* 41-43 no. 5.>

H1558.0.1.1, Apple test of worthiness for friendship. [How food is divided].

Ref.: *DOTTI* 277 279 543/{Egy, Emrt}; Hein-Müller *Mehri-Hadramî*: *SAE* IX 50-54 no. 24; S. Jahn 342 no. 47; ^CA. Khidr I 49-51; Shahi-Moore 178 no. 47.>

H1558.1, Test of friendship: the half-friend. [Help in hiding alleged corpse]. Type: 893.

Ref.: Basset *RTP* XXII 10; Chauvin IX 15f.; *DOTTI* 543 544 573/{Sdi, Tns}; Juhaymân (al-) IV 9-22.>

H1558.2, Test of friendship: substitute as murderer. [Real culprit, touched by the altruism, confesses].

Ref.: Chauvin IX 16 no. 2.>

H1558.3, Test of friendship: to go with one to death.

Ref.: Chauvin III 101 no. 7.>

H1558.7, Test of friendship: the power of money. Spendthrift loses his friends in poverty. Type: 893, 911*.

Link: |P0318.3\$, The unreliable friend(s): abandon(s) friend when he becomes needy. |U0060.0.2.1.1\$, 'A poor person's odor is bad--[others stay away]'.>

Ref.: *DOTTI* 543 579; *MITON*; Shamy (el-) "Egypt" (1971) no. 27.>

H1599\$, Contest between man (or animal) and machine. Type: cf. 293A\$.

Link: |F0890\$, Marvelous communication by machine--(telepathy-like). |F1008\$, Machine acts as if human.>

H1560\$, Test of pride. Type: 875, 851B\$, 876, 900, 940.

Link: |H0005\$, Test of self-esteem (proper pride). |P0785\$, '*saghranah*' (unseemly behavior): committing acts that reduce one's communal standing (worth).>

H1560.1\$, Pride tested by food (observing eating habits).

Link: |H1574.0.1, Social rank determined according to portion taken from cauldron of food.

Ref.: *DOTTI* 504 511 557 647.>

H1560.1.1\$, Picking up (and eating) food fallen to ground indicates lack of pride.

Link: |C0535, Tabu: stepping on bread (or otherwise misusing it). |H0319\$, Suitor lacking pride (humbling self) rejected.

|U0130.1, Newly rich cannot resist call for distribution of food to beggars.>

H1560.1.2\$, Pride tested by cuts of meat offered: undesirable an desirable--contentment with undesirable indicates lack of pride. Type: 851B\$,/876, 920G\$.

Link: |P0632.2, Cuts of meat distributed according to rank.

Ref.: *DOTTI* 472 506 511 590/{lit.}>

H1560.2\$, Pride tested by sleeping quarters offered: base (coarse) and lofty (luxurious)--contentment with base indicates lack of pride. Type: 851B\$,/876, 920G\$.

Link: |P0605.9.1\$, Guest's sleeping quarters.

Ref.: *DOTTI* 472 506 511 590/{lit.}>

H1561, Test of valor. Type: 314, 508.

Link: |H0005\$, Test of self-esteem (proper pride).

Ref.: *DOTTI* 121 135 159 548/{Alg}; Littmann *Tigré* 98-100 no. 79.>

H1561.1, Test of valor: tournament. Type: 314.

Ref.: Simpson 117 no. 9; *DOTTI* 135.>

H1561.2.1, Holmgang. Single combat on an island.

Ref.: Simpson 125 no. 9.>

H1561.2, Single combat to prove valor. Type: 314.

Ref.: Chauvin V 21 n. 1; *DOTTI* 135.>

H1561.2.4\$, Valor proved in war (raid). Type: 314.

Ref.: Simpson 112-13; Campbell *Arab Tribes* 70-109; *DOTTI* 135.>

H1561.5, Test of valor worthy of kingship: taking possession of royal insignia placed between two ferocious lions.

Ref.: Ibshîhî 289/(crown); Chauvin II 183 no. 24.>

H1561.5.0.1\$, Test of valor worthy of kingship. Type: cf. 314, 920J\$.

Link: |P0017.0.7\$, Best qualified contender is to be selected as successor to ruler (king, chief, etc.). |P0013.5.2.1\$, Empowerment of ruler procedures: crowning, inaugurating ruler.

Ref.: Simpson 112-13/cf.; Ibshîhî 289; *DOTTI* 135 591.>

H1561.6, Test of valor: fight with giant.

Ref.: *DOTTI* 100/{N.-Afr}; Holding 98-108 no. 10.>

H1561.7, Test of valor: attack by warrior and hound.>

H1561.7.1\$, Test of valor: warrior maiden masks as man and attacks adversary (whom she admires).

Ref.: *MITON*.>

H1562, Test of strength.>

H1562.9, Test of strength: wrestling.

Link: |P0801.9.1\$, Wrestling (mainly outdoors).

Ref.: *MITON*.>

H1561.11\$, Sailing contest. Type: 1087A\$.

Link: |H0331.5.4, Suitor test: boat race. |P0807.3.2\$, Boating (sailing, rowing) as recreation.

Ref.: *DOTTI* 55 702/{Egy, lit.}>

H1561.12\$, Diving contest. Type: 1087A\$.

Ref.: Simpson 117 no. 9; *DOTTI* 702.>

H1561.13\$, Swimming contest.

Ref.: Shamy (el-) *Egypt* 231 no. 67.>

H1563, Test of skill.>

H1564, Test of hospitality. Type: 756K\$.

Link: |H1552, Test of generosity.

Ref.: *DOTTI* 420; Littmann *Tigré* 98-100 no. 79; Prym-Socin 19-23 no. 7.>

H1564.1\$, Contest in hospitality.

Link: |P0315.1, Competition in friendship [(self-abnegation, altruism)]: prisoner and jailor. [Prisoner refuses to escape fearing for jailor's life, king forgives both].

Ref.: Jâhîz II 107-8 n. 2.>

H1564.1.1\$, Who is more (most) hospitable. Type: cf. 756J\$.

Link: |H1552.2, Contest in generosity. |H1552.3.3\$, Two mothers mourn: which was the better son (man): the hospitable (generous) or the dutiful?. |Z0125.9.1\$, Hospitality (generosity) personified (as Hâtîm at-Ta'î, or the like).

Ref.: *DOTTI* 420.>

H1564.2\$, Host's hospitality tested by asking for his most valuable (sole) possession. Type: 756K\$.

- Link: |P0336.0.1\$, Hâtim at-Ta'î's hospitality. He kills his only asset (horse) and serves it to his guests; they had intended to test host's hospitality by asking for his beloved animal for their king.
Ref.: *DOTTI* 420.>
- H1564.3\$, Person's hospitality tested by asking question (riddle) about 'true hospitality'. Type: 851C\$.
Link: |J0562.0.1\$, "Charity (hospitality) is by [giving] what is at hand".
Ref.: *DOTTI* 472 473 591 643/{Egy}>.
- H1565, Test of gratitude. Type: 545F\$, 550A.
Ref.: *DOTTI* 299 304 424/{lit.}; *MITON*; *TAWT* 420 no. 7.2/{Kwt}>.
- H1567, Test of leadership. Type: cf. 920B.
Link: |H0506, Test of resourcefulness.
Ref.: *DOTTI* 587.>
- H1569.1, Test of industry.>
- H1569.2\$, Test of industriousness of tireless worker: the effect of a good wife. Type: 923D\$.
Ref.: *DOTTI* 608.>

H1570-H1599, Miscellaneous tests.>

- H1573, Religious tests.
Link: |V0348\$, Non-believers nonplussed.>
- H1573.0.1, Angel helpers in religious test.
Link: |H1573.0.3\$, Angel tests mortal (test administered by angel). |V0232, Angel as helper.>
- H1573.0.3\$, Angel tests mortal (test administered by angel). Type: 750D, 757, 759, cf. 894.
Link: |L0411, Proud king displaced by angel. (King in the bath) [humbled: restored when he repents]. |V0232, Angel as helper. |V0245, Angel punishes mortal.
Ref.: *DOTTI* 408 421 423 545 548/{Alg}>.
- H1573.0.3.1\$, Angel tests Adam.>
- H1573.0.3.1.1\$, Angels test Adam's knowledge of Eve (before becoming mortal).
Link: |A0006.3\$, Reason for creation of woman.
Ref.: Tha^Clabî 18.>
- H1573.1, Belief in Christianity tested.>
- H1573.2, Religious personages tested. Type: 776\$, 779J\$.
Ref.: *DOTTI* 434 438.>
- H1573.2.1, Magic [(supernatural)] manifestation required as proof in test of saintliness.
Link: |V0220.0.6\$, Miracle-like manifestation by saint (*karâmah*).
Ref.: Tha^Clabî 227/(prophets); *MITON*; Shamy (el-) "el-Badawî and Bint-Birrî" 142ff.>
- H1573.3, Power of Christianity tested.>
- H1573.4, Power of other religions tested.>
- H1573.4.1, Power of Judaism tested.>
- H1573.4.3\$, Power of Islam tested. Type: 776\$, 779J\$.
Link: |H0502.1, Test of religious learning.
Ref.: Damîrî II 182-83: Shamy (el-) "Arab Mythology" nos. 109-1 109-2; *DOTTI* 240 434 438 446 810/{lit.}; *MITON*; Shamy (el-) "Eg. Balladry": "Lizard and Stone" no. 45.>
- H1573.4.3.5\$, Belief in particular dogma of a religious sect (Sunni, Shiite, etc.) tested.
Link: |V0310, **Particular dogmas**.>
- H1573.6, Test of righteousness.>
- H1573.6.1, Ability to cross bridge as test of righteousness.>
- H1573.7, Test of repentance.>
- H1573.8\$, Test of sinlessness (ability to resist temptation). Type: 839, cf. 750D1\$.
Link: |H1556.2, Test of fidelity through submitting hero to temptation. |N0003.2.1\$, Angels wager that they can remain sinless even if shackled with humans's qualities (e.g., sexual desire, lust, greed, etc.).
Ref.: *DOTTI* 409 460.>
- H1573.9\$, Test of religious faith (in God, God's powers, etc.)--miscellaneous. Type: 750J\$.
Link: |V0330.2\$, Mortal puts deity (idol) to test.
Ref.: *DOTTI* 411.>
- H1573.9.1\$, God puts non-human forms of life (animal, bird, insect, etc.) to test.
Link: |A0185.13, God puts mortal to test. |A0195.1.1\$, God puts angel(s) to test.

Ref.: *DOTTI* 424/{lit.}; *MITON*.>

H1573.9.2\$, One's religion (denomination, sect) detected by food (drink)--tabu food refused (avoided).

Link: |C0203\$, Tabu: illegitimate food or drink (sinfully acquired, handled, prepared, etc.). |H0042\$, Identification by inability (refusal) to perform task. |J1141.11.2\$, Identity of incognito person detected by ruse.

Ref.: *Damîrî* II 199.>

H1573.9.2.1\$, Mouse refuses to drink camel's milk, but drinks sheep's milk: hence the inference that she is Jewish.

Ref.: *Ibshîhî* 482.>

H1574, Test of social position.

Link: |H0005\$, Test of self-esteem (proper pride).

Ref.: *DOTTI* 479 542; *MITON*.>

H1574.0.1, Social rank determined according to portion taken from cauldron of food.>

H1574.1, Test for noble blood.

Link: |W0003.0.1\$, Conduct (behavior, traits) of person of noble character.>

H1574.4\$, Test of the newly rich (the formerly poor). Type: 859F\$, 920F\$.

Link: |H0038.2.6\$, Young beggar-girl married to gentleman betrays old trade by enacting begging scenes at meal-times.

|U0130.1, Newly rich cannot resist call for distribution of food to beggars.

Ref.: *DOTTI* 479 589; *MITON*.>

H1574.4.1\$, Knowledge of gems: test for rich merchant (or jeweler).>

H1574.5\$, Test of vocation: person posing as professional tested for skills.

Ref.: *DOTTI* 820; *MITON*.>

H1574.5.1\$, Merchant recognized by precision in bookkeeping (money matters: "By the penny!"). (Non-merchant recognized by loose or haphazard handling of money).

Link: |P0776.0.1.2\$, Personal feelings and business should not mix ("Business is business").

@P0144.2.1\$, Accountant.

Ref.: *MITON*.>

H1577, Test of divine favor [toward a certain person (creature)]. Type: 736A, 927D\$.

Link: |H0045, Recognition of deity. |H0257, Holiness of saint tested: asked to perform miracles. |H0258\$, Strength of faith (belief) in God tested. |L0403\$, Tyrant acting as God nonplussed.

Ref.: *DOTTI* 403 619.>

H1577.0.1\$, Test of God's favor: trustee required by dishonest depositor to produce the object (valuables) that the depositor had secretly retrieved (stolen)--item miraculously found.

Link: |J1161.1, The three joint depositors may have their money back when all demand it. [Y]. |K2310, **Deception by equivocation**.

Ref.: *DOTTI* 404/{Egy}.>

H1578, Test of sex [(gender)]: to discover person masking as of another sex.

Link: |U0248.6\$, Profession (occupation) affects perception.

Ref.: Tha^Clabî 65; *DOTTI* 84 114 282 515 518 522 530 952/{Mrc, Sdn}.>

H1578.1, Test of sex of girl masking as man. Type: 884, 884B*, 923C\$.

Ref.: *DOTTI* 154 189 319 515 528 529 530 605 608 661 821/{Irq, Sdn, Tns}; *TAWT* 422 no. 9/{Egy};

Wahîd Bahâ'-al-Dîn *Turâth* I:10 91-96.>

H1578.1.3\$, Test of sex of girl masking as man: guns and jewels; men take notice of guns. Type: 923C\$.

Ref.: *DOTTI* 605; *TAWT* 422 no. 9/{Egy}.>

H1578.1.4.2, Test of sex of man masking as girl: jumping over pit (only man succeeds). Type: 923C\$.

Link: |H1586.1\$, Test of kind (species): demon has donkey (goat) legs and hoofs. Jumping over pit exposes legs.

Ref.: *DOTTI* 605 no. 9/{Egy}.>

H1578.1.6, Test of sex of girl masking as man: warned by a parrot, she picks only one flower. Type: 923C\$.

Ref.: *DOTTI* 605.>

H1578.1.7\$, Test of sex of girl masking as man: climbing a tall tree. Male genitals will be visible. Type: 923C\$.

Link: |H1582.7\$, Test of physique (body, flesh). |K1305.5\$, Woman (bride) with false (artificial) members. |K1307.5\$, Man with false (artificial) member.

Ref.: *DOTTI* 605; *TAWT* 422 no. 9/{Egy}.>

H1578.1.8\$, Test of sex of girl masking as man: flowers (plant) near her will wither, if she is menstruous. Type: 923C\$.

Link: [T0591.0.1\$, *mushâhrah*: supernaturally induced barrenness.

Ref.: *DOTTI* 606; *TAWT* 370 n. 160 422 no. 9/{Egy}.>

H1578.1.9\$, Detecting of a person's sex--miscellaneous.>

H1578.1.9.1\$, Detection of a person's sex: physiological means (bodily functions).>

H1578.1.9.1.1\$, Person's sex indicated by pattern of excreta on ground (male's urine falls at a distance from feces).

Ref.: *Jâhiz* III 12.>

H1578.1.9.2\$, Detection of a person's sex: psychological means (mental set, etc.). Type: 923C\$.

Link: [H1578.2, Test of sex of man masking as girl: arms placed among baskets and war trumpet sounded. [U0248.5\$, Gender affects perception: males and females perceive different things (and view the same thing differently).

Ref.: *DOTTI* 606; *TAWT* 422.>

H1578.2, Test of sex of man masking as girl: arms placed among baskets and war trumpet sounded. Type: 923C\$.

Link: [H1578.1.9.2\$, Detection of a person's sex: psychological means (mental set, etc.). [U0248.5\$, Gender affects perception: males and females perceive different things (and view the same thing differently).

Ref.: *DOTTI* 606; *TAWT* 422 no. 9/{Egy}/cf.>

H1578.3\$, Test of sex: bathing (swimming) in the nude. Type: 923C\$.

Link: [H1582.7.3\$, Test of genitalia: person asked to disrobe.

Ref.: *DOTTI* 287 606/{Qtr}; *TAWT* 422 no. 9/{Egy}.>

H1578.9\$, Test of sex--miscellaneous.>

H1578.9.1\$, Test of sex of bird (animal, insect, etc.). Type: 978, cf. 513C, 922C\$.

Link: [J1169.10\$, Guessing the sex of fish: hermaphrodite. [H1129.10.2\$, Impossible task: assembling (payment with) a bushel-full of fleas: one-half males, the other females.

Ref.: *Boqarî* 141.>

H1579\$, Test of sexual orientation.

Link: [H0079.7, Recognition of monk by his large organ [(penis)]. [H0493, Virility test for husband.

Ref.: AUC: 37 no. 8 (clerics').>

H1579.1\$, Test to detect a pedophile (homoerotic sodomite).

Link: [F0655.3\$, Blind man able to recognize kine of meat (flesh) by touch. [P0199\$, *bitû*^C-^Ciyâl, lawâtî, lûtiyyah (homoerotic sodomites, the pedophilic). [T0472.0.1\$, [Pedophilia. An adult's abnormal sexual desire for children.

Ref.: *MITON*.>

H1579.1.1\$, Man's virtue tested by having him tempted by 'pretty boy'.

Link: [T0330, **Anchorites under temptation**. [T0464.1\$, Man sells favors (homosexual) for particular purpose.

Ref.: *MITON*.>

H1580\$, Test (recognition) of sexual deviance.

Link: [H1582.7.3.2\$, Proof of gender: genitals shown (examined). [P0198\$, Cilûq, khawalât ('gays\$', 'faggots'). [P0199\$, *bitû*^C-^Ciyâl, lawâtî, lûtiyyah (homoerotic sodomites, the pedophilic). [T0101.3.4\$, Groom quality: manliness (and related traits of character, e.g., being firm, courageous, etc.). [X0780\$, Jokes on characteristic behavior of homosexuals. [Z0179.1.3\$, Body posture indicates sexual orientation.>

H1580.1\$, Sex organ (orifice) examined: tight or wide.

Link: [J1919.10\$, Injury from poking into animal's orifice (anus, ear, etc.).

Ref.: *MITON*.>

H1580.1.1\$, Examining a male's 'manliness': digitally (finger in anus).

Ref.: *Ritter* I.3 443 no. 107 (Girl thus tests her paternal-cousin's).>

H1580.1.3\$, Examining a woman's 'abstinence' (lack of use, 'fidelity').

Ref.: *MITON*; *Jâhiz* VI 260.>

H1580.1.3.1\$, Examining vagina to find out whether it is tight or loose ('wide'). Type: 1542**.

Link: [E0761.4.4.1\$, Life token: ring tightens around finger. [H0456\$, Maiden's hymen examined so as to ascertain her virginity (chastity). [X0244\$, Shoemaker's 'tight' (small) apartment: will become wide with use. [Z0189\$, Symbolism concerning virginity and defloration.

Ref.: *MITON*.>

H1582, Health test.>

H1582.0.1\$, Person too sick to be recognized by close relatives.

Ref.: *MITON*.>

H1582.1, Recognition of good health by hearing voice.

Ref.: Chauvin V 45 no. 18.>

H1582.3\$, Recognition of good health by seeing bathing water poured out after bridal night.

Link: |C0060.1.1.1\$, Erotic activity violates requirements of performing prayer-rituals. |V0096.3\$, Bathing after sexual intercourse is required.>

H1582.4\$, Recognition of good health by force of urination: healthy man's will penetrate ground.

Link: |H0493, Virility test for husband. |H0509.9.4\$, Contest in urinating. |J1142.7\$, Examination of urine or feces as method of detecting. |J1734.1, Urine diagnosis to tell where a man comes from. A farmer takes some of his master's urine for examination. The doctor asks where the man comes from. "You will soon see," says the man, expecting the analysis to tell.

Ref.: *DOTTI* 617/{Egy}>

H1582.5\$, Recognition of good health by ability to laugh.

Link: |W0257.4\$, Happiness of the miserable betrays commission of crime.>

H1582.5.1\$, Inability to laugh indicates sickness (hunger, starvation). Type: 903C*.

Link: |U0310\$, Attending primary (biological) needs.

Ref.: *DOTTI* 563/{Sdi}; *TAWT* 432.>

H1582.6\$, Recognition of good health by body size.>

H1582.6.1\$, Fatness (plumpness) indicates good health.

Link: |J1413\$, Fat is beautiful.

Ref.: *MITON*.>

H1582.7\$, Test of physique (body, flesh). Type: cf. 1379*.

Link: |F0555.0.4.1\$, Marvelous artificial hair (wig). |H1578.1.7\$, Test of sex of girl masking as man: climbing a tall tree. Male genitals will be visible. |H1578.3\$, Test of sex: bathing (swimming) in the nude. |T0051.5\$, Bride-to-be tested for false (artificial) members. |T0101.1.3.2\$, Bride quality: health. |T0405.9.1.1\$, Father bathes his daughter's groom-to-be (so as to check for markings; he proves to be her son).>

H1582.7.1\$, Test of teeth: cracking a nut with teeth.>

H1582.7.2\$, Test of genuine flesh: pinching or pricking with pin (needle).>

H1582.7.3\$, Test of genitalia: person asked to disrobe.

Link: |H1580.1\$, Sex organ (orifice) examined: tight or wide.

Ref.: *DOTTI* 149 279/{Omn}>

H1582.7.3.1\$, Man suspected of being eunuch asked to disrobe (undress). Type: 318, 318A\$, 517A\$.

Link: |J1149.3.1\$, Detection of man masking as woman by ordering all to disrobe.

Ref.: *DOTTI* 146 148 286.>

H1582.7.3.2\$, Proof of gender: genitals shown (examined). Type: 884A.

Link: |H1580\$, Test (recognition) of sexual deviance.

Ref.: *MITON*.>

H1583, Test of time. [Measuring time].

Link: |Z0122.9.1\$, Formulas signifying passage of time (moments, nights, days, years, etc.).>

H1584, Test of space. [Measuring mass, volume, weight].

Link: |H0506.1, Test of resourcefulness: weighing elephant. Man puts him on boat; marks water-line; fills boat with stones until it sinks to same line; weighs stones.

Ref.: *DOTTI* 599 656/{Egy}; Sulaymân 204-9 no. IX-2.>

H1584.1, Land measured according to amount within person's view. Type: 2412\$.

Ref.: *DOTTI* 976.>

H1584.2, Land measured according to amount encompassed during certain hours.

Ref.: Shamy (el-) *Egypt* 260 no. 13.>

H1584.3\$, Land measured according to how far certain sound (voice) travels and remains audible: e.g., a dog's bark, a man's shout, or the like.

Link: |K0185.1, Deceptive land purchase: ox-hide measure. [Hide cut into very small strips]. |P0760\$, **Property**. |Q0111.8, Large quantity of land as reward--[('iqṭāʿ)].>

H1586\$, Test of kind (species): human or demon? Type: 327, 327H\$.

Link: |W0256.9.1\$, Stereotyping kind (species).

Ref.: Littmann "il-Bedawî" 70.30; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 3/(fasting); *TAWT* no. 24 204 206; CFMC: Sawâm)ah 71-1 10-1-no. 5/cf.>

H1586.1\$, Test of kind (species): demon has donkey (goat) legs and hoofs. Jumping over pit exposes legs.

Link: |H1578.1.4.2, Test of sex of man masking as girl: jumping over pit (only man succeeds).

Ref.: *DOTTI* 267/{Qtr}>

H1856.2\$, Test of species: demon violates sacred tabu(s).

Ref.: Tha^Clabî 180.>

H1586.3\$, Test of species: ability to perform task.

Ref.: *MITON*.>

H1586.3.1\$, Test: monkey (transformed man) can write (in different styles).

Ref.: *MITON*.>

H1586.3.2\$, Test: dog (transformed man) can tell counterfeit money.>

H1586.3.3\$, Test: man thought to be demon (afrit, jinni) can recite passage from holy book (scripture).

Link: |J1786.2.1\$, Ugly person thought to be ogre (demon).

Ref.: *MITON*.>

H1586.4\$, Test of species: sociality.

Ref.: *MITON*.>

H1586.4.1\$, Demons (jinn) recognized by living in isolation (in remote regions).

Link: |F0567.4\$, The desert-loner: self-banished man lives alone in the desert. (Sometimes accompanied by only one favorite person).

Ref.: *MITON*.>

H1586.5\$, Test of species: observing for required religious services.

Link: |F0321.1.1.7, Whipping causes changeling to betray his nature. |V0003\$, Required religious services ('pillars,' corners, 'arkân, furûd) and fundamental beliefs.>

H1586.5.1\$, Test: if infant exercises Ramadan-fasting, then he is not a satan.

Link: |G0303.0.1\$, Other entities labeled 'satan'.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4.>

H1587\$, Test of race: to discover person masking as of another race (usually black or white?).>

H1587.1\$_ (formerly, H1587\$), Test of race: black person has kinky hair. Type: 451, 451A.

Link: |H0076\$, Black woman turned white supernaturally is recognized: she still has kinky hair.

Ref.: *DOTTI* 224 227; *TAWT* 454 no. 47/{Lib/Egy}.>

H1587.2\$, Test of race: color of skin examined for permanence. Type: 872A2\$.

Link: |K0252.4\$, Person painted black and sold (kept) as slave. |K1816.13, Disguise as slave.

Ref.: *DOTTI* 493; *MITON*.>

H1589\$, Puzzle: test of ability to perform difficult task (verbal, physical, mental, etc.).

Link: |H0507, Wit combat [(duel)]. Test in repartee. |P0803\$, Competitive game: mental activity--(mainly indoors). |P0807\$, Pastime and recreation (amusements, non-competitive play, etc.).

Ref.: Damîrî I 236/(meaning of "*hasîr*").>

H1589.1\$, 'Tongue-twister' (verbal puzzle): test of ability to pronounce difficult statement. Type: cf. 2325\$.

Link: |Z0097\$, Alliteration (simple, plain).

Ref.: Ibshîhî 64; *DOTTI* 975 976/{Egy}.>

H1595, Test of memory.

Link: |Z0013.13\$, Listener corrects tale-teller's account.>

H1595.1, Test of memory: Solomon asks Marchus question, receives answer fourteen months later [□].

Link: |D1911, Person remembers all he has ever learned.

Ref.: Houri-Pasotti 101 no. 45; Juhaymân (al-) V 315-24 no. 22.>

H1596, Beauty contest.>

H1596.0.1, Test for attractiveness to men.

Link: |T0005\$, Sexual attractiveness (sex-appeal) is relative.>

H1596.0.2\$, Who is more beautiful (handsome): mine or yours?. Type: 709, cf. 613B3\$, 918\$.

Link: |J0040.1\$, Inferences as to who is more beautiful: man (Adamite) or heavenly body (moon, star, etc.).

Ref.: *MITON*.>

H1596.1, Golden apple as prize in beauty contest. Judgment of Paris.>

H1596.5\$, No winners in beauty contest.>

H1596.5.1\$, Prize (apple) to be given to most beautiful girl: umpire keeps prize.

Ref.: Anonymous "'Idhak ^Cala mahlak" 10.>

H1597\$, Contest of the sexes: match between man and woman to settle claim as to whose wiles are more potent. Type: 1406, 1406A\$.

Link: |L0157\$, Female surpasses (outperforms) male.

Ref.: Basset *Mille* II 84 no. 34; *DOTTI* 503 515 542 594 613 753 754 762 775 787 788 789 795 804 822

825 830/{Egy, Egy, Mrc, Plst, Qtr, Sdi, Tns}; Galley *Badr* 152-99 no. 4; Juhaymân (al-) II 39-52; Littmann *al-Quds* 251-55 (*Arabische* 389-95); *RAFE* 157 n. 579; CFMC: Sawâm)ah 71-1 9-1-no. 1.>

H1597.1\$, Debate as to whether men's or women's wiles are more potent. Type: 916A\$.

Link: |H0509.7\$, Contest in deception (performing the most deceitful ruse). |J0571.5, King restrained from hasty judgment by being told story. |J1185, Execution escaped by story telling.

Ref.: *MITON*; Taymûr no. 2467/cf.>

H1597.3\$, Sage declares his inability to deal with women's wiles.

Link: |W0256.6.2\$, Women are wily (resourceful).

Ref.: *DOTTI* 775 795/{Syr}; *RAFE* 157 n. 579; A.R. Sâlih 161; *Zîr* 45/(hero).>

H1598, Contest between man and other being.>

H1598.1, Contest between man and angel.>

H1598.2.0.1\$, Contest between man and Satan. Type: 824C\$.

Ref.: Qazwînî II 174-175; Ibshîhî 495.>

H1598.2\$, Contest between old-woman and Satan. Type: 1353, 1353A\$-1353C\$.

Link: |G0303.10.5, Where the devil can't reach, he sends an old woman.

Ref.: *DOTTI* 750.>

H1598.2.1\$, Contest between old-woman and Satan in trouble-making. Type: 1353.

Link: |W0118.1\$, The most potent trouble-maker (agitator).

Ref.: *DOTTI* 293 750 751 752/{Egy}; *RAFE* 157 n. 579.>

H1599\$, Contests and debates--miscellaneous.

Ref.: *DOTTI* 95/{Plst}.>

H1599.1\$, Contests or debates between abstracts.

Link: |U0282.0.1\$, Debate with oneself over merits of living or dying (committing suicide).>

H1599.1.1\$, Debate between knowledge and ignorance (wisdom and foolishness).

Link: |U0288\$, Merits and demerits knowledge (wisdom) and ignorance. |W0134\$, Foolishness (ignorance, stupidity).

Ref.: Boqarî 131/(play).>

J. THE WISE AND THE FOOLISH

J0-J199, Acquisition and possession of wisdom (knowledge).

J0000, Acquisition and possession of wisdom.

Ref.: *MITON*; Tha^Clabî 90; Ibshîhî 38-41.>

J0001\$, Capacity to know (knowledge) from instinct: (innate, `from God\$, *'ilhâm, hidâyah, tawfiq*).

Link: |A0124.0.3.1\$, Seeing (perceiving) through light (radiance) of God. |A0182.3.9.5\$, Animal (bird, insect) receives divine revelation (*'ilhâm, wahy*). |A1480.1\$, God instructs Adam--while still a clay image, before `breathing soul' into him--of man's mission and worthiness. |B0128\$, Clever animal (bird, insect): intelligent, resourceful. |D1810.9, Magic knowledge from God. |J0164, Wisdom from God. [(*'ilhâm*)]. |T0610.0.1\$, Infant's first deeds (words, steps, etc.). |V0220.0.2\$, Classes of sacred persons (prophets, saints) according to amount and source of gnosis (knowledge) they possess. |V0223, Saints have miraculous knowledge. |V0318.1.2.2\$, God casts urges (drives, motivation) upon creatures to cause them to act in a certain manner (i.e., falling in love, experiencing sexual desire, etc.).

Ref.: Jâhîz II 147-48 155-56/a/(infant) 156-58/b/(pigeons) III 187-88; Qazwînî II 8 365 367/(bees); Damîrî II 340-41/(wahy from God); Ibshîhî 23/(*hidâyah rabbaniyyah*/divine guidance) II 340-41/(bees); *DOTTI* 35/{lit.}; Nabhânî (al-) II 58/(saint solves riddle by "*al-`ilm al-ladunnî al-munîr*/luminous/illuminating divine knowlege"); *RAFE* 176 n. 641; Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 2.>

J0001.0.1\$, Types of brain (capacity to know): inherited or acquired (*mawhûb-maksûb/muktasab*).

Link: |A1210.1\$, Creation of the human brain (intellect, mind, reason, etc.) by creator. |A0182.3.5.1\$, Premonition from God (*'ilhâm*). |J0002\$, Mind (reason) must curb desires (urges of the body).

Ref.: *MITON*; Tha^Clabî 90/(man's wisdom); Ibshîhî 23.>

J0001.0.2\$, *gibillah*: inherited psychological constitution ("*tirâz al-shakhsiyyah*"). Type: 613A1./980*.

Link: |W0251\$, Beliefs (theories) about composition of character (personality). Implicit (folk) Personality theory.

Ref.: Qazwînî II 152.>

J0001.0.2.1\$, Asked: "How have you become so well mannered?" He answered: "From the Lord".

Ref.: Taymûr no. 2657.>

J0001.1\$, Animal's knowledge from instinct: (innate, `from God\$, *hidâyah*).

Link: |A0185.3.1\$, God teaches vivified head of Adam to utter first words. |F0897\$, Marvelous navigation (finding direction, way, etc.). |J0064, Ducklings take to water from instinct. Bridegroom thus brought to understand bride's expertness in lovemaking. |J0148\$, Teaching (learning) through repetition. |Q0551.11.1\$, Deprivation of knowledge as punishment. |U0311.0.1\$, Biological drives (primary drives/*al-gharâ'iz*) motivate everyone. (They are universal).

Ref.: Tha^Clabî 90/(man's wisdom); Ibshîhî 23.>

J0001.1.1\$, Homing animal's (bird's, fish's, etc.) knowledge of directions from God's.

Ref.: Jâhîz III 263-65.>

J0001.1.2\$, Animal's fear of certain predators is due to instinct, not to experience (learning).

Ref.: Jâhîz III 188.>

J0001.2\$, Characteristic behavior (nature) of animal (man) emerges at maturation--(`from God'). Type: 165C\$.

Link: |H0678\$, Which is stronger: the natural or the acquired (*tab^C/"nature"* or *tatabbu^C/"naturalization/acquisition"*)?. |J1030.1\$, Maturity (growing up, independence, `individuation') gained by leaving home. |U0124.0.2\$, Deviant character (wiliness) due to nature (from God, "by *'ilhâm*").

Ref.: *DOTTI* 70.>

J0002\$, Mind (reason) must curb desires (urges of the body).

Link: |A1210.1\$, Creation of the human brain (intellect, mind, reason, etc.) by creator. |J0001.0.1\$, Types of brain (capacity to know): inherited or acquired (*mawhûb-maksûb/muktasab*). |J0751.0.1\$, Look before you leap. |J1077.0.1.1\$, Irresistible urge (compulsion) to travel. |U0240.2\$, An idea (cognition) affects how physical conditions are perceived.

Ref.: *MITON*.>

J0003\$, Roles (nature) of reward and punishment on learning (change in behavior due to training). "Law of effect".

Link: |U0101\$, Hedonism: seeking pleasure as the main goal in life.>

J0003.1\$, Reward stamps in (reinforces, establishes) rewarded responses.

Link: |J0140.0.2.1\$, Parent sends son to school: rival imitates and sends own daughter. |J0702.1, Dervish who stops work. [Imitates bird feeding its young; shown his mistake]. |J2415.8.1\$, Unhappy man with one wife imitates happy man with two wives--situation worsens. |K1026, Dupe imitates trickster's thefts and is caught. |U0247.1\$, Pleasure felt from another's happy experience (a distant relative's or an acquaintance's).

Ref.: Shamy (el-) "Folkloric Behavior" 84.>

J0003.1.1\$, 'One catches more flies with honey'.

Link: |J0837.2\$, When the bitter (violent) fails try the sweet (mild). |P0318.0.1.3.1\$, If your friend happened to be honey, do not lick all.

Ref.: Taymûr no. 189/cf.>

J0003.1.2\$, Upon seeing dishonesty (theft) rewarded honest person becomes dishonest. Type: 1538A\$, cf. 1525.

Ref.: *DOTTI* 821 846; *MITON*.>

J0003.1.3\$, Had Moses met Pharaoh with pastry (honey-twist, *fâlundhaj*) in hand instead of a rod, Pharaoh would have become a believer.

Ref.: Ibshîhî 243.>

J0003.2\$, Punishment stamps out (eliminates) punished responses. Type: 670.

Link: |J0018, Wisdom acquired from [a] beating. Incognito prince, beaten for his courtesy, realizes his folly and returns home. |J0024, Fools learn to be peaceable. [By inducing them to strike each other rather than others]. |J0026, Enemies can be won more by kindness than cruelty. |J0167, Wisdom from continual reminder of foolishness in the past. Unjust judge skinned and his skin stretched over a footstool kept in the presence of judges, so as to remind them to be just. |J0752, In planning future, profit by the past. |J2175.1, Anticipatory whipping. [Schoolmaster punishes pupils before they make mistakes]. |L0350.1, Mildness triumphs over violence: queen advises husband to use kindness to enemy.

Ref.: Jâhîz VI 265-68; *DOTTI* 846/{Sdn}; Shamy (el-) "Folkloric Behavior" 84.>

J0003.2.0.1\$, Threatening with punishment without applying it.

Ref.: Taymûr no. 2978.>

J0003.2.0.2\$, Frequent (excessive) punishment does not produce the desired result.

Link: |J0182.5\$, Non-wisdom: knowledge acquired through punishment (insult, fear) is not wisdom.>

J0003.2.0.2.1\$, Repeated pokes make donkey kick back (recalcitrant).

Ref.: Taymûr no. 2312 2325.>

J0003.2.1\$, 'Spare the rod, spoil the child'. Type: 838A\$.

Link: |P0345.1\$, Corporal punishment (beating) by teacher is hard to accept at first, but leads to sweet (honey) ending.

Ref.: *DOTTI* 460 620/{lit.}>

J0003.2.2\$, Misbehavior (disobedience, insolence, etc.) cured by a beating. Type: 670.

Link: |Q0458.3\$, Severe beating (flogging till fainting or "almost dead") as punishment.

Ref.: Taymûr no. 1919/cf.>

J0003.2.2.1\$, Tough love.

Link: |J2502\$, Harmful excessive care (love).>

J0003.2.2.1.1\$, Fortunate I am to have someone who would make me weep and weeps along with me, than someone who makes me laugh and causes people to laugh at me.

Link: |P0244.1\$, "I might slaughter my son with a knife, but would hate whoever would say to me, 'Amen' (i.e., agree with my deed)!".

Ref.: Taymûr no. 3041.>

J0003.2.3\$, Punishment for mistakes breeds goodness, lack of punishment breeds evil.

Ref.: *MITON*.>

J0003.2.4\$, Thought of hereafter (fear of God, paradise, hell) causes person to change sinful intent (plan). Type: 827C\$, cf. 883F\$.

Link: |Q0020, **Piety rewarded**. |V0004.5.11\$, Fearing God as intercessor. |W0004.3\$, Pious (just) person motivated by thought of standing before (answering to) God at Judgment Day.

Ref.: Damîrî II 6; Burton V 279 n. 2/(no sex before marriage/Gullanâr)/cf.; *DOTTI* 452 527/{lit.}; *MITON*.>

J0003.2.4.1\$, Fear him who has no fear of God.

Ref.: Taymûr no. 369.>

J0003.4\$, Effect of lack of reward.

Link: |U0249.0.2\$, Actions explained in terms of expectancy of reward.

Ref.: *DOTTI* 453 660 679/{lit.}>

J0003.4.1\$, Extinction: lack of reward extinguishes habit.

Link: |J0148.0.2\$, "Law of Exercise" (of Use, of Frequency): the more frequently a learned item is used, the more reproducible (stable) it becomes. |K1778.1\$, Angered person ignored: thus rendered easier to reconcile. |U0263\$, Memory diminished by time. Forgetting (what had been learned) due to passage of time.

Ref.: Jâhîz III 280-81; Shamy (el-) "Folkloric Behavior" 175-77 127-29.>

J0004\$, Previously rewarding (satisfying) responses suddenly become punitive (annoying). "Learning dilemma". Type: cf. 176.

Link: |P0248\$, Generational gap. |T0604.7.2.1\$, Nipple (breast) abruptly made bitter-tasting (or strange-looking) for the suckling-child: child rejects the punishing substitution. |U0130, **The power of habit [(individualistic)]**. |U0139.3.1\$, 'He who abandons old ways gets lost'.

Ref.: Shamy (el-) *TAWT* 223/television replacing tale-teller/no more joy in tale-telling; Shamy (el-) "Folkloric Behavior" 176.>

J0006\$, "Ideal culture". (Learned ways and values for social living as they are supposed to be: good, bad, or neutral.

Link: |J0250\$, Choice between the supposed (presumed) in life and the actual ("ideal culture", and "real culture"). |T0010.0.2\$, Falling in love may occur only after marriage (with one's spouse). |U0001\$, Not every thing (practice, principle, etc.) that one is instructed exists really exists as presumed. |W0037.0.3.1\$, "No thanks [due] for a duty (*lâ shukr* ^Cala wâgib)," i.e., when one performs a moral duty, thanks should neither be expected nor given).

Ref.: *RAFE* 3 n. 6; *TAWT* 51 n. 24 380 n. 348.>

J0007\$, Knowledge (wisdom, how to live) must be learned.

Link: |T0616\$, Rearing of children (socialization, enculturation).>

J0007.0.1\$, Learning is a life-long process (from womb to tomb).

Link: |0616\$, Rearing of children (socialization, enculturation). |U0255\$, "From womb to tomb": one's own accomplishments during a life-time seem trivial (inconsequential) when compared with others'.

Ref.: Amîn 480.>

J0007.1\$, The fruit of knowledge is its being spread.

Ref.: *Ibn-^CArabshâh* 182.>

J0010, Wisdom (knowledge) acquired from experience.>

J0010.1\$, Persistence of first (primary) impressions.

Link: |J0067, Drops of water make hollow in stone: thus repeated impressions penetrate the mind. |J1065\$, Futility of trying to teach those already set in their ways (the aged). |T0145.9.5\$, 'First wife sweetest'. |T0251.2.3.2\$, Training wife in husband's ways must begin early. |T0604.0.1\$, Women (mothers, nurses, sisters, etc.) provide infant with first contact with world: (socialization, enculturation). |U0194.0.1\$, Rumors (preconceived notions) affect perception. |W0113.1\$, Anticipatory inferiority. Preparation for playing subordinate role throughout life.

Ref.: Jâhîz I 168-69; Boqarî 73; Shamy (el-) "Psych. Criteria" 234.>

J0010.1.1\$, Unforgettable first experience.

Ref.: Boqarî 15/(rhyme) 123/(novel); Haykal 5, 161.>

J0010.1.1.1\$, Unforgettable first love.

Link: |P0253.10.1\$, Sister as her brother's 'first love'>

J0010.1.1.1.1\$, 'Love is only for the first beloved' (i.e., 'No love like that for first beloved).

Link: |J0226.5.1.1\$, Merits of former husband contrasted with shortcomings of present husband. |T0010.0.1\$, 'First love'.

Ref.: Jâhîz I 169; Ibn-^CAasim no. 344; Ibshîhî 596-97/(poem).>

J0010.1.1.2\$, Unforgettable first sexual intercourse (marriage, husband, wife).

Link: |T0163\$, Happy consummation of marriage, (gratifying for the couple). |T0257.12\$, Man envious (jealous) of his wife's former husband. |W0018.1\$, Envious husband sets out to kill his wife's former husband (^CAmr), but he is overpowered, then set free. Impressed even more with her former husband's chivalry, wife retorts: "None, except ^CAmr!".

Ref.: *DOTTI* 201 481 754 771 885/{Alg}; *MITON*.>

J0010.1.1.2.1\$, "A girl may forget her Creator, but not her 'perforator' [(the one who deflowered her)]".

Link: |T0160.0.4\$, Traumatic happenings at first coition (consummation of marriage). |Z0189.1\$, Symbolism: unpierced and pierced (perforated, punctured) objects--virgin and non-virgin.>

J0010.3\$, A social group's first impression of a person (thing) sets the tone for its attitude toward him (it).

Link: |J0170.3\$, 'People are reports' (i.e., a person's worth is what is told about his life). |K1952, Sham prince (nobleman). |U0087.3\$, Success in public life depends on the 'image' (created in mind of public). |U0300\$, Relativity of perception: "adaptation level" (judgment depends on circumstances, objects of comparison, frame of reference, or context).

Ref.: *MITON*.>

J0010.3.1\$, How a person (thing) is first introduced to a group sets the tone for group's attitude toward him (it).

Link: |K1952, Sham prince (nobleman). |U0087\$, Appearances do matter.

Ref.: *MITON*.>

J0010.3.2\$, Nickname given the young (or the new) endures for life.

Link: |J2016, Man does not recognize his name when it is called: he is accustomed to hear his nickname. |U0264\$, Learning (recall, retention) as a function of meaningfulness.

Ref.: Ibn-^CAasim no. 329; Boqarî 19/("Duholl").>

J0010.5\$, Persistence of early acquired knowledge, during childhood.

Link: |W0113.1\$, Anticipatory inferiority. Preparation for playing subordinate role throughout life.

Ref.: TAWT 416 no. 4/{Egy}>

J0010.5.1\$, 'Instruction during childhood is [as lasting] as inscription on stone'.

Link: |J0149.5.2\$, Wisdom of sending the gray-haired to *kuttâb* (elementary school) questioned. |T0604.3.1\$, "The mother is the school (*el-'omm [hiyyah el-] madrasah*)".>

J0010.5.1.1\$, 'A youth grows according to what his father has accustomed him'. Type: 72D\$.

Link: |U0121.0.3.2\$, 'This cub is from that lion'. |U0135.0.1\$, Deeds betray ancestry (origins).

Ref.: DOTTI 32.>

J0010.5.2\$, Lullaby (or tale for children) provides role-model.

Link: |J0170\$, Wisdom acquired from story (personal life history, parable, exemplum, or the like). |J2175.7.9\$, Injurious practices for the rearing of children and adolescents--miscellaneous. |T0604.4\$, Mother entertains infant. |W0113.1\$, Anticipatory inferiority. Preparation for playing subordinate role throughout life. |W0252.1\$, "They said to the [peaceful] fellah, 'You, robber!': so he made his sickle jagged [i.e., a weapon]".>

J0011, Shipwrecked shepherd distrusts [(fears)] the sea. He had formerly envied sailors.

Link: |J0212.1, Ass envies horse in fine trappings. Horse killed in battle; ass content. |L0452, Ass is jealous of the horse until he learns better. |L0454\$, War-horse jealous of bull, but he sees bull slaughtered at peace time.>

J0011.1, Man bitten by snake fears snake-like rope.

Link: |J1791.8, Goose dives for star, thinking it a fish. The next day when she sees fish, she lets it escape thinking|. |W0255.1.2\$, 'He who gets burnt by [hot] soup will blow on yogurt, and he who gets bitten by a snake will fear a [snake-like] rope'. |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

Ref.: Taymûr 328 2769 no. 279/cf.>

J0012, Young ass avoids food eaten by animals before being slaughtered.

Link: |U0246\$, Empathetic punishments.>

J0012.1\$, Guests at banquet avoid food eaten by persons at the time they are punished (captured).

Ref.: MITON.>

J0013, Young sparrows [(crows)] have learned to avoid men. Type: 72D\$.

Link: |J1122.1, Young crow's alertness. [Surpasses father's: the advice about stone-throwing man]. |Z0094.5.3.2\$, *ginn*^C/afrit/shetân: extremely cautious person.

Ref.: Jâhiz V 224/(sparrow); DOTTI 32/{lit.}>

J0015, Serpent (bird) having injured man refuses reconciliation. Type: 178, 285D, 561A\$, cf. 159B.

Link: |U0226\$, Difficulty of restoring 'love lost'.

Ref.: Jâhiz IV 203-5/(poem); Chauvin II 94 no. 43, 102 no. 62; DOTTI 66 72 94 319/{lit.}; Shamy (el-) "Sailor" 70 no. 6.>

J0016, Dove disregards experience and loses brood. Rebuilds her nest in the place where she has lost former brood.

Ref.: Chauvin II 83 no. 6.>

J0016.0.1\$, Failure to learn from own mistakes (from negative experience). Type: cf. 1696.

Link: |J0003.2\$, Punishment stamps out (eliminates) punished responses. |J0652, Inattention to warnings. |J1064, Futility of trying to teach the stupid. |J1700, Fools. |J1730, **Absurd ignorance**. |J1442.12.0.1\$, A cynic's retort concerning the folly of marriage. |T0251.0.9.1\$(formerly, T0251.0.1\$), The folly of remarriage. |U0130, **The power of habit [(individualistic)]**. |U0139.2, Conservatism defies reason.

Ref.: Jâhiz VI 265-68/(satans); DOTTI 247 631 759 819 914 820/{lit., Plst}>

J0016.0.1.1\$, Devils keep on eavesdropping on heaven despite knowing that they will be burnt up by shooting stars.

Link: |A0064\$, Spying satan(s): devil attempt(s) to learn heavenly secrets by eavesdropping on sky-worlds. |A0157.8.1\$, Shooting star destroys satan (devil, demon) flying near (spying on) heavens.

Ref.: Jâhiz VI 266.>

J0016.1\$, The intelligent learns from experience.

Link: |J2130, **Foolish disregard of personal danger**. |W0255.1.2\$, 'He who gets burnt by [hot] soup will blow on yogurt, and he who gets bitten by a snake will fear a [snake-like] rope'.>

J0016.1.1\$, "A believer [(blessed person)] would not get stung twice from same hole" (i.e., "Fool me once,

shame on you; fool me twice, shame on me!").

Link: |J2131.2, Numskull stung.

Ref.: Jâhiz I 335; Ibn-^CAasim no. 483; Ibshîhî 44; Taymûr no. 2847/cf.>

J0016.1.2\$, Loss (in market) teaches how to make a profit.

Link: |P0772.1.2.1\$, Making profit in trading in manure preferred to losing money trading in perfume.

Ref.: Taymûr no. 1155 1156.>

J0017, Animal learns through experience to fear man. Type: 157, 157A.

Ref.: *DOTTI* 33 64 65/{Irq}; Stevens 93-94 no. 20.>

J0017.0.1\$, Animal's advice: "Beware of man". Type: 72D\$, 157, 157A.

Link: |J0022.1, Precepts of lion to his son: beware of man. |J1172.3.2, Animals render unjust decisions against man since man has always been unjust to them. |Z0042.1.1\$, Death is the strongest. |Z0094.5.3.2\$, *ginn*^Cafrit/shetân: extremely cautious person.

Ref.: *DOTTI* 32 64 65; *MITON*.>

J0017.2\$, Animals (wild) avoid man.

Link: |U0120.5\$, Friendship between enemies by nature not possible.

Ref.: *MITON*.>

J0017.4\$, Fears leads to safety.

Link: |H1376.2, Quest: learning what fear is. |H1199.2.3.2\$, Task: curing obesity. Fear of death used as remedy.

Ref.: Taymûr no. 2658 no. 2808.>

J0018, Wisdom acquired from [a] beating. Incognito prince, beaten for his courtesy, realizes his folly and returns home.

Ref.: Shamy (el-) "Psych. Criteria" 241 n. 12.>

J0018.1\$, Robber reformed by repeated beatings. Type: 1538.

Link: |N0262\$, Train of troubles from boy's (youth's) vengeance. In different disguises he punishes his cheaters (robbers) by repeated beatings.

Ref.: *DOTTI* 845 846/{Sdn}.>

J0019\$, Knowledge acquired from experiencing the suffering of others. Imitative learning: suffering or pleasure.

Link: |J0060.0.1\$, Positive identification: "Model yourself after So-and-so"--("Be like So-and-so"). |J0167, Wisdom from continual reminder of foolishness in the past. Unjust judge skinned and his skin stretched over a footstool kept in the presence of judges, so as to remind them to be just. |J0172, Account of punishments prepared in hell brings about repentance. |J0171.5\$_(formerly, J0170.5\$), Tyrannical person (king, ruler, etc.) repents upon hearing story. |L0410, **Proud ruler (deity) humbled**. |U0245.5\$, Empathetic experiencing of adversity (physical handicap, chagrin, etc.). |W0011.4, Man lets himself be sold as slave so as to practice generosity. |W0199.9.3\$, Negative identification ("We do not do what they do!").

Ref.: Bâtînî (al-) *Nisâ'iyyah* 46-48 no. 7; *DOTTI* 776/{Tns}; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b/(implicit).>

J0019.1\$, Judge (man) induced to experience the demands of woman's work. He becomes wiser.

Link: |J0182.5\$, Non-wisdom: knowledge acquired through punishment (insult, fear) is not wisdom. |J2431.0.1\$, How easy (difficult) is woman's work. Man finds it difficult.

Ref.: *DOTTI* 924/{Mrc}; Légey 179-80 no. 45.>

J0019.3\$, Mortal wants to experience how death feels (so as to be prepared for dying).

Link: |F1041.1.3.13\$, Death through empathy. |J2387, How blind men get about. Fool experiments with shut eyes and gets lost. |U0245.5\$, Empathetic experiencing of adversity (physical handicap, chagrin, etc.).

Ref.: Tha^Clabî 30; Shamy (el-) "Arab Mythology" no. 83; *DOTTI* 446/{lit.}.>

J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). Type: 121.

Link: |F0849.7.1.0.1\$, *taqliyyah*'s strong aroma or sizzling sound (*tâshsh*) signifies that delicious food is about to be had (served). |H0015.2, Recognition by recalling common experiences. |H0038, Person's rank betrayed by habitual conversation [(or by other aspects of behavior)]. |H1547.0.1\$, Contestant experiences effects of extreme pain before contest in pain-enduring begins (e.g., breaks wind, faints, or the like). |J0816.2, King called baker's son: he has given the poet only loaves of bread. |J1745.3.1\$, Sexual intercourse and combat: conditioning the naive bride. Groom teaches the bride to fetch and test war-gear (sword, spear, gun, etc.) whenever asked for intercourse. |M0209.5\$, Casual word, act, or object reminds person of forgotten promise or vow. |U0130.0.1\$, Developing habitual behavior (learning) through repetition.

Ref.: Jâhiz I 186 II 130; Boqarî 65-66; Chauvin III 41 no. 9; *DOTTI* 44 561 589/{lit.}; *MITON*; Shamy (el-) *Egypt* 190 no. 48; Shamy (el-) "Psych. Criteria" 237; *TAWT* 367 n. 120 376 n. 283 381 n. 363.>

J0020.0.1\$, Life space: one's own world as shaped by one's own experiences: past, present, and future.

Link: |P0604\$, Layout of a residence (floor-plan of house, palace, hut, etc.). |U0318\$, Fusion of wants (needs): two or more needs (drives) addressed together (e.g., sex and religiosity, food and control, etc.). |Z0186.8.0.1\$, Symbolism: sexual intercourse expressed in terms of traveling (voyage) from one place to another.

Ref.: TAWT 6-7; Taymûr no. 2658/(personal).>

J0020.1\$, Memory of painful experience causes animal to flee (feel pain).

Ref.: Taymûr no. 2658/(be cautious).>

J0020.1.1\$, Words associated with experiencing pain cause lion (wolf) to flee: "Pour Fâtîmah/Catherine!").

Type: 121, 152A*, 157***, cf. 1896.

Link: |J0011.1, Man bitten by snake fears snake-like rope. |J2133.6, Wolves climb on top of one another to tree: lowest runs away and all fall.

Ref.: DOTTI 44 59 65; Shamy (el-) *Egypt* 192 no. 48.>

J0020.2\$, Unforgettable pain.

Link: |W0185.6, Insult worse than wound.>

J0020.2.1\$, Pain associated with injury: unforgettable. Type: 726*, cf. 159B.

Link: |F0628.4.9.1\$, Striking with mighty force: arm raised till white of armpit shows.

Ref.: DOTTI 66; Shamy (el-) "Sailor" 66-70 no. 6.>

J0020.2.1.1\$, Slap associated with blindness: unforgettable. Type: 726*, 836F*.

Ref.: DOTTI 456; Shamy (el-) *Around the World* 152, 157-58, "Sailor" 39 no. 4A.>

J0020.3\$, Nature (habit) changed by consistent punishments and rewards (direct reinforcement). Type: cf. 165C\$, 217.

Link: |J0070\$, Teaching (training) by cruel example. |J0512, Animal should not try to change his nature. |J1908, Absurd attempt to change animal's nature. |J0003\$, Roles (nature) of reward and punishment on learning (change in behavior due to training). "Law of effect".

Ref.: Jâhîz II 156-58/b; DOTTI 35 70 83/{lit.}>

J0020.3.1\$, Cat conditioned (induced) to behave contrary to nature: acts like watch-dog.

Ref.: Jâhîz V 635-36 n. 318/(letter from Father al-Karmâlî to ed.).>

J0020.3.2\$, Dog conditioned (induced) to behave contrary to nature.

Ref.: Jâhîz II 179.>

J0020.3.2.1\$, Dog trained to hold up light (candle, lamp).

Ref.: Jâhîz II 179.>

J0020.5\$, Traumatic experience.

Link: |J2214.15\$, Entire group judged according to a single act (incident) by a member.

Ref.: Campbell, *Arab Tribes* 43-55 (mother was raped [!]); DOTTI 402 482 547 768 857/{Irq, lit., Sdn}; MITON; Shamy (el-) "Mahfûz's Trilogy" 60.>

J0021, Counsels proved wise by experience. Type: 910.

Ref.: Ibshîhî 110; DOTTI 568; Juhaymân (al-) IV 23-36.>

J0021.0.1\$, Wise counsel breached (ignored) in order to test its soundness (validity). Type: 911*.

Link: |J0265\$, Consider the merits of the advice (counsel) before the appearance of the advisor. |J0758.8\$, Adviser's counsel rejected. |P0230.9.1\$, Sorrow from not heeding parent's advice.

Ref.: DOTTI 579 580 777/{Egy}; Shamy (el-) "Egypt" (1971) no. 27.>

J0021.1, "Consider the end". Type: 910C.

Link: |J0751.0.1\$, Look before you leap. |Z0122.7.2.1\$, "'Fate is not a friend of him who does not consider the end'".

Ref.: Tha^Clabî 72-73/(Pharaoh's baker and wine-boy); DOTTI 572 575 600/{Egy, Kwt}; MITON; Shamy (el-) *Egypt* 151-52 no. 30; Shamy (el-) "Arab Mythology" no. 109-5, *Egypt* 278 no. 30; Sulaymân 129-31 no. III-B-1; Taymûr no. 2217 907/cf.; Ja^Cfar (al-) no. 3/16.>

J0021.2, "Do not act when angry." [Man finds youth in wife's bed: own son born during his absence]. Type: 910B, 939B\$, 948\$.

Link: |J0570.1\$, 'Regret is in haste' ('Haste makes waste'). |J0571, Avoid hasty judgment.

Ref.: Hollis 168 no. 5; Chauvin II 157; DOTTI 229 436 570 571 646 652 653/{Egy, lit., Sdn}; Hurreiz 118 no. 51; Shamy (el-) *Egypt* 151-52 278 no. 30: "Arab Mythology" no. 109-5.>

J0021.2.4, "Do not uncover weapon in an assembly": counsel proved wise by experience.>

J0021.2.4.1\$, "Do not carry (un-sheathe) your weapon except in your own mishap". Type: 910B1\$.

Ref.: DOTTI 571.>

J0021.2.4.2\$, "Use your weapon only for a deserved punishment".

Link: |U0010, **Justice and injustice.**

Ref.: *MITON*.>

J0021.5, "Do not leave the highway": counsel proved wise by experience. Robbers encountered. Type: 910B.

Link: |J2119.2, Straight path not always shortest.>

J0021.2.6, "Control your anger at the beginning": counsel proved wise by experience. Type: 910B, 939B\$, 948\$.

Ref.: *DOTTI* 568 570 646 652/{lit.}; *MITON*.>

J0021.3, "Do not go where an old man has a young wife". [□]. Type: 910B.

Link: |P0318.0.1.2\$, Danger to friendship: a woman.

Ref.: *DOTTI* 570.>

J0021.3.1\$, Don't trust a young man with a woman. Type: 910B.

Link: |H0872.1\$, Riddle: what are three things not to be trusted? Answer: female even she were Y, horses when galloping, sun when setting (darkness).

Ref.: Tha^Clabî 65; *DOTTI* 229 570 571/{Egy}.>

J0021.4, "Do not marry a girl from abroad".

Link: |T0105.1\$, Endogamous marriage preferred.>

J0021.4.1\$, "Do not marry a widow".

Ref.: Kh. Ibrâhîm *Hikam* 84 no. 41.>

J0021.4.1.1\$, "Do not marry an old woman".

Ref.: Ibshîhî 593.>

J0021.4.2\$, "Marry only a virgin". Type: 901B\$, 901C\$,/1646A\$, 910L\$.

Link: |T0105.0.1\$, Virgin preferred as bride.

Ref.: A. Jahn *Mehri*: *SAE* III 71-74 no. 12; *DOTTI* 561 568 577 578/{Sdn, Ymn}.>

J0021.4.3\$, "Do not marry from a certain group (land, tribe, [etc.])".

Link: |T0105.2\$, Exogamous marriage preferred. |T0131, Marriage restrictions.

Ref.: *DOTTI* 296 484/{Alg}.>

J0021.4.3.1\$, "Marry only from the Tribe (Family) of Y".

Link: |J0482.3, Young man advised to choose as wife a girl whose mother was chaste.

Ref.: *DOTTI* 538 539 568 925/{Omn}.>

J0021.6, "Do not ask questions about extraordinary things." [□] Those who ask questions killed. Type: 470C\$,/801A\$.

Link: |C0411, Tabu: asking about marvels which one sees. |C0816\$, Tabu: interfering (meddling).

Ref.: *DOTTI* 239.>

J0021.8.1, "Do not bet".

Link: |C0866\$, Tabu: gambling and wagers.>

J0021.8.2\$, "Do not take an oath". Type: 912\$.

Link: |C0094.2, Tabu: false and profane swearing of oath. |K0289.9.2\$, Conditions arranged so that oath is literally true.

|M0108.0.1\$, Treacherous violator of sacred oath.

Ref.: Burton I 179 n. 1; Chauvin VI 161 no. 325, 162 no. 326; *DOTTI* 569 580/{Egy, lit.}; *MITON*; CFMC: ^CUKH-I no. 272.>

J0021.9, "Do not visit your friends often": counsel proved wise by experience. At last the man is treated shamefully. Type: 910A.>

J0021.9.1, "Do not prolong a friendly visit".

Link: |P0310.0.3\$, Visitation: a requirement for amity. |U0086\$, Scarcity renders the common valuable, abundance renders the valuable common (mundane).>

J0021.9.2\$, "When you visit, stay away from women's quarters".

Link: |P0318.0.1.2\$, Danger to friendship: a woman.

Ref.: Simpson 166.>

J0021.11, "Do not walk half a mile with a man without asking his name". Type: 910B, 910B1\$.

Link: |P0311.0.1, Friends exchange names.

Ref.: *DOTTI* 570 571.>

J0021.12, "Rue not a thing that is past." [A bird's advice]. Type: 150.

Link: |J0311, Heed not the past.

Ref.: *DOTTI* 57; Hujelân 114 no. 13-2/cf.; Taymûr no. 1857/cf.>

J0021.12.1\$, What is gone (past) never comes back.

Ref.: Taymûr 249.>

J0021.13, "Never believe what is beyond belief". Type: 150.

Link: |W0180.2.2\$, They said, "The ogress is giving a feast." Others replied: "Hopefully, [the food available] will be sufficient for her and her young [alone]!".

Ref.: *DOTTI* 57; *MITON*.>

J0021.15, "If you wish to hang yourself, do so by the stone which I point out". Type: 910D, cf. 740**.

Link: |N0517.2.1\$, Treasure hidden within ceiling of house.

Ref.: Chauvin II 53; *DOTTI* 573.>

J0021.18, "Do not trust the over-holy".

Link: |J0637.0.1\$, Trust no one.

Ref.: Ibshîhî 385.>

J0021.22, "Never tell a secret to a woman". Type: 911*, 1381C, 1381D.

Link: |U0197.0.2\$, "People are secrets" (i.e., everyone has aspects of own life not to be known by outsiders). |W0256.6.2.4.1\$, Women are talkative (they betray secrets).

Ref.: Tha^Clabî 65, cf. BASSET *Mille* II 29 no. 16; *DOTTI* 579 657 777 778/{Mrc}.>

J0021.22.1\$, "Do not trust a secret to your wife". Type: 910B1\$, 911*, 1381C, 1381D.

Link: |P0232.4.1.5\$, Mother's advice to daughter concerning husband: keeping his secrets. |P0253.6.4\$, Brother confides in his sister--(she is keeper of his secrets). |U0276\$, The (corruptive) effect of the chain of oral transmission on the accuracy of message.

Ref.: Tha^Clabî 65; *DOTTI* 571 579 580 777 778/{Egy}.>

J0021.22.2\$, Trusting a secret to a woman regretted. Type: 910L\$, 911*, 960, 1381C-D.

Ref.: Taymûr no. 2786.>

J0021.23, "Rise earlier!" [Late-rising master is in debt because servant steals]. Type: cf. 1644A\$.

Link: |J1394.2, Man [(vizier)] who rises too early. [In order to correct his vizier's habit (counsel) the king has him robbed. Vizier explains: thieves arise even earlier]. |U0045.3\$, 'Unguarded property invites theft (i.e., corrupts, tempts)'.>

Ref.: Chauvin II 196 no. 26; *DOTTI* 568 892/{lit.}>

J0021.25, "Do not keep bad company". Type: 910.

Ref.: *DOTTI* 281 568/{lit.}; *MITON*.>

J0021.25.1\$, "Do not keep close company with anyone".

Link: |P0302.0.1\$, 'People are people only by the presence of other people--(*al-nâs bi al-nâs*)'.

Ref.: Simpson 194; *MITON*.>

J0021.25.2\$, 'Solitude is better than bad company'.

Link: |J0451, Contagiousness of bad company. |J0495, Monk chooses solitude and loneliness to company and temptation. By living alone he escapes sin. |U0245.0.1.1\$, 'He who is a neighbor of the happy (fortunate) will become likewise happy, and he who is a neighbor of [an unhappy] blacksmith will get burned with his fire [(gloom)]'. |W0225, Taciturn man.

Ref.: Ibshîhî 245; Taymûr no. 2994; *Zîr* 45/(to escape women's wiles).>

J0021.27, "Do not adopt a child".>

J0021.30, "Never have to do with a woman unless wed to her".

Link: |J0021.55.2.1\$, "Never have to do with prostitutes".

Ref.: *MITON*.>

J0021.30.1\$, "Betray not a trust even if you happened to be a betrayer". Type: 910K, 910K1\$.

Link: |J0021.55.2.1\$, "Never have to do with prostitutes". |U0138.3.1\$, 'A betrayer may not be trusted [again]'. |W0034, Loyalty.

Ref.: *DOTTI* 574 575; Hurreiz 114 no. 36; *MITON*; *TAWT* 435 no. 26/{Egy}; Taymûr no. 2788.>

J0021.31, "Do not marry a woman before seeing her and finding her to be your equal". Type: 911*.

Ref.: *DOTTI* 579.>

J0021.31.1\$, "Marry only from among your equals". Type: 911*.

Ref.: *DOTTI* 579; Galley *Badr* 152-99 no. 4/cf.>

J0021.32, "Do not marry more than one woman".

Link: |M0144.1\$, Husband vows (makes oath) not to take a second wife ("marry over", "to co-wife"). |M0255.2\$, Son promises dying father not to take a second wife. |T0144.0.1.1\$, True love is for only one (and forsaking all others).

Ref.: *MITON*.>

J0021.37, "Do not take a woman's advice": counsel proved wise by experience.

Link: |J0021.57\$, "Seek the advice of elders (the wise)". |J0080.1.1, Solomon proves to his mother the inferiority of woman's

wisdom. |J0155.3.1\$, Husband ignores his wife's advice: disastrous results. |T0201.3.1\$, Wife (woman) should be disempowered. |W0256.6.3.2.2\$, Wise (good) man pays no attention to women. |W0256.6.1\$, Stereotyping: 'Women are lacking in mind and religion'.
Ref.: *DOTTI* 602/{lit.}; Duwayk (al-) II 302/cf.; *MITON*; Râsî (al-) *khabâyâ* 52-53/cf.; *Zîr* 40.>
J0021.37.1\$, 'Seek their [(women's)] advice and act contrary-wise'.
Link: |C0195, Tabu: taking the advice of a woman. |J1289.10, King cannot destroy the city. A philosopher of the city came to him asking mercy for it. King said he would do nothing he asked. Philosopher then asked him to destroy the city[.] This saves the city. |J0229.16.5.1\$, Captive man to ogress: "Devour me beginning with my little ears (beard), which did not heed my wife's fears (advice)". |W0129\$, Disagreeableness (dissonance, contrariness). |W0256.6.3.2.2\$, Wise (good) man pays no attention to women.
Ref.: *MITON*; Damîrî II 173; *TAWT* 387 n. 482/(text).>
J0021.46, "Do not make friends with a policeman (soldier, [king's servant])". Type: 911*.
Link: |P0019.4.3.2\$, "Do not attend kings's courts (salons).
Ref.: *DOTTI* 579; Ritter I.1 196-207 no. 27/cf.>
J0021.46.1\$, "Trust not the blue-eyed". Type: 910B.
Link: |J0652.4.4\$, Warning against foreigners (Europeans/Franks, Arabs, orientals). |K2278\$, Gap-toothed villain. |K2288.1\$, A European (*khawâgah*) as villain.
Ref.: Fâdil M. ^CAbd-Allâh *Turâth* III:3 166-68; Chauvin VIII 62 no. 26; *DOTTI* 144 168 570 696 706/{Alg, Irq}; Ahmad ^CAwwâd ^CUmar al-Jumylî *Turâth* X:1/2 254-56.>
J0021.46.2\$, "Trust not the gap-toothed".
Link: |K2278\$, Gap-toothed villain. |W0256.8\$, Stereotyping: physical traits and appearance--general.
Ref.: *DOTTI* 505 510 836/{Tns}; Reesink 115-20.>
J0021.47.1, "Do not send your wife for a long visit to her parents". Type: 425L.
Ref.: *DOTTI* 207; *TAWT* 433 no. 23/{Egy/Nubia}.>
J0021.50, "Idleness begets woe; work brings happiness". Type: 949*, cf. 888A*.
Link: |J1016.0.1\$, Idleness ("comfort") is valueless. |V0004.6.0.1\$, Idleness (lack of industry) is a divine curse. |Z0043.7.1.1\$, 'He could not find anything to do, so he bought a slave to slap'--(lit.: "He could not find [anything even as trivial as] decorating bread to do, so he bought Y").
Ref.: *DOTTI* 538 653.>
J0021.53\$, "A lost hour of fun (merriment) cannot be made-up for". Type: 910K1\$.
Link: |U0106\$, Scarcity of happiness (joy), abundance of sadness (misery, unhappiness). |U0315.0.1.1\$, Need for music and the melodic is a biological (primary) need for humans and animals. |U0250.1\$, Enjoyment of life recommended. (Usually because life is short). |U0253.1\$, Life is valuable. |V0146.2\$, Sacred relic displayed as reminder of man's mortality and, consequently, the need to enjoy life. |U0101\$, Hedonism: seeking pleasure as the main goal in life.
Ref.: Badawî *Herodot* 184-85; Ibshîhî 274/(implicit); *DOTTI* 200 575/{Irq}; Hurreiz 114 no. 36; Qasîr *'Insân* 140-45 no. 15; *TAWT* 435 no. 26/{Egy}; Taymûr no. 1569.>
J0021.53.1\$, "An hour for your heart, and an hour for your Lord".
Ref.: Taymûr no. 1570.>
J0021.54\$, "Beauty is in the eye of the beholder". Type: 910K1\$.
Link: |T0005\$, Sexual attractiveness (sex-appeal) is relative. |T0091.9\$, Beautiful (handsome) and ugly (loathsome) in love. |T0681, Each likes his own children best. |U0304.4\$, Relativity of perceiving stature (size, importance, or the like).
Ref.: *DOTTI* 575; Shawqî 285-86 [no. 17]; *TAWT* 435 no. 26/{Egy}.>
J0021.54.1\$, "The beauty is the one whom you love even if a Noah's crow (bear)." Which of two women is the pretty one: the black or the white?. Type: 910K1\$.
Link: |T0680, **Care of children-miscellaneous motifs**. |P0170.0.6\$, Half-breed (*muwallad*): mixed race. (Usually black and white). |U0281.1\$, Merits and demerits of color (black, white). |Z0065.4\$, White cheese (butter) is softest: female.
Ref.: Aswad (al-) 91-92; Bustânî (al-) 283-90; *DOTTI* 114 405 471 558 575 576 604 609 689 690/{Egy, Irq, Jrd, Kwt, Lbn, Syr, Ymn}; Farag 89-99; Hurreiz 114 no. 36; Jarâjrah (al-) 118-21; Khatibah 181-207; Qasîr *Falsafah* 175-9; Ritter I.2 576-605 no. 77; Shahâb 32-38; *TAWT* 435 no. 26/{Egy} 436/{Shâm/Levant Coast}; Taymûr no. 1023 1024; AUC: 42 no. 2; Ja^Cfar (al-) no. 3/16.>
J0021.54.1.1\$, 'The mirror of love is blind [to defects]'.
Link: |W0255\$, Halo effect perception: exaggerated generalization of a trait of character.
Ref.: Taymûr no. 2016 2721.>
J0021.55\$, "Don't anger God (by committing sin, vice)".>
J0021.55.0.1\$, "If you keep company with God, God will keep company with you".

Ref.: *DOTTI* 281 568/{lit.}; *MITON*.>

J0021.55.1\$, "Don't drink liquor".

Link: |C0272.0.1\$, Tabu: having to do with wine (as to its production, distribution, consumption). |J0485.0.1\$, 'Liquor is the mother of wickedness, and the focal point of cardinal sins!'.
Ref.: *DOTTI* 281 568/{lit.}; *MITON*.>

J0021.55.1.1\$, "Don't have to do with (smoke hashish or opium, sniff cocaine, or the like)".

Link: |F0950.0.2.1.1.1\$, Hashish recommended as remedy (treatment) for lack of success.

Ref.: Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

J0021.55.2\$, "Don't commit fornication".

Link: |J0021.25, "Do not keep bad company"; |U0304.5.3.1.1\$, He who fornicates is capable of committing every type of other sins.

Ref.: S. Hassan *Mawasû*ah 222; *DOTTI* 281 568/{lit.}; *MITON*.>

J0021.55.2.1\$, "Never have to do with prostitutes".

Link: |H0588.17, "If you have to go to a prostitute, go early in the morning". |J0021.30, "Never have to do with a woman unless wed to her".

Ref.: *MITON*.>

J0021.55.3\$, "Don't gamble".

Link: |H0588.5, Father's counsel: if you want to gamble, then gamble with experienced gamblers. (If you see how wretched professional gamblers are you will not want to gamble). |J0021.8.1, "Do not bet".>

J0021.55.5\$, "Don't commit an injustice".

Link: |U0210.0.1\$, Just subjects, just ruler; unjust subjects, unjust ruler. |U0230.0.5\$, Sin is the cause of God's punishment.

Ref.: *DOTTI* 281 568/{lit.}; *MITON*.>

J0021.55.3.1\$, "Don't lie (commit perjury)".

Link: |P0520.0.1\$, Silence vis-a-vis injustice is the same as perjury.

Ref.: S. Hassan *Mawasû*ah 249 no. 1:16, 254 n. 9.>

J0021.57\$, "Seek the advice of elders (the wise)".

Link: |J0021.37, "Do not take a woman's advice": counsel proved wise by experience. |P0500.2\$, Folly of ignoring wishes (opinion) of the majority. (Destructive to nation). |W0250.6.2\$, Male-type: wiser--seeks counsel in what he knows not.

Ref.: Ibshîhî 110; *DOTTI* 83 113 281 482 568/{lit., Sdi}; *MITON*.>

J0021.57.1\$, "Do not ignore the opinion (wishes) of the majority".

Link: |J0570, **Wisdom of deliberation**. |P0500.1.2\$, King's injustice. |P0500.2\$, Folly of ignoring wishes (opinion) of the majority. (Destructive to nation).

Ref.: *MITON*.>

J0021.58\$, "Be merciful". Type: 505A\$, 510A, 556E*, cf. 774Q\$.

Link: |C0740, **Tabu: doing deed of mercy or courtesy**. |V0443\$, Compassion (mercy) as religious virtue. |W0010.0.1\$, Mercy's sole form (indivisible nature): 'He who is not merciful to a dog, is not merciful to a deer, is not merciful to a kid (goat); and he who is not merciful to a sparrow, is not merciful to a boy'.

Ref.: Burton VII 327/(poem) IX 89.>

J0021.58.0.1\$, "Be merciful to the weak (widows, orphans, sick, etc.)".

Ref.: Simpson 183, 191, 186/(kindly)/cf.; Shamy (el-) "Eg. Balladry": "Armanyas" 18 no. 62R.>

J0021.58.1\$, "Be merciful to those who are on Earth, He who is (or those who are) in heavens will be merciful to you".

Ref.: *MITON*.>

J0021.58.1.1\$, "[If you] are merciful to the weaker, the stronger will be merciful to you".

Link: |U0213\$, Life is: 'Blow for blow' (tit for tat).

Ref.: *DOTTI* 281 568/{lit.}; *MITON*.>

J0022, Precepts of lion to his son.

Link: |J1122.1, Young crow's alertness. [Surpasses father's: the advice about stone-throwing man].>

J0022.1, Precepts of lion to his son: beware of man. Type: 157, cf. 72D\$.

Ref.: *DOTTI* 32 64.>

J0024, Fools learn to be peaceable. [By inducing them to strike each other rather than others].>

J0026, Enemies can be won more by kindness than cruelty.

Link: |J0837.2\$, When the bitter (violent) fails try the sweet (mild). |J1514\$, Wisdom of benevolence (exercising goodwill), and foolishness of malevolence (harboring ill-will). |L0350.1, Mildness triumphs over violence: queen advises husband to use kindness to enemy. |W0011.5, Generosity toward enemy.

Ref.: *DOTTI* 39/{lit.}; *MITON*.>

J0026.0.1\$, Kindness--even to the undeserving--is recommended. Type: cf. 155.

Link: |U0024.3\$, '[Knowledge of having done] evil is sufficient [punishment] for its doer'.

Ref.: *MITON*; Taymûr no. 2783/cf.>

J0026.1\$, Predator (lion, ogre, etc.) won over by kindness. Type: cf. 156, 480, 909\$.

Link: |B0796.6\$, Lions do not hurt holy men (or eat their flesh).

Ref.: *DOTTI* 63 159 160 249 490 567/{Sdn}; *MITON*.>

J0029\$, Wisdom (knowledge) acquired from experience--miscellaneous.>

J0029.1\$, Wisdom (knowledge) acquired with growing-up (with age).

Link: |P0753.0.1.1\$, An elderly person rebuked for unseemly behavior ("shayb-un wa ^Cayb-un"/shâyib wi ^Câyib). |T0610,

Nurture and growth of children.>

J0029.2\$, Learning to overcome childhood problems.

Link: |F1039\$, Frightful event(s) or experience(s). |H1376.2, Quest: learning what fear is. |H1445\$, Fearless youth (hero) frightened by a harmless experience (event). |U0131, Familiarity takes away fear.

Ref.: *Jâhiz* III 534.>

J0029.2.1\$, Learning to overcome childhood fear.

Link: |J2175.7\$, Injurious (foolish) child-rearing practices.

Ref.: *Jâhiz* III 534; *TAWT* 25 n. 44.>

J0030, Wisdom (knowledge) acquired from inference.>

J0030.0.1\$, Syllogistic logic: paradigmatic (Gestalt) perception. Inferring judgment in one case on the bases of another.

Link: |H0888.1.1\$, "[What is] henna red (rose-colored), [and is] between the thighs of my paternal-uncle's wife?" Answer: kneading tub (*magûr el-^Cagîn*). |J0080.0.1\$, Situation in actual life calls for telling (citing, referring to) a narrative that parallels it. (Listener is expected to infer the solution to own situation from the narrative). |J1191, Reductio ad absurdum of judgment. |J1293, Reductio ad absurdum of proposal. |P0526.0.3.1\$, Judging by legal precedent (*qiyâs*). |Z0002\$, Parallelism (as formula). |Z0062, Proverbial simile. |Z0064, Proverbs.

Ref.: "Eg. Balladry": "Ulama and *sîdî* Ibrâhîm" no. 60; Shamy (el-) "Folkloric Behavior" 171.>

J0031, Encounter with clever children (woman) dissuades man from visit. [If the children are that clever, how clever their parents must be].

Ref.: *DOTTI* 949/{Irq}; Kh. Ibrâhîm *Hikam* 35-36 no. 17/cf.; Wesselski *Hodscha* II 227 no. 481.>

J0032.0.1\$, "If this is the part (product), then how the whole (original) must be!" Inference based on syllogistic logic. Type: 1359B, 1730C\$, 2020\$.

Link: |J0040\$, Wisdom acquired from inferences from holy text. |T0017.1\$, Passion (love) through sight of handsome child (boy): "If the boy is that handsome, how more beautiful his mother must be!". |Z0055\$, Process ascends (escalated) to its natural or logical climax (conclusion).

Ref.: Boqarî 167; *DOTTI* 93 170 181 760 761 924 925 941 959/{Plst, Sdn}.>

J0032.0.2\$, "If her finger (hand, heel, etc.) is that beautiful, then how the rest of her body must be!". Type: 1358B, 1730C\$.

Link: |T0016.1, Man falls in love by the sight of woman's white arms [(fingers)]. |T0017.1\$, Passion (love) through sight of handsome child (boy): "If the boy is that handsome, how more beautiful his mother must be!".

Ref.: Boqarî 167; *DOTTI* 757 924; *TAWT* 436 no. 28/{Egy}.>

J0038\$, Knowledge acquired from inferences from a person's common reaction to a personal experience. Type: 960, 1827B\$.

Link: |J1148\$, Self-incrimination due to tongue-slip (projection, compulsion to confess).

Ref.: Ibshîhî 441; Taymûr no. 1882/(about wedding feast).>

J0038.1\$, Groom's statement (on the morning after consummation of marriage to heretofore unseen bride) that "Religiosity is the best quality" signifies that his bride proved to be ugly.

Link: |T0145.2.5\$, Trial marriage (guard against bride's or groom's shortcomings). |K1305.2\$, Man deceived into marrying an ugly woman: the veiled (bashful) female. |T0061.9\$, Betrothal of the veiled female (unseen).

Ref.: Ibshîhî 441.>

J0038.2\$, If you see a poor person trotting in haste, realize that he is on errand for rich man.

Link: |P0743\$, Fealty (*walâ'*), and partisanship. |U0043.1\$, 'A rich man needed a potsherd, so the poor man broke his own water jug'.

Ref.: Ibshîhî 441.>

J0039\$, Knowledge acquired from inferences from proverb--how proverbs (parables) work. Type: 910.

Link: |J0030.0.1\$, Syllogistic logic: paradigmatic (Gestalt) perception. Inferring judgment in one case on the bases of another. |J0080, **Wisdom (knowledge) taught by parable**. |J0090\$, Wisdom taught by parable: burying the dead. |J0171, Proverbial wisdom: counsels. |J1163, Pleading for accused by means of parable. |J1199\$, Hypothetical case provides basis for judgment. |J2214, Absurd generalization from a particular incident. |P0526.0.3.1\$, Judging by legal precedent (*qiyâs*). |W0256\$, Stereotyping: generalization of a trait of character, from person to group (and vice versa). |Z0062, Proverbial simile. |Z0064, Proverbs.

Ref.: Maspero 107 no. 5; *DOTTI* 568.>

J0040\$, Wisdom acquired from inferences from holy text. Type: 613B3\$.

Link: |H0502.1, Test of religious learning. |H0630, **Riddles of the superlative**. |H0660, **Riddles of comparison**. |J0032.0.1\$, "If this is the part (product), then how the whole (original) must be!" Inference based on syllogistic logic. |J0080, **Wisdom (knowledge) taught by parable**. |J0090\$, Wisdom taught by parable: burying the dead. |P0526, Legal principles. |T0504.1.1\$, God states: "Property and offspring are the adornment of life in the here-and now Y", in that order. Therefore, one should have the means of support first, and then have children. |U0248.0.2\$, "It" taken to mean what listener has in mind.

Ref.: *DOTTI* 349; Yâfi'î 175/("This is Y").>

J0040.1\$, Inferences as to who is more beautiful: man (Adamite) or heavenly body (moon, star, etc.). Type: 613B3\$, cf. 918\$.

Link: |A1213\$, Man created in the best possible constitution ('*ahsani taqwîm*). |H1596.0.2\$, Who is more beautiful (handsome): mine or yours?. |Z0062.5.1\$, Celestial beauty (to be like moon, sun, star, dawn, etc.).

Ref.: *DOTTI* 349 350 584 585/{Egy}>

J0040.2\$, Whose wives are greater: Satan's or woman's?. Type: 1353.

Link: |G0303.9.0.1.1\$, 'Truly the wives of Satan are weak' (when compared to women's powers)--[Male's interpretation of scripture].

Ref.: Damîrî I 249 360.>

J0050, Wisdom (knowledge) acquired from observation.>

J0052, King observes [unjust] retaliation among animals: becomes just. Type: cf. 779D\$.

Link: |U0210, **Bad ruler, bad subject**.

Ref.: Chauvin II 116 no. 93, cf. BASSET *Mille* II 349 no. 89; *DOTTI* 436.>

J0052.2, King descends to bottom of sea in glass barrel to learn wisdom from observing fish.

Link: |F1022.1, Descent into ocean in glass box.

Ref.: Tha^Clabî 169.>

J0055, Ruler learns lesson from the example of an exiled king. Rewards the exile rather than a successful merchant.

Link: |J0170\$, Wisdom acquired from story (personal life history, parable, exemplum, or the like).>

J0056.1, Ruler learns lesson from seeing city governed by king as uncharitable as he. Type: 908A\$.

Link: |J0816.1, King brought to sense of duty by feigned conversation of birds. Philosopher pretends to know bird's language [□]. ["What is the owl saying?"].

Ref.: *DOTTI* 566 567/{lit.}>

J0060\$, Imitative (social) learning--other aspects of learning from observation.

Link: |J0050, **Wisdom (knowledge) acquired from observation**. |K0712.7\$, Capture by providing deceptive model for empathetic reward. |P0601\$, The power of custom (social). |P0752.1\$, Lower classes imitate upper. |U0245\$, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation". |U0246\$, Empathetic punishments.

Ref.: *MITON*; Jâhîz III 339.>

J0060.0.1\$, Positive identification: "Model yourself after So-and-so"--("Be like So-and-so"). 750J\$, 756D\$, cf. 909\$.

Link: |J0019\$, Knowledge acquired from experiencing the suffering of others. Imitative learning: suffering or pleasure. |W0029.5\$, Man chooses to let his son (brother, father, etc.) be killed by captor rather than to break his promise (betray trust). (Al-Samaw'al). |W0030.1\$, The need to be like the others in own social group. |W0199.9.3\$, Negative identification ("We do not do what they do!"). |Z0062, Proverbial simile.

Ref.: Ibn-^CAasim no. 482/(al-Samaw'al); Shamy (el-) "Samaw'al" 10 n. 24; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b/(implicit).>

J0060.1\$, Learning through induced imitation (of model).

Link: |K0712.7\$, Capture by providing deceptive model for empathetic reward. |P0752.1.1.1\$, 'Folks follow (adopt, embrace) their kings's faith'. |J0071\$, Monkey taught (learns) to perform tricks through making him watch slow-learning animal (goat) being punished (killed). |W0029.5\$, Man chooses to let his son (brother, father, etc.) be killed by captor rather than to break his

promise (betray trust). (Al-Samaw'al).

Ref.: Boqarî 175; Taymûr no. 100/(donkeys) no. 2107.>

J0060.1.1\$, Goods acquired or retrieved by inducing animal (monkey) to imitate (copy) man. Type: cf. 1066B\$.

Link: |B0762, Monkeys attack by throwing coconuts. |B0786, Monkeys always copy men. |J1115.7.1.1\$, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise. |J2411.6, Imitation of jumping into fire without injury: dupe burned up. |J2413.4.3, Monkey cuts his throat, thinking that he is imitating the cobbler [(barber)]. |K1668\$, Thief tricked into returning goods he stole. |N0884.4\$, Robber returns stolen goods to owner.

Ref.: *MITON*.>

J0061, The hare instructs his sons to use their eyes to advantage. Type: 72*.

Ref.: *DOTTI* 32.>

J0062, Observation of dying people for a year takes man's thoughts from lust.

Link: |V0311.5\$, Visiting graveyards--as reminder of death and the life to come--is recommended.>

J0064, Ducklings take to water from instinct. Bridegroom thus brought to understand bride's expertness in lovemaking.

Link: |J0001.1\$, Animal's knowledge from instinct: (innate, 'from God\$, *hidâyah*). |J0164, Wisdom from God. [(*ilhâm*)]. |Z0002\$, Parallelism (as formula).>

J0067, Drops of water make hollow in stone: thus repeated impressions penetrate the mind.

Link: |F0840.0.1.1.4\$, Bird's continuous pecking perforates (corrodes) solid rock. |J1012\$, Discouraged (lazy) person sees the corroding effect of water dripping on solid rock: resumes tedious work. |J1018\$, Practice (persistence) makes perfect. |U0130.0.1\$, Developing habitual behavior (learning) through repetition.

Ref.: School reader: Lit./(Ar. poem/"*alam tara 'anna al-mâ'a bi-'inḥdârihi Y*").>

J0068\$, Experimenting so as to discover scientific laws (truths, facts).

Link: |**H0000, Identity tests**. |J1176, Decisions based on experimental tests.>

J0068.1\$, Experiment involving human beings (human nature).

Link: |J1908.1, The cat and the candle. [Cat drops lighted candle to chase mouse]. |J1919.5.4\$, Fool undergoes castration to rid self of seemingly useless organ (or to test function of testicles). |J2387, How blind men get about. Fool experiments with shut eyes and gets lost. |S0260.3\$, Use of a human being for experimentation (test). |U0245.5.1.1\$, Woman (co-wife) blindfolds her eyes in order to learn how the blind feel.

Ref.: Qazwînî I 188/(bilingualism).>

J0068.1.1\$, Experiment to determine which nation (race) is oldest.

Link: |P0711.0.1\$, Intemperate patriotism (chauvinism, nationalistic extremism). |X0601\$, Boasting of national (ethnic, racial) group's superiority.>

J0068.2\$, Experiment involving animals (animal nature).>

J0068.2.1\$, Experiment to determine whether animal's nature can be changed. Type: cf. 217, 165C\$.

Link: |B0127\$, Educable animals (that can be taught, trained). |H0678\$, Which is stronger: the natural or the acquired (*tab^c/"nature" or tatabbu^c/"naturalization/acquisition"*)?. |J1908.4.1\$, Wolf to be raised as dog.

Ref.: *DOTTI* 70 83.>

J0068.3\$, Experiment involving inanimate matter (mineral, metal, plant, etc.).

Link: |J2391, Experiment in gravity. Which has greatest attraction to earth, cup or contents? Father shows great attraction of fool's back and a stick.>

J0069\$, Discovery of scientific laws from observation. Type: cf. 774Q\$.

Link: |A1464.1.1, First poetry composed in imitation of tone of hammer on anvil. |P0779.1.0.1\$, Transfer of technology (know-how): introducing an industry and accompaniments to country (region) where it is unknown. |T0591.5.1\$, Artificial insemination.

Ref.: Qazwînî I 29-35 40-43/(son and moon/ebb-tide/rational explanation); *DOTTI* 432; Shamy (el-) "Character Transmutation" 243 n. 23; *GMC-A* I xvi n. 21.>

J0069.8\$, Quasi-scientific explanations based on observation.

Link: |A1395\$, Why a limb (body organs) acquires certain characteristics. |J1142, Pseudo-scientific [and quasi-scientific] methods of detecting. |J2117.3.2\$, Illness said to be due to sinning. |J2260, **Absurd scientific theories--general**. |W0051\$, Inquisitiveness (the need to know or explore). |W0164.1.3\$, Display of wisdom (knowledge) as promoter of self-esteem.

Ref.: Qazwînî I 29-35 40-43/(son and moon/ebb-tide/rational explanation); *DOTTI* 617.>

J0069.8.1\$, Organ (limb) acquires certain characteristics through usage.

Link: |A1395\$, Why a limb (body organs) acquires certain characteristics. |J1142, Pseudo-scientific [and quasi-scientific]

methods of detecting.>

J0069.8.2\$, Physiological conditions cause person (animal) to act (behave) in certain manner. Type: 655A, 655F\$, 926K\$.

Link: |J1661, Clever deductions. |W0201\$, Maleness. |W0202\$, Femaleness.

Ref.: Qazwîni II 145-50/cf./(physical); *DOTTI* 362 364 617/{lit.}>

J0069.8.2.1\$, The guilty always feels that he is suspect. ("Almost saying, 'Take me'").>

J0069.8.2.1.1\$, "He who has a contusion (scar, wound) on the head always touches (inspects) it". Type: cf. 926K\$, 964.

Link: |J141.1.5, "Thief has the feathers sticking on his head".

Ref.: Taymûr no. 309.>

J0070\$, Teaching (training) by cruel example. Type: 901.

Link: |J0080, **Wisdom (knowledge) taught by parable**. |J0811.1, The lion's share. [Wolf divides booty equally and is killed--fox learns lesson and gives all to lion]. |T0205.2\$, A woman, like a carpet, improves when beaten.

Ref.: *DOTTI* 559.>

J0071\$, Monkey taught (learns) to perform tricks through making him watch slow-learning animal (goat) being punished (killed).

Link: |B0304.2\$, Wild animal tamed with force (punishment). |J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |J0060.1\$, Learning through induced imitation (of model).

|P0483.1\$, *quradâtî* (monkey-trainer). |T0251.2.3, Wife becomes obedient on seeing husband slay a recalcitrant horse [(cat)].

|U0245\$, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation".

Ref.: Ibrahim *Assaulting with Words* 43.>

J0071.1\$, Monkey performs acquired (learned) tricks publicly at master's command: acts are mechanical and usually lewd. Type: cf. 565A\$.>

J0071.1.1\$, Trained monkey shows "How the peasant woman kneads dough". (Parted thighs and suggestive grunts).

Link: |H0888.1\$, [What would say to a female]: "Part your thighs wide and take me [in], and then make vocal manifestations of sexual enjoyment (*ghang*) and let me hear [them]"? Answer: kneading tub (*magûr el-^Cagîn*). |T0059.0.1.2.1\$, Vocal manifestations (by female) of sexual enjoyment (*ghang*).

Ref.: Amîn 321; Lane 388.>

J0071.1.2\$, Trained monkey shows "How a bachelor sleeps". (Restlessly and sexually aroused).

Link: |T0009.0.1\$, Sexual frustration (deprivation). |W0122\$, Restlessness (anxiety). |Z0188.7.1\$, "He who would rely on his she-neighbor's vagina will spend his nights with a [painfully] throbbing penis!">

J0071.1.3\$, Trained monkey shows "How the new (or overthrown) ruler is to be saluted". (Military salute for the new, flaunted rear for the old).

Link: |P0506\$, Government seized by force (revolt, coup d'etat, etc.). |P0682.7\$, Forms of (non-verbal) greetings.>

J0080, Wisdom (knowledge) taught by parable. Type: 756D\$, 916A\$.

Link: |J0099, Wisdom (knowledge) taught by parable--[miscellaneous]. |J0170\$, Wisdom acquired from story (personal life history, parable, exemplum, or the like). |T0201.3\$, Example provides policy for married life. |Z0002\$, Parallelism (as formula).

Ref.: Maspero 282 no. 21; Jâhiz II 362-63 III 165/(/pigeons'); Ibshîhî 146; Amîn 133/(Gohâ anecdotes); Chauvin II 190 no. 1 VI 130 no. 284; *DOTTI* 177 417 582 583 714/{lit.}; *MITON*; *TAWT* 429 no. 18/{Egy}>

J0080.0.1\$, Situation in actual life calls for telling (citing, referring to) a narrative that parallels it. (Listener is expected to infer the solution to own situation from the narrative).

Link: |J0080.1.2\$, Father illustrates the necessity of resisting woman's demands. |J0030.0.1\$, Syllogistic logic: paradigmatic (Gestalt) perception. Inferring judgment in one case on the bases of another. |J0170\$, Wisdom acquired from story (personal life history, parable, exemplum, or the like). |M0209.5\$, Casual word, act, or object reminds person of forgotten promise or vow.

|U0266\$, Local history: one event recalls (reminds of, dates) another. |Z0002\$, Parallelism (as formula).

Ref.: Burton I 16 III 151-52 IV 130 178-79 245 269 275 277-78 293 V 32 VII 135-36 IX 40/(fakir&jar of buttrr) 112-13.>

J0080.1, Three thousand parables of Solomon.>

J0080.1.1, Solomon proves to his mother the inferiority of woman's wisdom.

Link: |J0021.37, "Do not take a woman's advice": counsel proved wise by experience. |W0256.6.1\$, Stereotyping: 'Women are lacking in mind and religion'>

J0080.1.2\$, Father illustrates the necessity of resisting woman's demand. Type: 1426A\$, cf. 670.

Ref.: *DOTTI* 365 804; *MITON*.>

J0081, The dishes of the same flavor. [Man thus shown that all women are the same]. Type: 983.

Link: |Z0170.0.1\$, Symbolism: eating (swallowing, chewing)--sexual activity.

Ref.: Basset *Mille* II 25 no. 13; Bazargân (al-) 165 no. 121; *DOTTI* 686 687/{Egy}; *MITON*; AGSFC: QTR 87-3 711-x-no. 5.>

J0081.1, Society is like a dish: must be properly mixed. Plates having salt, pepper, fish, etc., not edible without mixing.

Link: |P0722\$, Population analyses in terms of demographic factors. |P0715, Particular nations (races).>

J0086, Rocks falling together and thread entering needle's eye suggest sexual intercourse: hence its beginning.

Link: |A1238\$, First coition on Earth. |Z0186, Symbolism: needle and thread--sexual intercourse.>

J0090\$, Wisdom taught by parable: burying the dead.

Link: |J0040\$, Wisdom acquired from inferences from holy text. |J1260, **Repartee based on church or clergy** [(*fuqahâ*)].

Ref.: Tha^Clabî 6 205-7: Shamy (el-) "Arab Mythology" no. 108.>

J0090.1\$, Burial in ground or cremating? Former shown to be the correct (God's) way.

Link: |A0401, Mother earth. The earth is conceived of as the mother of all things. |A1241, Man made from clay (earth). |C0898, Tabus connected with mourning [(death)]. |T0604.1.1\$, One's safety (security) is with mother. |V0061.8.2\$, Moslem buried into earth (in shroud) without coffin. |Z0067.4.1\$, Aggrandizement: being 'the mother-of-all Y'. |Z0183.6\$, "Mother-of-□" ('Omm/'Umm-□□).

Ref.: Tha^Clabî 6.>

J0099, Wisdom (knowledge) taught by parable--[miscellaneous]. Type: 879.

Link: |J0080, **Wisdom (knowledge) taught by parable**.

Ref.: *DOTTI* 512; *TAWT* 428.>

J0099.1, Relative pleasures of sexes in love taught by parable.

Link: |U0101.0.2\$, Greatest pleasures are those of the flesh: eating flesh, riding flesh (horse), flesh entering into flesh (sexual intercourse). |T0002, The relative pleasure of love [(sexual intercourse)]. Do men or women have the greater pleasure in intercourse?>

J0099.2, Father bequeathes [(bequeaths)] four pots to sons: eldest finds earth in his; second, bones; third, rice husks; youngest, [(gold)] rupees (eldest gets land; second, cattle; third, grain; youngest to keep money). Type: 655.

Link: |N0003.1.1.1\$, God gives Adam choice between contents of two folded hands.

Ref.: *DOTTI* 245 271 293 360 361 362/{Egy, Syr}.>

J0100, Wisdom (knowledge) taught by necessity.>

J0101, Crow drops pebbles into water jug so as to be able to drink. Type: 232D*.

Link: |B0128\$, Clever animal (bird, insect): intelligent, resourceful. |H0964.1\$, Water level manipulated so as to reach an object in well (pit).

Ref.: *DOTTI* 88.>

J0101.1\$, Boy(s) at play lose(s) ball in well; ball retrieved by dropping stones in well and raising water level. Type: cf. 1232D*.>

J0120, Wisdom learned from children. Type: 926E\$, 980, 980A, 1617A\$.

Link: |N0827, Child as helper. |T0615.3.1\$, Infant (fetus) gives wise counsel (advice).

Ref.: Chauvin VIII 62 no. 27; *DOTTI* 613 878; *MITON*.>

J0120.0.1\$, Knowledge gained from observing children's play (game). Type: 926E\$, 981B\$, 1617A\$.

Link: |J0123, Wisdom of child decides law suit. [Reenactment of case as play]. |N0887\$, Unlikely helpers.

Ref.: *DOTTI* 613 685 878; AUC: 20A no. 5.>

J0121, Ungrateful son reproved by naive action of his own son. Type: 980, 980A, 980C.

Ref.: Ibshîhî 331/cf./(parent and child); *DOTTI* 680; Juhaymân (al-) IV 23-36.>

J0121.1, Ungrateful son reproved by naive action of his own son: preparing for old age (wooden drinking cup or bowl). Type: 980B.

Ref.: S. Hassan *Mawasû*ah 222/cf./(father's advice); *DOTTI* 680.>

J0121.2, Undutiful son rebuked by father. Father tells son not to drag him past the threshold, because he had dragged his own father only up to that point when he had thought of putting him out of his house. Type: 980C.

Ref.: *DOTTI* 681.>

J0121.3\$, Ungrateful daughter reproved by naive action of her own child (daughter, son). Type: 980A.

Ref.: Bâtînî (al-) *Nisâ'iyyah* no. 5 39-40; *DOTTI* 680/{Kwt}.>

J0122, Naïve remark of child: "You forgot to strike mother." A father in habit of beating his wife remarks that he has forgot something. The child says, "I know. You forgot to strike mother".

Link: |J0125, Parents's misdeeds innocently betrayed by children. |T0205.1\$, Wife-beating. |W0111.3.4, Why he beats her. Lazy wife beaten by husband maintains that she has done nothing. That is why he is beating her.>

J0123, Wisdom of child decides law suit. [Reenactment of case as play]. Type: 926E\$, 1617A\$.

Link: |J0120.0.1\$, Knowledge gained from observing children's play (game). |P0807.1.1\$, Drama performed as pastime activity: enactment (imitation) of scenes from domestic social life (e.g., "House," "Bride-and-Groom," "Doctor," "King," "School," etc.).

Ref.: Chauvin V 86 no. 25 n. 1; *DOTTI* 469 477 582 586 613 614 679 829 856 878/{Egy, Omn}; D.H. Müller *Mehri-und Soqotri*: *SAE* IV 60-68 no. A; *TAWT* 456; Rhodokanakis *Zfâr*: *SAE* VIII 56-58 no. 15; ^CAdlî Ibrâhîm no. 23.>

J0123.2\$, Clever child dismisses seemingly just decision by judge. (Provides overlooked legal premise). Type: 1591.

Ref.: *DOTTI* 870; *MITON*.>

J0124, Learning the virtue of patience from children.

Link: |H1376.8.1\$, Quest for patience. |H1553, Test of patience. |J1071, Results of labor lost in a moment of procrastination. |J0171.9.2\$, Counsel: "Be patient". |W0037.8.1.1\$, End of employment reward (given to hireling). |W0196.1\$, Results of life-long labor lost in moment of impatience.>

J0125, Parents's misdeeds innocently betrayed by children.

Link: |J0122, Naïve remark of child: "You forgot to strike mother." A father in habit of beating his wife remarks that he has forgot something. The child says, "I know. You forgot to strike mother".>

J0125.2, Adulteress betrayed by little child's remark.

Link: |T0644, Child betrays his own illegitimacy.>

J0125.2.1, Child unwittingly betrays his mother's adultery. Type: 1358*.

Ref.: *DOTTI* 756.>

J0125.2.2\$, Child asks why sheep's buttocks are being handled by his father in marketplace and mother's by neighbor at home: "Is neighbor going to buy mother, as you are buying the sheep?". Type: 1358*.

Ref.: *DOTTI* 756/{Egy}.>

J0125.3\$, Children at play unwittingly betray secret (local history). Type: 1600A\$, cf. 1874A\$.

Link: |D1812.5.0.20.1\$, Omens from children's play. |J0169\$, *sîrah/siyar*: personal life-history (biography, vita). |J1149.13\$, Criminal detected by questioning (listening to) the public at crime scene. |P0781\$, Local history reckoned in relation to a person's past disgraceful act.

Ref.: Budge *Gods* II 189; *DOTTI* 519 873 941/{Egy}.>

J0126\$, Child rebukes an adult for misconduct (indiscretion).

Link: |C0119.5\$, Tabu: exposed sexual intercourse. (Or, intercourse in public place). |P0753.0.1.1\$, An elderly person rebuked for unseemly behavior ("shayb-un wa ^Cayb-un"/shâyib wi ^Câyib). |T0189.3\$, Child interrupts adults' (parents's) sexual intercourse. |T0585.4, Infant saint rebukes mother's impiety.

Ref.: *DOTTI* 756 865 943/{Egy, lit.}; *MITON*.>

J0129\$, Children as spreaders (source) of news (information)--miscellaneous.

Link: |J1149.13\$, Criminal detected by questioning (listening to) the public at crime scene. |P0230, **Parents and children**. |P0431.1, Merchants as spreaders of news. |P0611.3.1\$, Women as spreaders (source) of news (information, gossip). |P0781\$, Children as spreaders (source) of news (information)--miscellaneous.

Ref.: *MITON*.>

J0130, Wisdom (knowledge) acquired from animals.

Link: |F0898.7\$, Behavior of animals (birds) as time-reckoning device.>

J0133, Animal gives wise example to man. Type: 86\$, 1645B*, cf. 670, 904\$.

Link: |T0145.6.2\$, Cock treats his hens equally.

Ref.: Jâhîz II 353-54 III 165; *DOTTI* 35 365 565 893.>

J0133.0.1\$, Animal behavior copied (imitated) by man. Type: 670, cf. 1066B\$.

Link: |A1591.1, Burial learned from watching raven bury its dead. |J1115.7.1.1\$, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise.

Ref.: *DOTTI* 365; *MITON*.>

J0133.6, Big fish eat little: robber will plunder weak neighbors.

Link: |U0044.1\$, 'Like fish: the large eat the small.'>

J0133.7\$, Fighting strategy (warfare) learned from observing fighting between animals.

Link: |B0260, **Animal warfare**. |P0570.3.1\$, Use of tunnels in warfare learned from jerboa's defenses (*yurbû^C*, 'field mouse').

Ref.: Jâhiz V 278-79.>

J0133.8\$, Lessons of patenting learned fro animals.

Link: |B0534\$, Parenting among animals.

Ref.: Ibshîhî 162.>

J0133.9\$, Kindness learned from example of animal's (bird's) kind behavior: imitated. Type: 86\$, 904\$, 1645B*.

Link: |B0539\$, Healthy animal (cat), or bird (falcon, owl), cares for disabled (sick, old, blind) one. |F0951.3.2.1\$, Watching mating between lovebirds (pigeons, doves) arouses sexual desire. |J2418\$, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another.

Ref.: Chauvin II 115 no. 89; *DOTTI* 33 35 85 88 436 565 893/{Alg, lit.}; *TAWT* 23 n. 42.>

J0134, Animal behavior teaches man what to avoid. Type: 86\$.

Ref.: Basset *Mille* II 297 no. 53; *DOTTI* 35/{lit.}>

J0134.2\$, Animal behavior warns man of similar acts in his own family. Type: 315.

Link: |H0453\$, Brother disguises himself to test his sister's chastity. |J0139\$, Wisdom (knowledge) acquired from observing animal behavior.

Ref.: *DOTTI* 139 140 141/{Egy, Sdi}; Juhaymân (al-) II 57-74; HE-S: Sinai 69-63 no. 6.>

J0134.2.1\$, Dogs's street copulation outrageous.

Link: |C0119.5\$, Tabu: exposed sexual intercourse. (Or, intercourse in public place). |T0290\$, Conjugal pleasures are to be had in private. |W0199.9.3\$, Negative identification ("We do not do what they do!").

Ref.: Ibn ElFann "Al-Safînah al-kubrâ/The Great Ship" 16.>

J0134.5\$, Behavior of household animals (birds) reveals family secret. Type: cf. 1422.

Link: |B0131.3, Bird betrays woman's infidelity. |F0951.3.2\$, Watching copulating animals (birds) arouses sexual desire.

Ref.: *MITON*>

J0134.5.1\$, Host's pet bird (animal) too friendly to guest: guest posing as new friend is a frequent visitor during host's absence.

Link: |J0125.2, Adulteress betrayed by little child's remark. |B0131.3, Bird betrays woman's infidelity.

Ref.: *MITON*>

J0134.5.2\$, Pet's (cat's, dog's) behavior indicates where various activities (cooking, storing, etc.) are undertaken within house.

Ref.: *MITON*>

J0134.6\$, Barking dogs do not bite.

Ref.: Taymûr no. 2442.>

J0135, Departing animal [(bird)] gives man counsels. Type: cf. 150, 545F\$.

Link: |B0566\$, Bird (animal) teaches man a lesson.

Ref.: *DOTTI* 57 299.>

J0137, Wisdom learned from example of insects. Type: 280A.

Link: |J0711.1, Ant and lazy cricket (grasshopper, [cockroach]).

Ref.: Chauvin III 58 no. 19; *DOTTI* 91.>

J0139\$, Wisdom (knowledge) acquired from observing animal behavior. Type: 1533C\$, cf. 86\$, 1645B*.

Link: |F0951.3.2\$, Watching copulating animals (birds) arouses sexual desire. |J0134.2\$, Animal behavior warns man of similar acts in his own family.

Ref.: Basset *Mille* III 321 no. 193 (God will care for all); *DOTTI* 35 837 893.>

J0139.1\$, Eye follows ear (sight follows sound, looking in the direction of source of sound) and vice versa. Type: 1533C\$.

Link: |H0601.2\$, Wise pairing of animal organs.

Ref.: *DOTTI* 837.>

J0139.2\$, Penis follows heart (desire for sexual intercourse is linked to 'love'). Type: 1533C\$.

Ref.: *DOTTI* 837.>

J0139.3\$, Legs (feet) follow dictates of the stomach (one goes to where food is to be found). Type: 1533C\$.

Link: |Z0186.5\$, Symbolism: pitcher's spout--penis.

Ref.: *DOTTI* 837.>

J0139.3.1\$, Feet go to wherever they like (prefer).

Link: |Z0138\$, Body organ (member) personified.

Ref.: Taymûr no. 1309.>

J0140, Wisdom (knowledge) through education.

Link: |J0702.0.1\$, Learning a trade (craft) is a necessity. |Z0128.2.1\$, School (university) personified.>

J0140.0.1\$, Secular (western-style, modern) education leads to success.

Link: |J0193\$, Education from the West (Europe). |P0001.3\$, Achieved social status. |P0251.5.4.1\$, The educated brother as contrast to the uneducated brother(s). (Usually the uneducated remain/s in village). |P0597.0.1\$, Education is a necessity for all. |X0478.1\$, Religious education leads to 'expertness' in all professions. |X0490.1\$, Military education leads to 'expertness' in all professions.

Ref.: Boqarî 102/(implicit in all); Shamy (el-) "Eg. Balladry": "Mahrûs and Mabrukah" no. 16, "Sabrî and the Pasha" no. 24.>

J0140.0.1.1\$, Knowledge (education) raises the lowly; ignorance lowers the high.

Link: |J0679.4\$, Don't correct someone else's mistake: he will benefit from your knowledge and make you his enemy.

Ref.: Ibshîhî 47.>

J0140.0.2\$, Girl sent to school for modern education.

Link: |P0420.0.1\$, Female in a learned profession. |P0597.2\$, No schools for girls beyond *kuttâb*-stage. |T0052.4.2.1\$, Educated girl's diploma (profession) is her matching-*mahr*. (Negotiation posture). |T0101.1.4\$, Bride quality: education, profession.

Ref.: Boqarî 162/cf.>

J0140.0.2.1\$, Parent sends son to school: rival imitates and sends own daughter. Type: 885A.

Link: |J0003.1\$, Reward stamps in (reinforces, establishes) rewarded responses.

Ref.: *DOTTI* 534; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23; CFMC: Mansûrah 65-?? (col., Hosnî Lotfî).>

J0141, Youth educated by seven sages.

Link: |T0620\$, Man assumes (is assigned) task of proper raising of child.>

J0141.0.1\$, Schooling at home: teacher(s) instruct(s) pupil at pupil's home. Type: 870D\$, 516H\$.

Link: |P0014.15.1.1\$, Wise counsellor of court as baby sitter (nurse, *murabbî*) for royal child. |P0597\$, Schools and universities. (Usually annexed to places of worship). |T0616\$, Rearing of children (socialization, enculturation).

Ref.: *MITON*; *Alf* II 148; Boqarî 162.>

J0141.1\$, Adroit instructors (masters) as teachers for a youth. Type: 516H\$, 870, 870A*.

Link: |J0149\$, The value of education (schooling).

Ref.: *MITON*.>

J0142, Lack of proper education regretted. Type: 929A.

Link: |J0149\$, The value of education (schooling).

Ref.: *DOTTI* 605 620/{Egy}; *TAWT* 416; CFMC: Sawâm)ah 71-1 4-1-no. 4.>

J0142.0.1\$, The uneducated (ignorant) is always unfairly treated.

Ref.: *MITON*.>

J0142.2, Man blames master for not correcting him in youth. Type: 929A.

Ref.: *DOTTI* 620.>

J0142.3\$, Child blames parent(s) for not correcting him in youth. Type: 929A, cf. 838.

Link: |J1863, Cow punished for calf's misdeeds. Blamed for not teaching calf better. |J2175.4, Man lets his infant son play in river. Son drowns. |P0202.1.3\$, Parent(s) reproached for child's misconduct. |P0243\$, Bad rearing: parent(s) blamed for child's misconduct. |T0620.1\$, Father takes over the proper raising of son from boy's mother: (resocialization into 'manly' roles).

Ref.: *DOTTI* 459 620.>

J0142.3.1\$_(formerly, J0142.3\$), The educated father and uneducated grandfather. Type: 929A.

Link: |P0202.1.3\$, Parent(s) reproached for child's misconduct. |P0243\$, Bad rearing: parent(s) blamed for child's misconduct. |T0620.1\$, Father takes over the proper raising of son from boy's mother: (resocialization into 'manly' roles).

Ref.: *DOTTI* 620.>

J0143, Untrained colt result of master's neglect.>

J0144, Well-trained kid does not open door to wolf. Type: 123.

Link: |P0230.0.6.1\$, Parent consulted before task is undertaken or begun.

Ref.: *DOTTI* 48; *TAWT* 413 no. 1/{Egy}.>

J0145, Hostile dogs made friendly by having them fight common enemy, the wolf.

Link: |J0624, Uniting against a common enemy.

Ref.: *Jâhîz* II 172-73; Ibshîhî 26.>

J0146, Educated men as choice company. Type: cf. 920H\$.

Link: |J0451, Contagiousness of bad company. |J0451.5\$, One bad apple spoils the others.

Ref.: *DOTTI* 584 591.>

J0147, Child confined to keep him in ignorance of life. Useless. Type: 517A\$, 870, 870A, 870D\$, 1426A\$.

Link: |N0665.1\$, Bone struck against wall makes a hole through which an imprisoned youth sees the outside world (for the first time).

Ref.: Belamri *douleur* 87-99; Chauvin III 97 no. 1; *DOTTI* 118 286 483 484 485 804/{Alg}; *MITON*.>

J0148\$, Teaching (learning) through repetition.

Link: |J1018\$, Practice (persistence) makes perfect. |U0130.0.1\$, Developing habitual behavior (learning) through repetition.

|X0902, Liar comes to believe his own lie [due to repetition]. |Z0012.3.2\$, Lingering (poetic): account dwells on (emphasizes or stresses by repetition) certain event(s) at the expense of other happenings.

Ref.: Jâhîz I 31/(Ed.'s note); Shamy (el-) "Folkloric Behavior" 151.>

J0148.0.1\$, 'Repetition teaches [even] the donkey'.

Ref.: Shamy (el-) "Folkloric Behavior" 151; Taymûr no. 2311.>

J0148.0.2\$, "Law of Exercise" (Law of Use, Law of Frequency): the more frequently a learned item is used, the more reproducible (stable) it becomes. Type: 901B, 1204.

Link: |J0003.4.1\$, Extinction: lack of reward extinguishes habits. |U0130.0.1\$, Developing habitual behavior (learning) through repetition. |U0263\$, Memory diminished by time. Forgetting (what had been learned) due to passage of time. |X0902, Liar comes to believe his own lie [due to repetition]. |Z0010.5\$, Forms of formulaic repetition.

Ref.: *TAWT* 5 370 n. 162 384 n. 434 386 n. 476.>

J0148.0.3\$, 'No [new] admonition in repetition' (i.e., repeated instructions offer no new wisdom).

Link: |J1065\$, Futility of trying to teach those already set in their ways (the aged). |J1074.3.1.1\$, Deficiency of expatiation (long-windedness/'*ishâb*).

Ref.: *MITON*.>

J0148.1\$, Completion of basic religious schooling: 'He read, repeated, and concluded [by reciting holy book from memory]'.

Link: |J1487, Progress at school. [Reckoned by passages reached in Holy Book].

Ref.: *MITON*.>

J0148.2\$, Memorization.

Link: |D1910, **Magic memory**. |D2006.2, Sight of old home reawakens memory and brings about return from other world.

|F0692, Person with remarkable memory. |Z0001\$, Formulistic language (speech, parlance).

Ref.: Boqarî 15; *TAWT* 22 n. 35.>

J0148.2.0.1\$, Mnemonic device aids memorization (recall).

Link: |D1766.1.9.1\$, Sacred formula (from scripture) aids memory (e.g., *K-H-Y-^C-S*/"*Kâ-Hâ-Yâ-^CAin-Sâd*"). |Z0080, Formulistic rimes [rhymes].

Ref.: Boqarî 73.>

J0148.2.1\$, One word (phrase, sentence, idea) evokes another associated with it. ("Principle of polarity": stability of syntax, word sequence, word order). Type: cf. 960, 924, 1204, 1641, 1696, 1699B.

Link: |H0012.2.1, Recognition by matching a couplet together. |J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |J1741.3, Prearranged answers in Latin not always successful. |K0978.1.3\$, Faulty poem: when read correctly carries instructions to execute bearer for murder. |N0616.1\$, Criminal unwittingly tells of crime to victim (victim's relative, police, etc.). |U0130.0.1\$, Developing habitual behavior (learning) through repetition. |U0248.0.3.1\$, Exaggerated perceptions due to ego-involvement. |X0365.1\$, Word association with absurd results. |Z0012.2\$, Narrative begun in mid-course of events ('*in medias res*').

Ref.: Damîrî I 208-9; *DOTTI* 610 886 914 918/{Egy}; Hujelân 110 no. 10-2; Shamy (el-) "Sailor" 10/(bulbul/sparrow), "Eg. Balladry": "Khadrah's *doar*" no. 15A; *RAFE* 120 n. 416; *TAWT* 195-96/language of narrating 386 n. 476.>

J0148.2.1.1\$, "Talk brings [more similar] talk.

Link: |N0616.1\$, Criminal unwittingly tells of crime to victim (victim's relative, police, etc.). |U0265\$, Date (time) recognized by act performed (social activity, ritual, etc.).

Ref.: Ibn-^CAasim no. 116; Damîrî I 145; Hujelân 319 no. 7-5.>

J0148.2.1.2\$, Lead word helps recalling.

Link: |X0365.1\$, Word association with absurd results.>

J0148.3\$, One idea (or mental image) evokes (recalls) another. Type: 960.

Link: |J0167.6\$, Deformity (physical) as reminder of painful adventure. |N0456, Enigmatical smile (laugh) reveals secret knowledge. |Z0018.0.3\$, Poet's dramatic dialogue with critic or adviser. (Ode or song as answer to hypothetical censor--usually spouse, lover or personified imaginary entity).

Ref.: *DOTTI* 667.>

J0149\$, The value of education (schooling).

Link: |D1720.0.1\$, Means of learning magic. |J0141.1\$, Adroit instructors (masters) as teachers for a youth. |J0142, Lack of proper education regretted. |J0163.1.1\$, Profligate (bankrupt person) uses his last coin to buy wise counsel: proves profitable. |P0774.2.3.1\$, High wages for dangerous assignment (job). |P0775.2.2\$, Grant given for the purpose of advancing human knowledge (in the arts, sciences, personal improvement through education, etc.). |Z0128.1, Intelligence personified.

Ref.: S. Hassan *Mawasû*ah 350 360 no. 16; Maspero lxviii 31 no. 2 n. 2/(Thoth's); Jâhiz I 59; Ibshîhî 31-37; *MITON*.>

J0149.1\$, Educated person earns much money and esteem (respect). Type: 918\$.

Link: |P0422.0.1\$, Social status of lawyers. |P0750.0.1\$, Basis for social differentiation and stratification. |Q0088, Reward for proficiency. |T0052.4.2.1\$, Educated girl's diploma (profession) is her matching-*mahr*. (Negotiation posture).

Ref.: *DOTTI* 504 551 584/{lit.}; *MITON*; Taymûr no. 1922.>

J0149.2\$, Educated person receives considerate treatment.

Ref.: Ibshîhî 33 37.>

J0149.2.1\$, Captive (slave) freed because of his literacy (can read and write).

Link: |P0179\$, Slave educated.

Ref.: *MITON*.>

J0149.3\$, Animal thought to be educated (intelligent) honored. (Proves to be enchanted person).

Ref.: *MITON*.>

J0149.4\$, Education breeds security (safety).

Link: |P0550.5\$, Preparation (education) of spies. |U0270, **Security breeds indifference**.>

J0149.4.1\$, Learning ways of adversaries (enemies) gives power over them.

Ref.: *MITON*.>

J0149.5.2\$, Wisdom of sending the gray-haired to *kuttâb* (elementary school) questioned.

Link: |J0010.5.1\$, 'Instruction during childhood is [as lasting] as inscription on stone'.

Ref.: Taymûr no. 796.>

J0150, Other means of acquiring wisdom (knowledge).>

J0150.1\$, "Literature of advice [giving]": wisdom (knowledge) in form of counsel given by the wise (father, sage, vizier, philosopher, or the like). Type: 910, 911*, 913\$.

Link: |J0021, Counsels proved wise by experience. |J0171.9\$, Proverbial wisdom: "Dos" and "Don'ts" in form of counsel--miscellaneous. |P0243.0.2.1\$, The Prophet said, "Love your daughters for I too am father of daughters". |P0319.0.1\$, True friend gives sincere advice.

Ref.: Simpson 159-266; Jâhiz II 366-7; Ibn-^CAasim no. 305 no. 395 no. 396 no. 379; Damîrî II 41-42; Ibshîhî 114-18 172-73; Boqarî 87/(maternal advice/"don't"/*mawwâl*); *MITON*.>

J0150.0.1\$, One generation of men passes knowledge (wisdom) to another.

Link: |T0604.0.1\$, Women (mothers, nurses, sisters, etc.) provide infant with first contact with world: (socialization, enculturation).

Ref.: Simpson 190.>

J0151, Wisdom from old person. Type: cf. 910, 928.

Ref.: *DOTTI* 432 568 620/{Egy}.>

J0151.0.1\$, Wisdom from father: he instructs his child (usually son). Type: 72D\$, 910E, 910F, 911*, 928, 981, 1215, cf. 2031.

Link: |A0111.2.1\$, Osiris as father of Horus. |J0154, Wise words of dying father. |M0250.1\$, Deathbed wish: dying person (father, mother, husband, wife, etc.) makes a wish. |T0604.3\$, Mother instructs (teaches) child (infant).

Ref.: Budge *Gods* II 193; Ions 72/(art of warfare); Simpson 178, 193-97; Damîrî I 65/(caliph); Ibshîhî 257.>

J0151.0.2\$, Wisdom from the ancestors: in the manner of what they said (did).

Link: |P0410.0.1\$, Foreman (overseer of laborers). |P0601.2.1\$, Custom observed because ancestors (forefathers) practiced it. |V0001.3, Worship of ancestors.

Ref.: Simpson 182.>

J0151.1, Wisdom of hidden old man saves kingdom. Type: 981.

Ref.: *DOTTI* 684.>

J0151.2, Old men preferred as councillors.

Ref.: Basset *Mille* I 410 no. 119.>

J0151.4, Wisdom from old man: always say, "if it pleases God". Type: 830C, 1696B\$.

Link: |N0385.1, Person has successive misfortunes while making plans because he forgot to say "If God wills".

Ref.: Maspero 157-58 no. 8-II/cf./("If it pleased Amon").>

J0152, Wisdom (knowledge) from sage (teacher).

Link: |J0825\$, Wisdom of following only one leader (master).

Ref.: *MITON*.>

J0152.1, Cynical philosopher lives in tub.

Ref.: Chauvin IX no. 27.>

J0152.2, Advice from dervish.

Link: |N0843, Hermit as helper. |N0844, Dervish as helper.

Ref.: *DOTTI* 31 89 635/{lit.}>

J0152.3, Philosopher instructs youth regarding conduct.

Link: |P0014.15.1, Old, wise counsellor of court [(*mudabbir*, *hakîm*)]. |P0500.0.3\$, Principles (the craft) of governing: things a competent king (ruler) must do in order to succeed.>

J0153, Wisdom from holy man.>

J0153.2, Hermit explains why anger is sin. Type: cf. 910, 916, 916A\$.

Link: |J0571.0.1\$, Don't get angry (control your anger).>

J0152.7\$, Wisdom from old man who has a book in hand.

Link: |F0883.1.0.1\$, The proverbial book (in possession of wise old man). |M0301.4, Prophecies from old man who writes in a book. |T0317.3\$, Image of chaste lover (sweetheart, relative, etc.). |W0256.7\$, Stereotyping: age traits. |Z0018.0.3\$, Poet's dramatic dialogue with critic or adviser. (Ode or song as answer to hypothetical censor--usually spouse, lover or personified imaginary entity).

Ref.: Maspero 117 no. 7/cf.; Shamy (el-) "Eg. Balladry": "*et-Tair*" no. 25, "el-Badawî and Three Axes" no. 58 3.>

J0152.8\$, Wisdom from slave (servant). Type: 910B.

Link: |P0179.1\$, Slave as savant: accomplished scholar, scientist, poet, singer, etc. |Q0050.1\$, Reward for teaching the nonliterate how to read and write. |T0053.8\$, Servant (slave) as matchmaker.

Ref.: Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 2.>

J0154, Wise words of dying father. Type: 911*.

Link: |M0250.1\$, Deathbed wish: dying person (father, mother, husband, wife, etc.) makes a wish.

Ref.: Simpson 179-89; Damîrî I 65/(caliph); *DOTTI* 99 281 519 540 550 568 569 579/{Egy, lit., Plst}; Légey 199 no. 52; *MITON*; Shamy (el-) "Eg. Balladry": "Armanyaoas" 18 no. 62R; Shamy (el-) "Egypt" (1971) no. 26.>

J0154.1, Dying saint [(patriarch, father)] leaves wise message to followers. Message is cryptic, but is finally made clear. Type: 655, 655A.

Link: |H0085, Captive sends token of safety. |H0135, Leaf (chip) sent down stream as a warning to one down below. |H0598\$, Cryptic (enigmatic) message deciphered by recipient. |J0099.2, Father bequeathes [(bequeaths)] four pots to sons: eldest finds earth in his; second, bones; third, rice husks; youngest, [(gold)] rupees (eldest gets land; second, cattle; third, grain; youngest to keep money). |J0151.0.1\$, Wisdom from father: he instructs his child (usually son). |K0649.13\$, Warning by song: would-be victim alerted to danger by enigmatic message hidden in words.

Ref.: *DOTTI* 360 362.>

J0155, Wisdom (knowledge) from women.

Link: |J0191.9\$, Wise persons--miscellaneous.>

J0155.0.1\$, Women savant (wise woman or wise girl). Type: 875, 879, 890.

Link: |J1111, Clever girl. |P0179.1.1\$, Slave-girl (woman) as scholar.

Ref.: *DOTTI* 95 504 512 538/{lit.}; *MITON*.>

J0155.3.1\$, Husband ignores his wife's advice: disastrous results. Type: 327H\$.

Link: |J0021.37, "Do not take a woman's advice": counsel proved wise by experience. |J2301.4\$, Gullible husband believes ogress, but not his own wife. |U0091\$, Wise advice ignored (breached) upon discovering that adviser is poor (powerless).

Ref.: *DOTTI* 66 166 244/{lit.}; *MITON*.>

J0155.4, Wife as [wise] adviser. Type: 327H\$, 465, 923B, 986, 1696, cf. 470C\$-F\$, 948\$, 949*, cf. 890.

Link: |J0021.37, "Do not take a woman's advice": counsel proved wise by experience. |J0229.16.5.1\$, Captive man to ogress: "Devour me beginning with my little ears (beard), which did not heed my wife's fears (advice)". |J1112.3, Clever wife advises husband how to succeed on adventure. |J1112.6\$, Clever wife rescues husband from unfair contract (bad business deal, foolish promise, or the like). |J1701.0.1\$, Wife's (foolish) advice proves disastrous. |T0210.1.1\$, Wife keeps husband's secret(s). |Z0018.0.3\$, Poet's dramatic dialogue with critic or adviser. (Ode or song as answer to hypothetical censor--usually spouse, lover or personified imaginary entity).

- Ref.: Maspero 181 no. 11; *DOTTI* 106 112 166 167 236 239 363 506 510 538 603 652 653 663 689 809 914/{Egy, Sdn}; *MITON*; *RAFE* 306 n. 50/cf.>
- J0155.6, Wise words of dying woman (queen).>
- J0155.9\$, Female as wise adviser--miscellaneous.>
- J0155.9.1\$, Daughter as adviser.
- Link: |P0243.0.2.2\$, Daughters are "the comforters and the dealrlings"--(a Prophet's saying).
- Ref.: *MITON*.>
- J0155.9.1.1\$, Father disregards daughter's advice: disastrous results. Type: cf. 327, 327H\$.
- Ref.: *DOTTI* 157 166 167/{Egy}.>
- J0155.9.2\$, Sister as adviser. Type: 313H*, 327A, 450, 451, 872\$, cf. 923B.
- Link: |P0253.6.1\$, Sister is always consulted by her brother and her counsel sought.
- Ref.: *DOTTI* 125 181 226 537/{Alg}; *MITON*.>
- J0155.9.4\$, Slave-woman (slave-girl) as adviser. Type: 676,/954.
- Link: |P0179.1\$, Slave as savant: accomplished scholar, scientist, poet, singer, etc.
- Ref.: *DOTTI* 367 660.>
- J0156, Wisdom from fools.>
- J0157, Wisdom (knowledge) from dream. [Instructive dream].
- Link: |D1812.3.3, Future revealed in dream. [Divination through interpretation of dreams]. |H1229.3, Quest for marvelous thing seen in dream. |V0517\$, Instructive sleeper's-vision or dream (*ru'yah, manâm*).
- Ref.: Maspero 147 no. 8 162 no. 8 n. 1 171 no. 9; Ibn-^CAasim no. 256; Damîrî I 298-99: Shamy (el-) "Arab Mythology" no. 124; Ibshîhî 422; Basset *Mille* II 77 no. 30; Chimenti 53-56; *DOTTI* 384 436/{Egy}; *MITON*; *RAFE* 300 n. 14, 305 n. 43, 306 n. 49; Shamy (el-) "Eg. Balladry": Intro. "el-Badawî and Bint-Birrî" 2 no. 56; Spitta *Grammatik* 462-63.>
- J0157.0.1, Deity appears in dream and gives instructions or advice. Type: 760B\$.
- Link: |E0721.1.0.1\$, The dead 'come to' (communicate with) the living in dreams (visions). |V0001.2.5.1\$, Demon inside idol gives instructions (commands).
- Ref.: Budge *Gods* II 193/(Osiris); Maspero 277 no. 20.>
- J0157.0.2\$, A vision (dream) is to be told only to a wise person.
- Link: |N0385.5\$, Person refuses to tell dream because listener did not say, "Good, if God wills". |P0479.1\$, Interpreter of dreams sought (to interpret vision). |V0513.0.3\$, Visions (*ru'â*) are one of forty-six signs of being a prophet (sent by God).
- Ref.: Tha^Clabî 73.>
- J0157.4\$, Dream of faucets pouring out various amounts of water reveals to man his predestined share: poverty. Type: 947B\$.
- Ref.: *DOTTI* 651; Shamy (el-) *Egypt* 94 no. 13; Taymûr no. 1315/(gen.).>
- J0157.8\$, Dream as source of misleading information (misinformation) (*'adghâthu 'ahlâm*).
- Link: |D1810.8.2, Information received through dream. |F0471.1, Nightmare (Alp). Presses person in dream.
- Ref.: *RAFE* 179 n. 652.>
- J0157.8.1\$, Satan misleads in dreams (and similar experiences, such as communication with the dead).
- Link: |D1812.5.1.2, Bad dream as evil omen. |E0380.1\$, Summoning the soul of the dead. |E0721.1.0.1\$, The dead 'come to' (communicate with) the living in dreams (visions). |G0302.9.6, Demons fool men in their dreams. [(*'adghâthu 'ahlâm*)].
- Ref.: *MITON*; *RAFE* 179 n. 652.>
- J0157.8.2\$, Physiological state of sleeper as cause of misleading dream (e.g., full stomach, being cold, or the like). Type: 1645B.
- Link: |A1399.2, Origin of dreams.
- Ref.: *MITON*; *RAFE* 179 n. 652.>
- J0157.8.3\$, Sleeper's past experience as cause of misleading dream (or nightmare).
- Link: |D1812.3.3, Future revealed in dream. [Divination through interpretation of dreams]. |F0471.1, Nightmare (Alp). Presses person in dream. |V0510, **Religious visions**. |V0515, Allegorical visions.
- Ref.: Boqarî 71/cf./(bugs/beetles).>
- J0158, Wisdom from angel.>
- J0163, Wisdom purchased.>
- J0163.1, Man buys a pennyworth of wit. Type: 910A, 910B1\$, 910G.
- Ref.: *DOTTI* 569 570 571.>
- J0163.1.1\$, Profligate (bankrupt person) uses his last coin to buy wise counsel: proves profitable. Type: 910A, 910B1\$, 910G, 910K1\$.

Link: |J0149\$, The value of education (schooling). |L0218\$, Blind bargain proves profitable. |P0764.1.1\$, Bargain (investment, etc.) proves profitable because of legitimacy of elements involved. |W0131.1, Profligate [(heir)] wastes entire fortune before beginning his own adventures.

Ref.: *DOTTI* 569 575.>

J0163.4, Good counsels bought. Type: 910A, 910B, 910B1\$, 910K1\$.

Ref.: *DOTTI* 569 570 571; *TAWT* 435.>

J0163.5\$, The value of ownership of a story. Type: 910Z\$.

Link: |F0883.1.9.1.1\$, Story (tale) written in gold. |J0170.3\$, 'People are reports' (i.e., a person's worth is what is told about his life). |P0760.5.3.4.0.1\$, Ownership of non-material "goods" (e.g., idea, story, music, etc.).

Ref.: *DOTTI* 578; *MITON*.>

J0163.5.1\$, Story purchased from owner.

Link: |Q0092\$, Reward for unique story (life-experience).

Ref.: *MITON*.>

J0163.5.1.1\$, Story of wisdom (*qissah*) purchased from owner. Type: 910Z\$.

Link: |H0270\$, Story-telling contest. |H0271\$, Contest in telling the strangest (most bizarre) life experience (story). |H1319.7\$, Quest for the strangest (most bizarre) life experience (story). |Q0092\$, Reward for unique story (life-experience).

Ref.: *DOTTI* 578.>

J0163.5.2\$, Story purchased for gold (high price).

Ref.: *DOTTI* 578; *MITON*.>

J0163.5.2.1\$, Neck-narrative (neck-tale): condemned person pardoned for a story. Type: 910Z\$, 953A\$.

Link: |H0790.0.1\$, Neck-riddle. |J1185, Execution escaped by story telling. |P0535.5\$, Blood price forgiven (or surrendered). |Q0092\$, Reward for unique story (life-experience). |R0113\$, Captives in fairyland (jinn-land) ransomed. (Khurâfah).

Ref.: *DOTTI* 220 235 521 578 617 618 658 659/{lit.}; *MITON*.>

J0163.5.2.2\$, Story told as an act of benevolence (charity, almsgiving). Type: 910Z\$.

Link: |X0598\$, Humor concerning exercise of almsgiving.

Ref.: *DOTTI* 578; *MITON*.>

J0163.5.3\$, Precious story: narrator sets conditions for tale-telling. Type: 910Z\$.

Link: |P0470.0.1\$, Tale-teller needed (required)--so as to tell story.

Ref.: *DOTTI* 578/{lit.}>

J0163.5.3.1\$, Owner of story sets tale-telling conditions for buyer (teller-to-be). Type: 910Z\$.

Link: |P0470\$, Story-teller (narrator, tale-teller--*muhaddith*). |P0525, Contracts. |Z0013.9\$, Tale-teller takes precautionary measures toward listener.

Ref.: *DOTTI* 578; *MITON*.>

J0163.5.3.2\$, Story must not be told casually, or to the unworthy. (Story not to be told on sidewalks, to women, slave-girls, slaves, idiots, juveniles, etc.). Type: 910Z\$.

Ref.: *DOTTI* 578; *MITON*.>

J0163.5.3.2.1\$, Audience (listener) must pay attention to tale being told. Type: 910Z\$.

Ref.: *DOTTI* 521 578/{lit.}>

J0163.7\$, Answers to enigmatic statement (riddle) purchased. Type: 921F*.

Link: |H0573, Answer to riddle found by trickery. |H0611.2, Sign message sent by girl to enamored prince. Interpreted by prince's friend. |J0353\$, King, "Don't sell cheaply." Fisher, "Don't admonish a canny!".

Ref.: *DOTTI* 596.>

J0164, Wisdom from God. [(*'ilhâm*)].

Link: |A0182.1, God reveals secrets (mysteries) to mortals. |A0182.3.5.1.1\$, God's revelation of truth (message) to His Messenger (chosen mortal)--(*wahy/ilhâm*). |A1480.1\$, God instructs Adam--while still a clay image, before 'breathing soul' into him--of man's mission and worthiness. |J0001\$, Capacity to know (knowledge) from instinct: (innate, 'from God\$, '*ilhâm*, *hidâyah*, *tawfiq*). |V0318.3\$, The seemingly illogical (inexplicable) occurs "for wisdom known [only] to God". |V0542.0.1\$, Life-saving instructions by supernatural (divine) voice (*hâtif*).

Ref.: *MITON*; *Jâhiz* II 147-48; *Tha^Clabî* 90; Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 2.>

J0164.1\$, Wisdom (knowledge) is from God's light.

Link: |A0124.0.2\$, God's radiance (light) as the source of knowledge. |V0220.0.2\$, Classes of sacred persons (prophets, saints) according to amount and source of gnosis (knowledge) they possess. |W0254.0.1\$, Heart as seat of human intelligence (and feelings).

Ref.: *Qazwînî* II 98/(*fîrâsah*); *RAFE* 177 n. 644.>

J0164.1.1\$, God's light (sacred knowledge, gnosis) is kept from sinners.

Link: |A0054.6.7\$, Punishment of Eblis: stripped of all knowledge. |A0182.3.9.2\$, God erases knowledge from mortal's mind--(*naskh*: abrogation). |Q0551.11.1\$, Deprivation of knowledge as punishment. |V0223.0.1.0.1\$, Prophet's (saint's) knowledge resides in the heart.

Ref.: Ibshîhî 34 213-15; *RAFE* 177 n. 644.>

J0166, Wisdom from books.

Link: |D1720.0.1.1\$, Magic learned from books. |M0302.8, Prophesying from book. |P0807.1.0.1.1\$, Book as best companion.

Ref.: R.L. Green 51-52/("The Soul of Ra"); *MITON*.>

J0166.0.1\$, Book (written scroll) as sole inheritance.

Ref.: *MITON*.>

J0166.4\$, Book furnishes information about valuables.

Ref.: Maspero 117 no. 7/(by Thoth)/cf.>

J0166.4.1\$, Book gives accounts of all hidden treasures.

Link: |D1323.5.1\$, Kohl (powder) when worn gives clairvoyance for buried treasures.

Ref.: *MITON*.>

J0167, Wisdom from continual reminder of foolishness in the past. Unjust judge skinned and his skin stretched over a footstool kept in the presence of judges, so as to remind them to be just.

Link: |J0019\$, Knowledge acquired from experiencing the suffering of others. Imitative learning: suffering or pleasure. |J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |J0070\$, Teaching (training) by cruel example. |J0170\$, Wisdom acquired from story (personal life history, parable, exemplum, or the like). |J0623, Preventing hostility by inspiring fear in enemy. |Q0457, Flaying alive as punishment. |S0139.2.0.1\$, Ghoulish trophy: part of enemy's corpse kept and displayed (or put to use). |U0246.1.1\$, To beat the one who is caught, is to frighten the one who is at large (unbound).>

J0167.1\$, 'Those who don't learn the past (history) repeat it'.

Ref.: Taymûr no. 2658/cf./(personal).>

J0167.1.1\$, Story (history) recorded to be read for generations: one generation after another.

Ref.: *MITON*.>

J0167.2\$, "He who forgets his past ('older [ways]') gets lost".

Link: |U0304.0.4.1\$, 'He who does not know (value) what is old, cannot recognize what is new'.

Ref.: Taymûr no. 2794.>

J0167.2.1\$, "Your past experiences become your trusted companion/(*qadîmak nadîmak*).>

J0167.3\$, Wisdom from repentant sinner.

Link: |T0450.7\$, Repentant prostitute. |V0229.12, Sinful beauty is converted and spends the end of her life doing penance (Mary Magdalene, Mary of Egypt, [Fâtima Bint-Birrî], and Thais). |V0528\$, Sinner becomes saint. |X0590.1.1\$, Folly of repenting (atoning) too soon.

Ref.: *MITON*.>

J0167.3.1\$, Teachings of 'Ibn-^CArûs: a repentant sinner.

Ref.: Anonymous "'Ibn ^CArûs" 12-16; ^CAbd-al-Hakîm *Fallâhîn* 45-46; *DOTTI* 672/{Egy}; A.R. Sâlih 161; Yunis 12.>

J0167.6\$, Deformity (physical) as reminder of painful adventure. Type: 1469\$, 1730, cf. 472\$.

Link: |F1068, Realistic dream. |J0148.3\$, One idea (or mental image) evokes (recalls) another. |J2131, Numskull injured.

Ref.: *DOTTI* 246 814 923.>

J0167.7\$, Token of harsher punishment: physical reminder of the harsher punishment that should have been received.

Link: |M0209\$, Reminder of unfulfilled (forgotten) vow: recipient must execute own part of pledge (bargain). |Q0479\$, Humiliating corporal punishments.

Ref.: *MITON*.>

J0168, Inscription on walls for condensed education.

Link: |F0884\$, Graffiti: illegal writing (drawing) on public walls (expressing opinion).

Ref.: Chauvin VIII 34 no. 1.>

J0169\$, *sîrah/siyar*: personal life-history (biography, vita).

Link: |P0012.15.5.1\$, Historical narratives and legends (*'akhbâr*) are habitual topics of conversations of kings (not of merchants/*al-sûqah*). |P0470.0.1\$, Tale-teller needed (required)--so as to tell story. |P0484\$, Historian (*mu'arrikh*, "*'akhbârî*"). |Z0201\$, Portrait of a tale character's character-- hero's (heroine's, anti-hero's) character described (by narrator). |Z0203\$, Heroes of *siyar* (Abu-Zaid, ^CAntar, el-Battâl, Sayf, ez-Zâhir, ez-Zîr, etc.).

Ref.: Maspero 276 no. 20; *DOTTI* 426 944 971/{Omn}; *MITON*; D.H. Müller *Mehri-und Soqotri: SAE* IV 147-49 no. I (personal); Osman 176 (Prophet Mohammed's); Shamy (el-) "Mahfûz's Trilogy" 54 (novel); Yunis 147 (epic-romance, heroic).>

J0169.0.1\$, Personal experience narrative by story's character (e.g., Ahura's, Lost Sailor's, Sinuhe's, Sindbad's, etc.). Type: 425D, 472\$, 792\$, 872\$, 936A\$, 953A\$, 956D, 1332, 1384A\$, 1384C\$, 1540, 2039\$.

Link: |K0551.28.1\$, Girl tells robber about painful personal experience (clitoridectomy, or the like) and calls for help by demonstrating how loudly she shrieked from pain. |Z0201.1\$, Story told by tale-character(s) as an account of own personal experience--"I"-tale, "We"-tale ('memorate').

Ref.: R.L. Green 138-46/(Sinuhe); Maspero 100 no. 5; Tha^Clabî 35: Shamy (el-) "Arab Mythology" no. 100; Damîrî II 181/(by Rûmî/Roman to an Arab/Muslim); *DOTTI* 203 246 444 488 639 658 665 738 780 781 850 971/{lit.}; *MITON*; Musawi (Al-) *Islamic Context* 152_56 161-62/("autobiographical").>

J0169.0.2\$, Truth revealed through personal experience account (eye witness).

Link: |E0176.2\$, Resuscitation in order to get answers to perplexing questions.

Ref.: Shamy (el-) "Sailor" 104-105/(fetus)/cf.>

J0169.5\$, Epitaph: inscription on grave sums up owner's accomplishments in life.

Link: |L0413, Proud inscriptions sole remains [(relic)] of powerful king. = ["Ozymandias"]. |U0255\$, "From womb to tomb": one's own accomplishments during a life-time seem trivial (inconsequential) when compared with others'. |U0252\$, Philosopher must reduce his long book to one sentence: king has been awaiting book too long and is about to die. |Z0024.1.4\$, History of the world (life) in one sentence: "Born, lived, died".

Ref.: Maspero 276 no. 20/cf.; Bâzargân (al-) 303-34 no. 227; *DOTTI* 426; Kh. Ibrâhîm *Al-Maghzâ* 34-35; *MITON*; Wehr 87 no. 4.2.>

J0169.0.2\$, Truth revealed through personal experience account (eye witness).

Link: |J1150.1\$, Eyewitness account (testimony) more reliable than hearsay.

Ref.: *MITON*.>

J0170\$, Wisdom acquired from story (personal life history, parable, exemplum, or the like).

Link: |J0055, Ruler learns lesson from the example of an exiled king. Rewards the exile rather than a successful merchant. |J0080.0.1\$, Situation in actual life calls for telling (citing, referring to) a narrative that parallels it. (Listener is expected to infer the solution to own situation from the narrative). |J0167, Wisdom from continual reminder of foolishness in the past. Unjust judge skinned and his skin stretched over a footstool kept in the presence of judges, so as to remind them to be just. |J0571.5, King restrained from hasty judgment by being told story.

Ref.: Budge/*Romances* 110 no. A-05/("The Two Brothers"); Jâhîz I 25; *Alf* III 122/(Solomon's); Littmann 63-64 no. 47/cf.: Shamy (el-) "Arab Mythology" no. 95; *MITON*.>

J0170.1\$, Story (non-religious, ordinary) becomes national history.

Link: |J0169\$, *sîrah/siyar*: personal life-history (biography, vita). |P0781\$, Local history reckoned in relation to a person's past disgraceful act.>

J0170.2\$, King orders story recorded as history (and parable).

Link: |Z0010.2.3.1\$, Graveness of story cited as end formula. |Z0067.7.1\$, Weightiness: "To be engraven with needles on eye-corners of mankind ('âmâq al-bashar)".

Ref.: Maspero 31 no. 2-4 n. 2/cf./(books) 242 no. 16; *MITON*.>

J0170.3\$, 'People are reports' (i.e., a person's worth is what is told about his life). Type: cf. 859F\$.

Link: |J0010.3\$, A social group's first impression of a person (thing) sets the tone for its attitude toward him (it). |J0163.5\$, The value of ownership of a story. |K2107.3\$, Rumor mongering. False report concocted and spread (so as to slander). |Q0136\$, Non-material rewards (e.g., praise, honorific treatment, or the like). |U0194.0.1\$, Rumors (preconceived notions) affect perception.

Ref.: Tha^Clabî 3; Ibshîhî, 234/(poem); Hadrî (el-) *AFann al-insâniyyah* 5-6 [no. 4]/cf./(proto-ballad); *DOTTI* 479; *MITON*; Shawqî 320-21 [no. 45].>

J0170.3.1\$, 'A deceased person is not dead as long as telling about him keeps him alive in memory'.

Link: |H0586.5.1\$, One traveler to another (as they see corpse borne by): "Is he dead or does he still live?" (Has he left an offspring). |P0230.0.1.1.1\$, 'The childless is alive but as if dead'. |P0230.0.2.1.1\$, 'He who has begotten [children] will not have died [after his death]'.>

Ref.: Tha^Clabî 3.>

J0170.3.2\$, The true-dead are the living dead (i.e., those who are alive but insignificant or without feelings, etc.).

Ref.: Jâhîz VI 507.>

J0170.3.3\$, Son: "O father, get up and bring us honor!" Father: "I cannot until those who know us are dead".

Link: |P0780.1\$, Shame is long-lived: it outlasts one's lifespan. |P0781\$, Local history reckoned in relation to a person's past disgraceful act. |U0266\$, Local history: one event recalls (reminds of, dates) another.

Ref.: Taymûr no. 2157 3038.>

J0170.3.9\$, Reports and news about individuals and groups--miscellaneous.>

J0170.3.9.1\$, "To bringing someone's *ḥabār*/piece of news" (i.e., report of death or demise).

Link: |Z0095.0.2\$, Euphemisms.>

J0170.4\$, Reputation does matter.

Link: |U0087\$, Appearances do matter. |U0110, **Appearances deceive**. |U0244.1\$, "Where you are unknown, you may do as you please".

Ref.: Simpson 192 205-206/(bad reputation).>

J0170.4.1\$, Person concerned about his bad reputation.

Ref.: Simpson 205-206.>

J0171.5\$_(formerly, J0170.5\$), Tyrannical person (king, ruler, etc.) repents upon hearing story. Type: 1426A\$.

Link: |J0019\$, Knowledge acquired from experiencing the suffering of others. Imitative learning: suffering or pleasure.

|U0245\$, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation".

Ref.: *DOTTI* 225 278 315 804/{Omn, Ymn}; *MITON*.>

J0171, Proverbial wisdom: counsels.

Link: |J0039\$, Knowledge acquired from inferences from proverb--how proverbs (parables) work.

Ref.: *MITON*.>

J0171.1, Counsel: if you take it you will be sorry; if you don't you will also be sorry. [Advice by helpful horse].

Link: |B0133.1.1\$, Horse (mare) gives wise counsel.

Ref.: Tha^Clabî 204-6; Ben-Qaynah *Jazâ'ir* 45-71 no. 2; *DOTTI* 272 275 335/{Alg}; Shamy (el-) *Egypt* 138 no. 23; HE-S: ^CIzbat-Bilâl 70-1 nos. 6, 12-13.>

J0171.1.1\$, Counsel: "He who takes all loses all". Type: 472\$, 726*.

Link: |J0346, Better be content with what you have, than try to get more and lose everything. |U0081, Great possessions bring great risks.

Ref.: *DOTTI* 246; Duwayk (al-) II 211; Laoust *Maroc* 21 no. 19.>

J0171.3.2, Proverbial wisdom: "Seek to win over the accuser, so that he causes you no annoyance".

Link: |J0026, Enemies can be won more by kindness than cruelty.>

J0171.9\$, Proverbial wisdom: "Dos" and "Don'ts" in form of counsel--miscellaneous. Type: 910 (in general).

Link: |J0150.1\$, "Literature of advice [giving]": wisdom (knowledge) in form of counsel given by the wise (father, sage, vizier, philosopher, or the like). |P0500.0.3.2.1\$, Avoid execution as punishment (apply lesser penalty).>

J0171.9.1\$, Counsel: "Do not boast". Type: 238A\$, 859, 880A\$, 882, 1379, 1640, 1696B\$, cf. 1364.

Link: |Q0335\$, Pretence (fibbing, unfounded boasting) punished.

Ref.: Simpson 163 n. 15, 170/(of property).>

J0171.9.2\$, Counsel: "Be patient". Type: 910B, 911*, 939B\$, cf. 750J\$.

Link: |H1376.8.1\$, Quest for patience. |H1553, Test of patience. |J0124, Learning the virtue of patience from children.

|J0850.0.1\$, 'Patience is a virtue'. |N0141.5\$, Which is more powerful, patience or justice?. |Q0008\$, Patience rewarded, impatience (haste) punished. |Q0064, Patience rewarded. |U0046.2\$, Ready unfairness, deferred fairness: imposing injustice on a person now while hoping to redress the injustice later. To be a person influenceable [by us], or leverage can be brought to bear on him [by us], (a person *maqdûr* ^Calaih). |V0446.1\$, God is with those who are patient. |W0026.0.1.2\$, 'Patience is good' [i.e., (recommended)]. |W0196, Lack of patience [(impatience)].

Ref.: Burton I 26 n. 39 131/(poem) 308 326 IV 54 138 VII 211, etc.>

J0171.9.3\$, Counsel: "Do not listen to slander (backbiting), nor repeat it".

Link: |Z0013.8.1\$, 'The source is responsible [for the contents]' (i.e., 'A messenger's only responsibility is to convey [message]').

Ref.: Simpson 168.>

J0171.9.4\$, Counsel: "Be a good listener".

Link: |P0790.0.1.1\$, Having a conversation (interesting social talk).

Ref.: Simpson 173-74.>

J0171.9.5\$, Counsel: associate only with persons of good *'aṣl* (ancestry, pedigree).

Link: |P0318.0.1.4\$, Danger to friendship: associating with the lowly (villain, "bastard", etc.). |W0002\$, Nobility of character is due to descent (pedigree/origin/'*asl*, paternal descent/'*hasab*, in-laws/'*nasab*).>

J0172, Account of punishments prepared in hell brings about repentance. Type: 756B.

Link: |J0003\$, Roles (nature) of reward and punishment on learning (change in behavior due to training). "Law of effect".

|J0018, Wisdom acquired from [a] beating. Incognito prince, beaten for his courtesy, realizes his folly and returns home.

|V0005.5\$, Unperformed required religious exercise must be made up for.>

J0174, Good and bad in all books.>

J0175, Wisdom from young man [(youth)]. Type: 981A\$.

Link: |N0887.7\$, Callow young helps (counsels) mature old person.

Ref.: Tha^Clabî 90; *DOTTI* 685/{Irq}>

J0175.1\$, Wisdom from young boy (juvenile). Type: cf. 875B.

Link: |J0123, Wisdom of child decides law suit. [Reenactment of case as play]. |P0110.1.3\$, Young boy (juvenile) appointed vizier.

Ref.: *MITON*.>

J0176, Wisdom from evil spirits.

Link: |D1810.2, Magic knowledge from devil. [*sihr-shaytânî/suflî* (satanic magic)].>

J0179.1, Humble Brahmin teaches king the difference between "mine" and "thine."

Link: |H0387.2.1\$, Bride test: perceiving property of husband's family as: "Ours".>

J0180, Possession of wisdom.>

J0180.1\$, "Know yourself" is the first step toward possession of wisdom.

Link: |J1062.3\$, Teach yourself before instructing others. |P0001.0.1.1\$, He who is cognizant of his true station in his community is comfortable (i.e., well-adjusted).

Ref.: Ibn-^CAasim no. 395; Ibn-^CArabshâh 425/cf./((God is merciful to Y)).>

J0181, The years not counted. [Henceforth, the youngest].

Ref.: Chauvin III 108.>

J0182, Varieties of wisdom.>

J0182.5\$, Non-wisdom: knowledge acquired through punishment (insult, fear) is not wisdom. Type: 851D\$, cf. 1674*.

Link: |J0003.2.0.2\$, Frequent (excessive) punishment does not produce the desired result. |P0345.1\$, Corporal punishment (beating) by teacher is hard to accept at first, but leads to sweet (honey) ending.

Ref.: *DOTTI* 473 904; Shamy (el-) *Egypt* 77 no. 10.>

J0186, Wisdom lost by accepting bribes and gifts.>

J0189\$, Knowledge in certain field (science) as wisdom.>

J0189.1\$, Knowledge of medical sciences as wisdom.>

J0189.1.1\$, Marvelous knowledge of anatomy (organ functions).

Link: |F0668, Skillful surgeon. |J1910, **Fatal [(or absurd)] disregard of anatomy.**

Ref.: *MITON*.>

J0190, Acquisition and possession of wisdom--Miscellaneous.>

J0191, Wise men.

Ref.: Destaing *Cheluhs* 118-20 (165) no. 46.>

J0191.1, Solomon as wise man.

Link: |D1711.1.1, Solomon as master of magicians.

Ref.: *DOTTI* 783/{lit.}; *MITON*; Râsî (al-) *khabâyâ* 167-68.>

J0191.3\$, Luqmân as wise man. Type: 661\$.

Ref.: Jâhiz I 21-22; Tha^Clabî 3: Shamy (el-) "Arab Mythology" no. 13-1, 39 88 193; Damîrî II 41-42 172; Ibshîhî 120; Burton X 118-19 n. 1; Chauvin VIII 133 no. 126; *DOTTI* 152 364 632/{Irq, lit.}; Hanauer 19-20; Hujelân 295; *MITON*; Yunis 188.>

J0191.5\$, Alexander as wise man. Type: 774S\$.

Link: |F0511.3.2\$, Alexander, 'the dual-horned'. |F0777.3\$, Wall so thin it can be seen through. (It is opaque). |M0301.17.2.1\$, Alexander as prophet (God's messenger).

Ref.: Tha^Clabî 204-6, Yunis 35; Ibshîhî 657; Basset *Contes pop. berb.* 44 no. 21; ^CIdwî (al-) 201; *DOTTI* 428 433/{lit.}; *MITON*; Shamy (el-) *Egypt* 137-38 no. 23 139 no. 24; HE-S: ^CIzbat-Bilâl 70-1 nos. 6 12.>

J0191.5.1\$, Alexander's metal wall built around Gog and Magog. It keeps them walled in.

Link: |F0777.1\$, Wall of solid metal (iron, copper, etc.); |F0777.3\$, Wall so thin it can be seen through. (It is opaque).

Ref.: Tha^Clabî 203; Ibshîhî 500; Shamy (el-) *Egypt* 139 no. 24.>

J0191.8\$, Community of wise men (savants).

Link: |P0340, **Teacher and pupil**. |P0344\$, Rival teachers.>

J0191.8.1\$, Mutual respect among wise men.>

J0191.8.1.1\$, Wise man disdains having to correct another `person of vision (wisdom)'--(causes `tightening of chest').

Link: |J0219.1\$, Burden on the body (physical pain) preferred to `burden on the chest' (i.e., guilt, depression, etc.). |W0196, Lack of patience [(impatience)].

Ref.: Jâhiz V 502-3.>

J0191.9\$, Wise persons--miscellaneous.

Link: |J0155, Wisdom (knowledge) from women.>

J0191.9.1\$, Things wise persons don't do.

Link: |P0291.2\$, "Your son's son (paternal grand-son) is your son, but daughter's son (maternal grand-son) is not".>

J0191.9.1.1\$, Wise men don't talk about outcome of operations that are still in progress (E.g., trip, battle, pregnancy, etc.).

Ref.: *MITON*.>

J0191.9.1.2\$, Wise men don't act (behave) like women.

Link: |J0150.1\$, "Literature of advice [giving]": wisdom (knowledge) in form of counsel given by the wise (father, sage, vizier, philosopher, or the like). |W0202.1.1.4\$, Indicator of femininity: excessive emotionalism.

Ref.: Damîrî I 65.>

J0192, Wise nations.

Ref.: ^CAbd-al-Ghanî ^CA. Yahyâ *Turâth* IV:12 114.>

J0192.2, Wisdom from Egypt.>

J0192.2.1\$, Wisdom from pharaoh.>

J0192.3, Wisdom from the Greeks.

Ref.: *MITON*.>

J0192.4, Wisdom from the Hebrews.

Ref.: Ibshîhî 401/(Torah); Alf III 23-24/(Bulûqiya).>

J0192.5\$, Wisdom from China.

Ref.: Ibshîhî 493; Boqarî 150.>

J0192.6\$, Wisdom from India.

Ref.: Ibshîhî 493.>

J0192.7\$, Wisdom from the Arabs. Type: cf. 875.

Link: |J0195.1\$, Wisdom (knowledge) from the nomads (Bedouins). |P0731.0.1\$, Bedouin behavior (`Arab'-ways) as `The ideal'. |W0251.6\$, Environmental conditions as basis for judging character.

Ref.: Jâhiz I 286; Damîrî II 173.>

J0193\$, Education from the West (Europe).

Link: |J0140.0.1\$, Secular (western-style, modern) education leads to success. |P0005.6\$, Ability to speak foreign language as status symbol.

Ref.: *DOTTI* 68 544 591/{Egy}; Shamy (el-) "Eg. Balladry": "el-Wardânî" no. 29.>

J0193.3\$, Secular (western-style, modern) education as an evil.

Ref.: Boqarî 101; Shamy (el-) "Eg. Balladry": "Nûr and Gamîl" no. 17; Tâhâ Husayn 12, 89-90.>

J0195\$, Education (wisdom) from those who practice `the original' ways (e.g., nomads, mountain people, etc.).

Link: |A1101.1, Golden age. A former age of perfection. |H0577\$, Solution to problem found among a certain social category of the population (e.g., nomads, peasants, etc.).>

J0195.1\$, Wisdom (knowledge) from the nomads (Bedouins). Type: 875, 921, cf. 513C.

Link: |J0192.7\$, Wisdom from the Arabs.

Ref.: *DOTTI* 270 504 592; *MITON*.>

J0195.1.1\$, Pure (original, uncomplicated) ways learned from the nomads (Bedouins).>

J0195.1.2\$, Purest language (Arabic) from Bedouins.

Ref.: Jâhiz II 150-51.>

J0195.4\$, Nomads's great knowledge of night sky (stars, planets, etc.). Type: cf. 570A.

Link: |P0429.1, Astronomers. |P0481, Astrologer.

Ref.: Jâhiz VI 30-32; *DOTTI* 332.>

J0195.4.1\$, For a Bedouin, stars are like bedroom ceiling (bed-posts) for the city dweller).

Link: |Z0062, Proverbial simile.

Ref.: Jâhiz VI 30-32.>

J0195.5\$, Nomads have great knowledge of animals. Type: 875, 876.

Ref.: Jâhiz VI 29; *DOTTI* 504 511.>

J0200-J1099, WISE AND UNWISE CONDUCT.>

J0200-J499, Choices.>

J0200, Choices.

Link: |W0123.5.2\$, Disappointment for being granted own wish. (Usually involves choices).>

J0210, Choice between evils. Type: 938B.

Link: |J0229.16\$, Ogre (ogress) gives captive choices. |Q0560.0.1.1\$, Punishment in the here-and-now preferred to that in the hereafter (Hell). |T0199.5\$, "Wife prefers a beating to divorce". |U0020.3\$, Necessary evil: profane (sinful) practice socially tolerated: believed to be unavoidable. |U0191.5.3\$, No gain (improvement), no loss: bad things remain bad.

Ref.: Jâhiz IV 457-60; Ibshîhî 604; Basset *Mille* III 535 no. 325/cf.; Destaing *Cheluh*s 20-23 (138) no. 12/cf.; *DOTTI* 644 710/{lit.}; Shamy (el-) *Egypt* 283 no. 39; Shamy (el-) "Samaw'al" 10 n. 25.>

J0210.0.1\$, "No fortuitous choice for the chooser". Type: cf. 985.

Link: |J0226, Difficult choices between relatives. |K2234.2\$, Seducer kills (threatens to kill) woman's child(ren) if she does not surrender.

Ref.: Ibn-^CAasim no. 482.>

J0210.0.2\$, "Choices the sweetest of them is bitter".>

J0210.0.2.1\$, Question: What drove you to the bitter choice? Answer: A bitterer alternative".

Ref.: Taymûr no. 727.>

J0210.1, Four choices, all of which are evil; man to make one choice only.

Link: |J0099.2, Father bequeathes [(bequeaths)] four pots to sons: eldest finds earth in his; second, bones; third, rice husks; youngest, [(gold)] rupees (eldest gets land; second, cattle; third, grain; youngest to keep money). |N0003.1.1.1\$, God gives Adam choice between contents of two folded hands.>

J0210.3\$, Two choices, both are evil. Type: 331, 472\$.

Link: |J0216.8\$, Choice: death (torture), or worship of idol. |J0229.16.5\$, Choice: how to be killed by ogre (devoured, dismembered, etc.).>

J0210.3.1\$, "[Like] a spittle: if [spat out] upwards [it comes down] on one's face; if [spat out] downwards, [it falls] into one's bosom".

Link: |Z0061.1.9.3.1\$, A spit is never licked back. |Z0062, Proverbial simile.

Ref.: Shamy (el-) "Folkloric Behavior" 181 n. 38 (2010); Taymûr no. 548.>

J0211, Choice: free poverty or enslaved wealth. Type: 201.

Link: |J0228\$, Poverty with honor preferred to wealth with dishonor.

Ref.: Chauvin VI 28 no. 200; *DOTTI* 75/{lit.}; Kamâl 124-26.>

J0211.1, Philosopher chooses poverty with freedom.>

J0211.1.3\$, Poverty with happiness preferred to wealth with misery. Type: 754, 754A\$.

Link: |J0484, Enjoyment preferred to wealth [(power)]. |J1085, Money does not always bring happiness.

Ref.: *DOTTI* 415.>

J0211.2, Town mouse and country mouse. Latter prefers poverty with safety. Type: 112.

Link: |J1425\$, "I'd rather lick a whetstone [to counteract hunger] and spend the night contentedly than to have your kebab which [almost] killed me!" (said by country mouse to city mouse after narrow escape from death at restaurant in city). |J2413.7.1\$, Country mouse tries to procuring food in town (home)--is killed (maimed). |L0451, Wild animal finds his liberty better than tame animal's ease.

Ref.: Amîn 425-26; *DOTTI* 41; Taymûr no. 230.>

J0211.3\$, Country (town) mouse killed while procuring food in town home.

Ref.: Ibshîhî 366.>

J0211.4\$, Flight from humiliation (enslavement) recommended.

Link: |U0310.0.1\$, Freedom (liberty) above all.

Ref.: *MITON*.>

J0212, Choice: plainness with safety or grandeur with danger. Type: 110B\$.

Link: |P0774.2.3.1.1\$, Job declined in spite of the high wages offered: assignment is too dangerous. |U0249\$, Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken.>

J0212.1, Ass envies horse in fine trappings. Horse killed in battle; ass content. Type: 214*.

Link: |L0454\$, War-horse jealous of bull, but he sees bull slaughtered at peace time.

Ref.: Destaing *Cheluhs* 128-30 no. 50 (167)/cf.; *DOTTI* 82.>

J0212.2\$, Lean animal (sheep, cow, etc.) envies fat one. Fat animal sold to butcher; lean content.

Ref.: Ibshîhî 366/(ass and pig); *DOTTI* 82/{Egy}; Shawqî 301 [no. 28].>

J0214, Choice: suffering in youth or old age. Type: 938B.

Ref.: *DOTTI* 644; Shamy (el-) *Egypt* 264 no. 15.>

J0214.1\$, Choice: suffering now or later. Type: 938B.

Link: |J0210, **Choice between evils**. |M0390.0.1\$, Choice of time of fulfillment of prophecy. |N0003.1.1\$, God gives man choices of unknown consequences. |N0010, **Wagers on wives, husbands, [other relatives], or servants**. |N0101.0.7\$, 'The befalling of affliction [sooner] is preferable to waiting for it [to occur later]'.
Ref.: *DOTTI* 644.>

J0215, Present evil preferred to change for worse.

Link: |W0037.6\$, Betraying secret (breaking promise of confidentiality) in order to prevent greater injustice.

Ref.: *DOTTI* 201 481 754 771 885/{Alg}.>

J0215.1.1, Do not set a hungry guard over food.

Link: |J0754.1\$, Do not set hay (dry grass) next to fire. |J2103.1, The cat to guard the cheese. [Cat eats both mice and cheese].

|J2124.1, Numskull sends meat home through kite (bird); kite devours it. |J2756.3.1.1\$, 'Cat given key to rations room'.

Ref.: *MITON*; Shalabî 33/cf.>

J0215.1.2, King refuses to exile gossipers. They would defame him among strangers. [Y].

Link: |P0427.4.1.1\$, Poets (newsmen, etc.) appeased so as to avoid their public satire.>

J0215.5\$, Present daughter-in-law proved better than a new, more 'evil' one. Type: 903C*.

Link: |J1141.11.1\$, Liar nonplussed: truth detected through trap-doll. The biting mother-in-law (daughter-in-law, co-wife): proves to be a dummy (doll, stick).

Ref.: *DOTTI* 563 564/{Tns}; *TAWT* 432 no. 21/{Egy}.>

J0215.6\$, Present husband preferred to a new more stingy one. Type: 1407B\$.

Link: |J0226.5.1\$, Choice: former husband or new (current) husband. |T0306.1.1\$, Woman's (wife's) modesty and water pitcher: too modest to be exposed to a pitcher's spout.

Ref.: *DOTTI* 791.>

J0215.7\$, The demon that you know is better than the angel that you do not know.

Ref.: *DOTTI* 791; Ibn-^CArabshâh 79/cf./(known nahs/misery is better than unknown goodness).>

J0216, Choice of deaths.

Link: |A1335.16\$, God instated death for all mankind because prophet (culture-hero) chose dying rather than living (eternally).>

J0216.2, Lamb prefers to be sacrificed in temple rather than to be eaten by a wolf.

Link: |J0216.7\$, Manner (cause) of death matters (choice of manner of death).>

J0216.5, Early death with fame preferred.>

J0216.5.1\$, Death preferred to fame of sainthood.

Link: |J0227, Death preferred to other evils.

Ref.: Shamy (el-) *Egypt* 283 no. 39.>

J0216.6, Saint chooses to die "after pride of youth" and before "misery of old age".>

J0216.6.1\$, Death before advent of senility chosen. Type: cf. 1199.

Link: |F0571.9.1\$, Senility (*zamânah*): madness (diminished mental capacity) from old age. |P0220\$, Aging man's (husband's) fears (anxiety). |V0246.4.1\$, Angel in human form induces mortal to decide wisely.

Ref.: Tha^Clabî 191; *DOTTI* 177 714/{lit.}; *RAFE* 123 n. 426, 178 n. 650.>

J0216.6.2\$, Death chosen because all members of clan (family) have perished.

Link: |P0253.9.4\$, Sister kills herself (commits suicide) because brother is dead. |S0110.0.1.4\$, Suicide due to altruistic considerations. |T0081, Death from love. |W0028.5\$, Person offers to sacrifice self to save others.>

J0216.7\$, Manner (cause) of death matters (choice of manner of death).

Link: |J0210.3\$, Two choices, both are evil. |J0216.2, Lamb prefers to be sacrificed in temple rather than to be eaten by a wolf. |V0463, Religious martyrdom.>

J0216.7.1\$, Death for worthy cause preferred.>

J0216.7.1.1\$, Heroic death preferred to ordinary (natural death).

Link: |W0033, Heroism. |V0354, Life of heroic age preferable to Christian living.

Ref.: Shawqî 330 [no. 54].>

J0216.8\$, Choice: death (torture), or worship of idol.

Link: |J0210.3\$, Two choices, both are evil.

Ref.: Ibn-^CAasim no. 517; Tha)lbî 242-43/(Girgîs).>

J0217, Captivity preferred to death.

Link: |U0253.1.1.1\$, 'A living dog is better than a dead lion'.>

J0217.0.1, Unsatisfactory life preferred to death.

Link: |J1261.9, "Better a live confessor than a dead martyr." So answers a preacher [Y]. |U0253.1.1\$, Better alive than dead.

Ref.: Simpson 209/(final).>

J0217.1, Escaped lamb delivers himself to shepherd rather than to slaughter. Type: 201F\$.

Link: |P0760.1.2\$, Escaped animal (lamb) discovers that everything has an owner, even garbage.

Ref.: *DOTTI* 77; HE-S: Minya 70-7 no. 13.>

J0217.3\$, Divorce preferred to death. Type: 670.

Link: |A1558, Origin of divorce. |T0199.5\$, "Wife prefers a beating to divorce".

Ref.: *DOTTI* 365/{Ert}.>

J0218, Enemies make peace rather than slay each other.

Link: |J0813\$, Enemy whose friendship is a must: humiliation to person of honor. |P0550.2\$, Peace for peace and war for war ('We befriend those who befriend us but fight those who wage war on us').>

J0218.0.1\$, Violence breeds violence; reconciliation breeds peace (tranquility).

Link: |J0492\$, Choice: war or peace (conflict or reconciliation). |K2400\$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.). |P0795.0.1\$, Accommodation (reconciliation) preferred to open conflict. |U0304.6\$, Relativity of perceiving violence: the more frequently (intensely) it occurs, the less offensive it becomes.

Ref.: Simpson 190.>

J0218.0.1.1\$, "If a blow is met only with a blow (in retaliation) all that will be achieved is hitting (violence)".

Ref.: Simpson 190.>

J0219\$, Choice between burdens: burden on the body, or burden on the mind (soul, consciousness).>

J0219.1\$, Burden on the body (physical pain) preferred to 'burden on the chest' (i.e., guilt, depression, etc.).

Link: |J0191.8.1.1\$, Wise man disdains having to correct another 'person of vision (wisdom)'--(causes 'tightening of chest').

|W0196, Lack of patience [(impatience)].

Ref.: Shawqî 322 [no. 46].>

J0220\$, Choice: committing minor trespass or major crime (making crime pay, 'going all the way').

Link: |J0571, Avoid hasty judgment. |J1400, **Repatee concerning false reform**. |K0188, Stealing only a small amount. [As promised, stealing only a rope--but with animal on the end of it]. |U0230.0.2\$, Cardinal sins (*kabâ'ir*), and minor sins (*saghâ'ir*).

|W0132\$, Lack of 'sense of proportionality,' in action or reaction.>

J0220.1\$, "If you [have to sinfully] fall in love, fall in love with a moon-[like beauty]; and if you [have to] steal, steal a camel['s worth]".

Ref.: *TAWT* 364 n. 52; Taymûr nos. 158/cf. 606.>

J0221, Choice: small injustice permitted rather than to cause troubles of state.>

J0221.2, King chooses small inconvenience of personal troubles to great troubles for his kingdom. He suffers to help realm.>

J0223, Choice between evils: pay tribute or lose both money and life.

Ref.: *MITON*.>

J0224\$, Choice between evils: confessing to one crime or another--(usually a more serious one).

Link: |U0249\$, Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken. |W0014.6\$, Chivalry in safeguarding honor (reputation) of beloved.

Ref.: *MITON*.>

J0224.1\$, Innocent person falsely confesses to stealing a valuable item (necklace) rather than reveal murder of owner at his home.

Link: |J1141.4, Confession induced by bringing an unjust action against accused. False message to thief's wife to send the stolen jewel case as bribe to the judge. She does. |K0501\$, Incriminating evidence (confession) discredited by ruse. |K2054.4\$, Pretended confession: actually a ruse for escape. |N0616\$, Confession to crime inadvertently made. |P0253.2.7\$, Brother avenges violation (rape) of his sisters. |P0329.1\$, Host confesses to a crime he did not commit to save guilty guest. |V0021, Confession brings forgiveness of sin.

Ref.: *DOTTI* 617 618/{lit.}; *MITON*.>

J0224.2\$, Lover trapped while on clandestine visit to his beloved confesses to theft in order to spare his lady from public disgrace.

Link: |W0014.6.1\$, Lover caught while on clandestine visit to his beloved claims to be a thief in order to protect her reputation

(honor).

Ref.: *MITON*; Ibshîhî 282.>

J0225, Choice: apparent injustice over greater wrong. Type: 759, 759F\$.

Link: |J0355.1, Widow's meal. King upbraids wind for blowing away a poor widow's last cup of meal. [God's justice vindicated]. |'Dire necessities legitimize the sinful'. Y. |W0037.6\$, Betraying secret (breaking promise of confidentiality) in order to prevent greater injustice.

Ref.: *DOTTI* 423 425.>

J0225.0.1, Angel and hermit. Angel takes hermit with him and does seemingly unjust things. Later shows why each was just. Type: 759, cf. 470C\$.

Link: |V0540.0.1\$, Providence (God's wisdom) is behind seemingly apparent injustice (i.e., 'The Lord moves in mysterious ways').

Ref.: Tha^Clabî 127-28; *DOTTI* 239 423 424/{lit., Plst}; Hanauer 58-61; Shamy (el-) *Egypt* 258-60 no. 12 n.>

J0225.0.2, God punishes many men because of one sinner, like a man who kills hive of bees for stinging of one. Type: 774K.

Link: |A1331, Paradise lost. Original happy state forfeited because of one sin. |J1866, Man avenges self on animal by wholesale slaughter [(mass-killing)]. |V0545\$, The guilty are spared for the sake of the innocent.

Ref.: *DOTTI* 429.>

J0225.1, Youth made lame: had kicked his mother. Type: cf. 759.

Link: |Q0205\$, Part of body involved in offense punished.

Ref.: *DOTTI* 423.>

J0225.2\$, 'A needle with two threads [on opposite ends] does not sew'.

Link: |J0825.1\$, 'A ship with two captains sinks' (e.g., 'Too many cooks spoil the broth').

Ref.: Amîn 2; Taymûr no. 16/(variant/"in same eye").>

J0225.4, Angel (Jesus) kills man. Done because man is plotting a murder. Type: 759, 934C.

Link: |J0882.4\$, Man with dead child consoled by prophecy (story) that child would have become evil. |N0121.2, Death forestalls evil fates.

Ref.: *DOTTI* xii n. 16 106 289 423 637/{Egy}; *RAFE* 20 n. 52.>

J0225.4.1\$, Hermit (al-Khidr) kills boy: predestined to cause grief to his pious parents. Type: 759, 934C.

Link: |T0370\$, Satanic (diabolic) beauty: an utterly wicked (evil) person with extraordinary good looks.

Ref.: Kisâfî 67-68/(Thackston 72 no. 31/cf.): Shamy (el-) "Arab Mythology" no. 59; *DOTTI* 423 424 637/{lit.}; *RAFE* 20 n. 52.>

J0225.9\$, Hermit (al-Khidr) damages ship of honest sailors: unjust king usurps (good) ships. Type: 759.

Ref.: *DOTTI* 423 424/{lit.}>

J0225.10\$, Hermit (al-Khidr) rebuilds a falling wall in an inhospitable village: treasure belonging to orphans hidden underneath. Type: 759.

Link: |N0331.5\$, Wall falls on person and kills him (her). |P0760.4\$, Orphan's property.

Ref.: *DOTTI* 423 424/{lit.}>

J0226, Difficult choices between relatives. Type: 985, 985A\$.

Link: |A1574.1\$, God gives children choices: they choose to 'rule' over their parents. |J0210.0.1\$, "No fortuitous choice for the chooser". |P0253.3, Brother chosen rather than husband or son. |T0131.1.3.2\$, Daughter chooses to be with her groom (lover) than with her own parents (who disapprove of marriage).

Ref.: Basset *Mille* II 252 no. 29; *DOTTI* 124 126 159 210 267 269 486 687 688 706/{Sdi, Ymn}; Juhaymân (al-) II 245-67; Noy *Jefet* 60-63 no. 17; *TAWT* 363 n. 32 445 no. 446/{Egy} 451 no. 45/{Ymn}.>

J0226.0.1\$, Choice: whether to beget fortunate daughter or doomed son.

Ref.: *DOTTI* 483 624 675/{Tns}.>

J0226.4\$, Choice: whether to marry from father's or mother's family. Type: 707C\$, 872D\$, 883E\$.

Ref.: *DOTTI* 84 389 495 525 952/{Tns}; *TAWT* 431 no. 20/{Omn}.>

J0226.5\$, Choice: former spouse or present one.>

J0226.5.1\$, Choice: former husband or new (current) husband. Type: 756D\$.

Link: |J0215.6\$, Present husband preferred to a new more stingy one. |T0306.1.1\$, Woman's (wife's) modesty and water pitcher: too modest to be exposed to a pitcher's spout.>

J0226.5.1.1\$, Merits of former husband contrasted with shortcomings of present husband.

Link: |J0010.1.1.1.1\$, 'Love is only for the first beloved' (i.e., 'No love like that for first beloved'). |T0257.12\$, Man envious (jealous) of his wife's former husband.

Ref.: Ibn-^CAasim no. 344.>

J0226.5.2\$, Choice: former wife or new (current) wife.

Link: |T0199.3\$, First wife kept by husband (as less favored co-wife, or as deserted wife).>

J0226.6\$, Choice: to favor son's children or daughter's. Type: 875.

Link: |H0871.2\$, Riddle: what are the three "Nos"? Areas where things "do not □" or "are not □". |P0291.2\$, "Your son's son (paternal grand-son) is your son, but daughter's son (maternal grand-son) is not". |T0277.3.2\$, A mother's daughter will marry a mother's son and control his life. (Thus, mother of son should not be haughty).

Ref.: Abu-el-Layl 136-37 [no. 15]/(non-tale); Aswad (al-) 149-56; *DOTTI* 504.>

J0226.7\$, Choice: only one member of family to be saved (son, husband, or brother). Type: 985, 985B\$.

Link: |P0253.3, Brother chosen rather than husband or son.

Ref.: *DOTTI* 688 689/{Egy, Ymn}.>

J0226.8\$, Choice: to save a person or goods (e.g., son or cow, wife or her jewelry, etc.).

Link: |R0153, Parents [□ rescue] child.

Ref.: *DOTTI* 121/{Mrc}.>

J0227, Death preferred to other evils.

Link: |J0216.5.1\$, Death preferred to fame of sainthood. |J0229.17.1\$, Choice: breaking one's own oath (pledge) or breaking a friend's. |U0253.5\$, Life is valueless.>

J0227.1, Death preferred to captivity.>

J0227.2, Death preferred to dishonor.>

J0227.9\$, Death preferred to unsatisfactory life--miscellaneous.

Link: |J0217.0.1, Unsatisfactory life preferred to death.>

J0227.9.1\$, Death-wish: person in misery wishes to die. Type: cf. 332, 750J\$, 885A.

Link: |C0869.3\$, Tabu: mercy killing. |J0216, Choice of deaths. |J2188, The man who wanted to be dead [for] one day [so as to avoid feeding his servants]. [Y]. |K1977.1\$, Mouse (in mourning) wishes to be dead: cat presents self as God's answer to prayer. |M0451, Curse: death. |P0528\$, Euthanasia: mercy killing. Person (animal, demon, etc.) put to death so as to relieve his suffering. |S0110.0.2\$, Suicide intended (attempted). |U0253.5\$, Life is valueless. |U0282.0.1\$, Debate with oneself over merits of living or dying (committing suicide). |V0052.16\$, Prayer (to God) for one's own death--"O God, take me away!" "O God, grant me death!", etc. |W0172.5\$, Self-pity.

Ref.: Maspero 195 no. 13; Simpson 209 n. 31; Tha^Clabî 91; *DOTTI* 176 534; *MITON*; Shawqî 327 [no. 51].>

J0228\$, Poverty with honor preferred to wealth with dishonor. Type: 842D\$.

Link: |J0211, Choice: free poverty or enslaved wealth. |T0101\$, Qualities required in a spouse. |V0326, Hero renounces heaven because dead companions (heathen) are not there.

Ref.: *DOTTI* 464; Légey 164-65 no. 39/cf.>

J0228.1\$, Poverty with higher standing with God preferred to wealth with lower standing with God.

Link: |Q0020, Piety rewarded.

Ref.: *MITON*.>

J0229, Choice between evils--miscellaneous.

Ref.: *MITON*.>

J0229.13.1\$, God's punishment: extermination by a blessing or by a curse. Blessing: male offspring by men, female by cattle; curse: female offspring by men, male by cattle.

Link: |M0444.3\$, Curse of same gender births (all-males or all-females): death without issue follows. |Q0553.3.2, Children of incestuous father die without issue. |Z0356.0.1\$, Only one member of one sex (male, female) remains after calamity: survival of tribe (nation) depends on that person.

Ref.: Littmann 93-94 no. 74; Shamy (el-) "Arab Mythology" no. 79; Littmann *Tigré* 93-94 no. 74.>

J0229.15\$, Choice: angry camel or dragon (wild beast). Type: 157B\$, cf. 1154.

Link: |K0670\$, Escape by setting on predator (enemy) against another: they fight, meanwhile captive escapes. |N0266\$, From angry camel to dragon (wild beast). |R0311, Tree refuge.

Ref.: Basset *Mille* III 535 no. 325; *DOTTI* 65 710.>

J0229.15.1\$, Choice: bear in tree or lion on ground. Type: 157B\$, cf. 1154.

Ref.: Qazwîni II 226-227.>

J0229.16\$, Ogre (ogress) gives captive choices.

Link: |J0210, **Choice between evils**. |T0131.0.1, Princess has unrestricted choice of husband. |U0304.7\$, Relativity of perceiving intensity (strong-weak, violet-mild, kind-unkind, or the like).

Ref.: *DOTTI* 158 171 666 707/{Egy, Tns}.>

J0229.16.1\$, Ogre gives captive girl choice: marriage to him, or death (to be eaten, etc.). Type: 327J\$.

Ref.: ^CAbduh 11-21, 95-99; *DOTTI* 124 126 141 150 165 168 169 546 548 624/{Qtr, Sdn, Ymn}; *TAWT* 414; AGSFC: QTR 87-3 701-1-no. 3; CFMC: Oases 71-3 1-2-no. [5].>

J0229.16.2\$, Choice: becoming ogre's son, brother, daughter, or wife, etc. Type: 709, 898.

Link: |F0302.0.3\$, Jinn-'*mikhawiyah*' ('bebrothering'): jinniyyah (fairy, jinn-woman) as a man's foster-sister.

Ref.: *DOTTI* 210 554/{Tns}.>

J0229.16.2.1\$, Choice: becoming ogre's daughter. Type: 898.

Ref.: *DOTTI* 554; *TAWT* 153.>

J0229.16.2.2\$, Choice: becoming ogre's sister. Type: 709.

Ref.: *DOTTI* 234 390 392 495 501/{Alg}; *TAWT* 109 153.>

J0229.16.2.3\$, Choice: becoming ogre's wife. Type: 312, 327, cf. 315A1\$,/650D\$.

Ref.: *DOTTI* 122 143 157.>

J0229.16.2.9\$, Other choices of marriage to powerful personage--miscellaneous.>

J0229.16.2.9.1\$, Hero to female: "If you are unwed (widow), we will marry you; if you are married, we will enrich you!".

Ref.: Ibshîhî 156/(Joseph).>

J0229.16.4\$, Choice: who is to be devoured by ogre: oneself or a relative (brother, son, husband, etc.). Type: 327.

Ref.: *DOTTI* 141 157 158 165/{Sdn}.>

J0229.16.5\$, Choice: how to be killed by ogre (devoured, dismembered, etc.). Type: 331, 472\$.

Link: |J0210.3\$, Two choices, both are evil.

Ref.: Ibshîhî 604/cf.; Chauvin VI 23 no. 195; *DOTTI* 176 221 243 247 457/{Egy, lit.}; *MITON*; Shamy (el-) *Around the World* 155-56.>

J0229.16.5.1\$, Captive man to ogress: "Devour me beginning with my little ears (beard), which did not heed my wife's fears (advice)". Type: 327H\$.

Link: |J0229.16.5.1\$, Captive man to ogress: "Devour me beginning with my little ears (beard), which did not heed my wife's fears (advice)". |W0256.6.3.2.3.1\$, Man twitted for following woman's advice (usually his wife's).

Ref.: ^CAbd-al-Hâdî 48-52 no. 13; *DOTTI* 166 167/{Egy, Jrd, Plst}; Gh. al-Hasan "Al-'Urdunî@ 265-70 no. 49; Sirhân *Flistîniyyah* 191-96 no. 18; HE-S: IUFTL: N.Y. 61-6ff. Tape 124 no. 5.>

J0229.16.6\$, Afrit (jinni), about to transform captive, gives choice of form into which to be transformed.

Ref.: *MITON*.>

J0229.17\$, Choice between sins.

Ref.: Shamy (el-) "Samaw'al" 10 n. 25.>

J0229.17.1\$, Choice: breaking one's own oath (pledge) or breaking a friend's.

Link: |T0039.1.4\$, Girl (woman) confesses to sexual offense (unchastity, infidelity) so as to save her sweetheart from punishment for theft. (His hand was about to be cut off for entering her home secretly).

Ref.: *MITON*; Shamy (el-) "Samaw'al" 10 n. 25.>

J0229.18\$, Choice between poor quality now and worse later.>

J0229.18.1\$, He who would not be content with peaches now will have to accept peach-flavored drink later.

Link: |P0501.2.1.2\$, "He who will not accept Moses's rule, will accept Pharaoh's.

Ref.: Amîn 466; Taymûr no. 372.>

J0230-J299, Real and apparent values.>

J0230, Choice: real and apparent values.>

J0231, Wisdom chosen above all else.>

J0231.1, Solomon, permitted by God to make nay request, asks wisdom. Granted wisdom and wealth.

Link: |L0212.2, Solomon offered any gift from God, chooses wisdom. Granted wisdom and wealth.>

J0231.2, Choice between love and wisdom.

Link: |J0700.1\$, Wisdom of choosing that which is compatible with one's own attributes (limitations). |J0233, Choice between desire and duty.>

J0232, Health chosen as the most precious thing.

Link: |J0234\$, Choice between kingship (political power) and health (longevity, physical strength, etc.). |L0212.2, Solomon offered any gift from God, chooses wisdom. Granted wisdom and wealth. |U0069\$, Money (gold) is all powerful.

Ref.: *DOTTI* 648/{Egy}; AUC: 31B no. 5B.>

J0232.1\$, Social vices incompatible with healthful living are to be avoided (e.g., smoking, narcotics, liquor,

night-life, gambling, and `women').

Link: |F0956.7.1\$, Healthful living as preventive health measure. |J0021.55.1\$, "Don't drink liquor". |J0021.55.1.1\$, "Don't do narcotics" (hashish, opium, etc.). |J0021.55.2\$, "Don't commit fornication". |J0021.55.3\$, "Don't gamble". |J0485.0.1\$, 'Liquor is the mother of wickedness, and the focal point of cardinal sins!'. |P0634.0.8\$, Customs connected with drinking.

Ref.: Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

J0232.2\$, Kingdom (power, riches, etc.) not worth loss of a bodily function (e.g., ability to urinate, break wind, or the like).

Link: |A0185.2.5\$, God suspends bodily functions of mortal. |U0248.8.1\$, 'Health is a crown on the heads of the healthy; it is visible only to the sick'.

Ref.: Ibshîhî 666.>

J0232.3\$, Partial physical capability (handicap, health) preferred over total loss of it.>

J0232.3.1\$, "Half of blindness better than total loss of sight".

Ref.: Taymûr no. 2946.>

J0233, Choice between desire and duty.

Link: |J0700.1\$, Wisdom of choosing that which is compatible with one's own attributes (limitations). |J0231.2, Choice between love and wisdom.>

J0234\$, Choice between kingship (political power) and health (longevity, physical strength, etc.).

Link: |D1857, Magic longevity. |J0232, Health chosen as the most precious thing.

Ref.: Maspero 302 no. 23.>

J0234.1\$, Kingship (power) chosen over health (longevity).

Ref.: Maspero 302 no. 23.>

J0234.2\$, Health chosen above all else.

Ref.: *MITON*.>

J0234.3\$, Longevity chosen above all else.

Link: |E0765.2.1\$, Person to live as long as a certain eagle lives: (Lubad: the seventh of seven eagles, or the third of three eagles). |V0220.0.10.2\$, Saint with supernatural ability to bestow longevity.>

J0235\$, Choice between licit and illicit objects or acts--former little (difficult), latter large (easy). Type: 842C*, 986, cf. 914\$.

Link: |A0608\$, Determination of *al-halâl* (the licit, legitimate) and of *al-harâm* (the illicit, sinful) for man. |C0001.1\$, *al-harâm*: sacred (religious) tabu. 'The illegitimate' (illicit, 'not permitted')--opposite of: *al-halâl* (the licit or legitimate, permitted by God). |P0763\$, Ill-gotten property (*mâl harâm*, illicit). |N0143.1\$, Blessedness (*barakah*) only with money earned honestly.

Ref.: *DOTTI* 2 4 9 12 13 25 29 86 463 581 689 731/{Mrc}>

J0235.1\$, Choice between little money legitimately earned and much illegitimately gotten (acquired). Type: cf. 737A*.

Link: |J1931, Money tested by throwing it into a stream to see if it will swim [float].>

J0236\$, Personal virtue chosen above all else.>

J0236.1\$, Dutifulness (*birr*) chosen above all else.

Link: |V0004.5.1\$, Dutifulness toward parents as intercessor. |W0011.0.1\$, Philanthropy: giving without expectations of repayment. |W0014\$, *shahâmah*, *nakhwah*, *murû'ah* (gallantry, chivalry, courtliness, graciousness). |W0037.0.3\$, Dutifulness.>

J0237\$, Personal social ties (alliance) chosen above all else.>

J0237.1\$, Having a spouse chosen rather than material gain (wealth). Type: 551B\$.

Link: |T0101\$, Qualities required in a spouse.

Ref.: *MITON*.>

J0240, Choice between useful and ornamental.

Link: |J0283\$, One useful skill (ability) preferred to many useless ones.>

J0241, Fruitful tree chosen.>

J0241.3\$, Only a fruitful tree is shaken (struck, or gets stones thrown at it).

Link: |T0205.2\$, A woman, like a carpet, improves when beaten. |U0013\$, Only the productive (fruitful) are attacked. |U0293.1\$, Demerits of success.>

J0241.4\$, Fruitless tree to be cut off.

Link: |T0109.1.1.3\$, Barren wife 'has no right to stay'--(must be sent away). |Z0167.0.2.1.1\$, Crooked bough is to be cut off.>

J0241.5\$, Shadeless tree to be cut off.

Ref.: Taymûr no. 1585.>

J0242, Useful wins contest over beautiful.>

J0242.4, Peacock proved to be bad king. Chosen because of beauty; too weak to defend his flock.

Link: |J2055\$, Shortsighted choice of ruler (government).

Ref.: *MITON*.>

J0242.9\$, Useful preferred to beautiful--miscellaneous. Type: cf. 911*, 911A\$.

Link: |T0101.1.3.3\$, Bride quality: strength, industriousness, housekeeping.>

J0242.9.1\$, Silkworm chosen over glowworm.

Ref.: Shawqî 320-21 [no. 45].>

J0243, Usefulness better than speed.>

J0243.5\$, Persistence more effective than speed. Type: 275A.

Link: |J0285\$, Value of quality of work. |J0702, Necessity of work.

Ref.: *DOTTI* 90.>

J0244, Goodness preferred to beauty.

Link: |J0484.6\$, Beauty preferred to other qualities. |T0101.1.2\$, Bride quality character (religiosity, patience, obedience).>

J0245, Useful and ugly preferred to expensive and beautiful.

Link: |T0145.9.3\$, Younger wife fails: merits of older become obvious.>

J0245.3\$, Rustic (desert, village) life preferred to soft (city) life. Type: 570A.

Link: |U0135.4\$, Bedouin girl married in town longs for desert ways.

Ref.: *DOTTI* 332.>

J0245.4\$, Silk-worm preferred to glow-worm.

Ref.: *DOTTI* 95/{Egy}; Shawqî 320-21 [no. 45].>

J0246, Strength preferred to cleverness.

Link: |J0246.5\$, Might is senseless (irrational).>

J0246.5\$, Might is senseless (irrational).

Link: |U0030, Rights of the strong. |P0500.1.1\$, Absolute power corrupts. |U0037.2\$, 'The strong are abusive'.

Ref.: Taymûr no. 1841.>

J0247, Goodness preferred to wealth.

Link: |T0101.3.5.1\$, Girl prefers marrying her [poor but] '*hidiq/hadhiq*' (clever-resourceful-witty-artful) sweetheart even if she has to live on bread and spiced-salt (*duqqah*).>

J0247.1, Man advised to choose good poor man for his daughter's husband rather than rich man. Type: cf. 911*.

Ref.: *DOTTI* 579.>

J0248\$, Luck preferred to cleverness.

Link: |N0141, Luck or intelligence? Dispute as to which is the more powerful. [Luck wins: saves man's life when intelligence had failed to do so].

Ref.: *MITON*; Jâhiz III 84/(intelligence/poem).>

J0248.1\$, 'A carat of luck better than an acre of cleverness'.

Ref.: Taymûr no. 2293.>

J0250\$, Choice between the supposed (presumed) in life and the actual ("ideal culture", and "real culture").

Link: |A1101.1, Golden age. A former age of perfection. |J0006\$, "Ideal culture". (Learned ways and values for social living as they are supposed to be: good, bad, or neutral. |U0001\$, Not every thing (practice, principle, etc.) that one is instructed exists really exists as presumed.

Ref.: *RAFE* 3 n. 6.>

J0251, Practical knowledge more vital than theoretical. Type: 851D\$, 1293C*'.
 Ref.: Jâhiz I 337 III 19; *DOTTI* 473 728.>

J0251.1, The bookman and the boatman: each ignorant of other's work. Type: 1293C*\$, cf. 105.

Link: |J1662, The cat's only trick. [Saves her self by climbing up tree; but fox is captured].

Ref.: Bâzargân (al-) 237-38 no. 172; *DOTTI* 38 728/{Egy, Irq}; Gairdner 90 no. 30[.2].>

J0253\$, 'Wisdom' is more valuable than mere school 'knowledge'. Type: 851D\$.

Link: |J1217.2, Simple holy man puts philosopher out of countenance when he says to him that wisdom came before learning.

Ref.: *DOTTI* 473.>

J0254\$, Ask the experienced rather than the knowledgeable (physician).

Ref.: Taymûr no. 115.>

J0255\$, The value of practical experience. Type: 1293C*\$, cf. 105.

Link: |P0774.5.2\$, Use only an expert (specialist).>

J0255.1\$, Adversary with practical experience successful against a stripling (novice).

Ref.: Ions 72/(in combat).>

J0260, Choice between worth and appearance. Type: 756J\$.Ref.: *DOTTI* 420.>**J0261, Loudest mourners not greatest sorrowers.**

Link: |P0681.1.0.1.1.1\$, Simple (austere) and lavish funeral processions. (Number and social class of mourners, quality of bier or coffin, etc.).>

J0262, Noisy things often empty.

Link: |J1074.3.4\$, A pitcher (waterskin) that full is not sloshy inside.

Ref.: Taymûr nos. 776 2689.>

J0262.1, Fox and noisy but empty drum.

Link: |U0113.1\$, Hollow drum makes big noise.

Ref.: Chauvin II no. 21.>

J0264, Apparent beauty [of jewel] may be of the least importance.>**J0265\$, Consider the merits of the advice (counsel) before the appearance of the advisor.** Type: 911A\$.

Link: |J0021.0.1\$, Wise counsel breached (ignored) in order to test its soundness (validity). |J0758, Beware of following an interested adviser. |U0091\$, Wise advice ignored (breached) upon discovering that adviser is poor (powerless). |W0256.7\$, Stereotyping: age traits. |W0256.8\$, Stereotyping: physical traits and appearance--general.

Ref.: *DOTTI* 578; *MITON*.>**J0267, Choice between flattering lies and unflattering truths.**Ref.: Chauvin II 198 no. 33; *DOTTI* 407 812/{Jrd}; Shamy (el-) "Psych. Criteria" 242 n. 16.>**J0267.2\$, Flattering lies save marriage: mouse-slayer, or lion-killer? Wife divorced for telling truth about husband, reinstated for lying (flattering him).** Type: 901A\$.

Link: |T0203, Peace in marriage more important than truth. [Lying to save marriage].

Ref.: Ibshîhî 603; Basset *Mille* II 172 no. 79; *DOTTI* 211 370 454 560/{Sdi}; Juhaymân (al-) I 245-54 no. 16; Shamy (el-) "Psych. Criteria" 236; Shamy (el-) "Folkloric Behavior" 238.>**J0267.3\$, Choice between believable lie or unbelievable (fantastic) truth.** Type: 859F\$.

Link: |J0751.1, Truth the best policy.

Ref.: *DOTTI* 479; *MITON*.>**J0267.3.1\$, Believable lies chosen.** Type: 859F\$.Link: |P0014.9, Law that nobody may give the king bad tidings. |U0190\$-U0200\$, **The nature of truth (and justice).**Ref.: *DOTTI* 479; *MITON*.>**J0268\$, Flattery of authority or seniors rewarded.** Type: 480, cf. 51.

Link: |J0811, Wisdom of concessions to power. |J0815, Unpleasant truth must be withheld from the great [(mighty, fearsome)].

|J0814.4.1\$, 'Dance for (flatter) the monkey during his reign'. |K0874.3\$, Sesame (being eaten) said to be "Ogress's sweet-tasting lice!". |Q0002.1\$, Flattering lies rewarded, unflattering truth punished.

Ref.: *DOTTI* 118 249 251 309/{Egy}; *TAWT* 441 no. 32/{Egy}; AUC: 17 no. 4.>**J0280, Quality preferred to quantity.**

Ref.: Simpson 178; Ibshîhî 290/(implicit); Taymûr no. 2294/(meat/tripe).>

J0281, Quality of offspring preferred to quantity.>**J0281.1, "Only one, but a lion".>****J0283\$, One useful skill (ability) preferred to many useless ones.** Type: 105, 105*, 1293C*'.>Link: |J0240, **Choice between useful and ornamental.**Ref.: *DOTTI* 38 728.>**J0284\$, Few skilled (persons) preferred to many unskilled.**

Link: |L0313\$, Few overcome numerous. |U0119.8.3\$, Large army does not guarantee victory.>

J0285\$, Value of quality of work.

Link: |F0701.2.1\$, Land where everyone knows (and accepts) own social status and economic worth (value of earnings, 'purchasing power'). |J0243.5\$, Persistence more effective than speed. |J0702, Necessity of work. |P0403\$, A professional (hireling) is held responsible only for his own work. |P0774.5.1\$, 'The price of an expensive (dear) item is in the item [itself]'. |U0317\$, Professional seeks to be the best in his craft. |W0111.2.10\$, Procrastinating craftsmen (hirelings, workers): "Tomorrow!">

J0285.0.1\$, High quality of work required for success.

Link: |J0702, Necessity of work. |J1018\$, Practice (persistence) makes perfect. |P0774.5.2\$, Use only an expert (specialist) for your needs.>

J0285.0.1.1\$, "He who seeks high honors without hard work, wastes his life seeking the impossible".

Link: |U0249.1.3\$, 'He who seeks high honors (high rank) must stay up nights [at work]'. |W0113.2\$, 'He who looks upward

tires himself.

Ref.: *MITON*.>

J0285.1\$, 'God likes work begun be completed (finished)'.

Link: |A0102.12, Perfect God. |U0317\$, Professional seeks to be the best in his craft. |W0174\$, Perfectionism (being hard to please).>

J0285.1.1\$, 'A favor (good deed) begun must be carried to its completion [before it is considered a favor]'.

Link: |V0006.1\$, A person's own credit (*thawâb*) for a good deed (*hasanah*) is given as alms (or act of benevolence: *wahb*) to another.

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "Sâmî and Samyah" no. 8.>

J0285.2\$, 'God likes work be done to the best of one's ability (i.e., be refined)'>

J0290\$, Quantity preferred to quality.>

J0291\$, Wisdom of relying on numbers.

Link: |K2350, **Military strategy**. |P0303.1\$, In numbers there is lack of cohesion and conflict. |U0119.8\$, Numbers give appearance of strength (power).

Ref.: *DOTTI* 102 106 199/{Irq}.>

J0291.1\$, Strength in numbers (many men, large population, etc.). Type: cf. 958B1\$.

Link: |J1625, Armies like seeds and peppercorns. One king sends large sack of seed to the other to represent the number of his soldiers. The second replies with a small bag of peppercorns: "My army is small compared to yours but has all the power of the peppercorn compared to your lifeless seed". |K1883.10\$, Deception: objects (black and white pelts, flax) made to look like an attacking army.

Ref.: *DOTTI* 667.>

J0291.1.1\$, 'The numerous would overcome the courageous (few)'.

Link: |J1279.4, In numbers there is strength. The children of the Genoese are strong because there is more help. |L0313\$, Few overcome numerous.

Ref.: S. Hassan *Mawasû*ah 203; *DOTTI* 99 310 318/{Egy}; *MITON*; Taymûr no. 2330; *Zîr* 41.>

J0300-J329, Present values chosen.>

J0310, The present preferred to the past.>

J0311, Heed not the past.

Link: |J0021.12, "Rue not a thing that is past." [A bird's advice].

Ref.: Hujelân 114 no. 13-2; Taymûr no. 1857.>

J0318\$, The past preferred (compared favorably) to the past.

Link: |J0866, Consolation by thinking of the past.>

J0318.1\$, Better things in the past (golden times, 'good old days,' etc.).

Link: |A1101.1, Golden age. A former age of perfection. |J0866, Consolation by thinking of the past. |U0005\$, Successor unlike predecessor.

Ref.: *TAWT* 376 n. 278 385.>

J0320, Present values preferred to future.>

J0321, Present possessions preferred to future possibilities.

Link: |P0775.2.1.0.1\$, The best of *birr* (goodness, acts of kindness) is its soonest.

Ref.: Taymûr no. 853/(egg/hen).>

J0321.1, A bird in the hand foolishly given away in hope of greater gain.>

J0321.2\$, A bird in hand preferred to seven (ten) on tree.

Ref.: Taymûr no. 956/(locust) no. 1907 1908.>

J0321.5\$, Hungry (thirsty) man kicks aside modest food (basket of palm-dates) hoping for better: gets nothing.

Link: |J0712.2\$, Hungry person ignores jewels and gold (placed in dishes on dinner table) and prefers little bread (water).

|J1606.0.1\$, Choice denied: what was intolerable becomes less so. |Z0063.3.3.2.1\$, "Attaining neither Syria's (esh-Shâm's) palm-dates nor Yemen's grapes"--losing all.>

J0322, Don't injure yourself to insure your family's future.>

J0322.0.1\$, Don't place yourself in mortal peril (danger).

Link: |J0584\$, Escape from danger once (by risk-taking) does not guarantee success of future escapes. |V0318.1.0.3\$, Don't place yourself in mortal danger and then pray that God saves you.>

J0324\$, Present pleasure (play) preferred to future benefits from work (learning).

Link: |J0142, Lack of proper education regretted. |J0149\$, The value of education (schooling). |J1067\$, The stupid pupil

(apprentice) fails to learn. |J2175, Shortsightedness in dealing with children.

Ref.: *MITON*.>

J0324.1\$, Pupil (apprentice) skips school and plays.

Link: |J0711.1, Ant and lazy cricket (grasshopper, [cockroach]).>

J0325, Children choose father they know rather than real father they do not yet know.

Link: |J0215.5\$, Present daughter-in-law proved better than a new, more `evil' one. |J0215.6\$, Present husband preferred to a new more stingy one.>

J0326, Man prefers servant girl who is present to her absent mistress.>

J0328\$, Present means preferred to future risks.>

J0328.1\$, New invention (machine, medicine, etc.) destroyed (suppressed) for fear of its consequences.

Link: |D0866.3\$, Magic object destroyed because of its evil social consequences. |F0889.3.1\$, Flying mechanical horse. (Controlled by *lawlab*/mechanical device). |U0008.2\$, The new receives special attention. |U0139.3.0.1\$, Distrust of the new (modern) and the unfamiliar.

Ref.: *DOTTI* 281 317/{lit.}; *MITON*.>

J0330-J399, Gains and losses.>

J0340, Choices: little gain, big loss.

Ref.: *MITON*.>

J0342, High wages bring expensive living.

Link: |P0774.2.1\$, Inflation: much money, few goods (thus, high prices). |P0774.2.3\$, High wages (for hirelings).>

J0344, What one has is neglected in search for other things.

Link: |U0118\$, `The grass is always greener on the other side of the fence'. One's own always seems less attractive. |W0123.5.2\$, Disappointment for being granted own wish. (Usually involves choices).>

J0344.1, The monkey and the lost lentil. Lets all others he has in his hand fall in order to search for it.

Ref.: Chauvin II 104 no. 67.>

J0344.2, Host wants to learn Hebrew even at risk of forgetting his own language.

Ref.: Chauvin II 106 no. 69.>

J0345, The valuable neglected for the interesting.>

J0346, Better be content with what you have, than try to get more and lose everything. Type: 285D, 726*, 750D1\$, 836F*.

Link: |J0171.1.1\$, Counsel: "He who takes all loses all".

Ref.: *DOTTI* 94 409 456.>

J0347, Wealth and glory sacrificed for freedom and virtue.

Link: |U0310.0.1\$, Freedom (liberty) above all.>

J0347.4, Rich merchant is poorer in happiness than poor man. Type: 1689A.

Ref.: *DOTTI* 911.>

J0348\$, Having a jinniyyah (fairy) as wife rather than sister proves ruinous to a man. Type: 470E\$.

Link: |F0302.0.3.1\$, Jinniyyah gives man choice: "You may have me either as wife or as sister".

Ref.: *DOTTI* 242.>

J0350, Choices: small inconvenience, large gain.>

J0352, Inconvenience disregarded when booty is in sight.

Link: |U0249\$, Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken.>

J0352.1, Wolf does not mind the dust. [Finds sheep's dust useful].

Ref.: Chauvin III 41 no. 7.>

J0353\$, King, "Don't sell cheaply." Fisher, "Don't admonish a canny!". Type: 921A, 921F*.

Ref.: *DOTTI* 593 596 602/{lit.}; Taymûr no. 2590.>

J0355, Slight inconvenience in weather, large gain.>

J0355.1, Widow's meal. King upbraids wind for blowing away a poor widow's last cup of meal. [God's justice vindicated]. Type: 759C.

Link: |J0225, Choice: apparent injustice over greater wrong. |J1740.2\$, Foolish fight with the elements (wind, rain, etc.). |R0122.5\$, Saved by a storm. |V0318.2\$, "Only God is to be thanked for an affliction (*makrûh*: a disliked matter, seeming harm)".

Ref.: *DOTTI* 424; *MITON*.>

J0369.1, Solomon refuses water of immortality for himself when he cannot have it for his possessions also.

Ref.: Chauvin II 126 no. 129.>

J0370, Choices: important and unimportant work.>

J0371, No time for minor fights when life is in danger.>

J0372, King ridiculed for inventing trifle of musical instrument but praised for constructing a great mosque.

Link: |V0112.2.5.1\$, The building of mosque that does not serve other needs, beside praying, reproved.>

J0373\$, Foolishness of ignoring major matters (problems) and dwelling on minor ones (comforts, pleasures).

Link: |P0500.0.3\$, Principles (the craft) of governing: things a competent king (ruler) must do in order to succeed.

Ref.: *MITON*.>

J0390, Choices: kind strangers, unkind relatives.

Link: |P0261.1.1.1\$, Poor father would rather sell daughter (as slave) to rich man than let him marry her; for as wife, husband would vent his contempt for (anger with) poor father on her.>

J0391, Kind foster-parents chosen rather than cruel parents.

Link: |J0325, Children choose father they know rather than real father they do not yet know.>

J0393\$, Safety among strangers, non-safety among one's own.>

J0393.1\$, Merchant finds safety among enemy (disbelievers), but not among own people (believers).

Ref.: *MITON*.>

J0400-J459, Choice of associates.>

J0400, Choice of associates.>

J0400.1\$, A person's character is revealed by the company he keeps.

Ref.: Taymûr no. 626.>

J0401, Scarcity of real friends. Type: 911*.

Ref.: ^CA. Khidr I 76-82.>

J0401.0.1, "A friend is known in need". Type: 911*.

Link: |P0190.1.1\$, Last hired, first fired (due to servile societal station). |P0318.3\$, The unreliable friend(s): abandon(s) friend when he becomes needy. |Q0281.6.1\$, "Remembered (called on) only in plights (sorrows), but forgotten (ignored) in delights (festivities)". |U0085.5\$, Remembered only when needed.

Ref.: *DOTTI* 85 579/{lit.}; *MITON*.>

J0401.0.2\$, The three impossibilities: an ogre, al-^Canqâ' (the Phoenix), and a constant friend.

Link: |A2848\$, Things that have not yet been created. |H0871.2\$, Riddle: what are the three "Nos"? Areas where things "do not □" or "are not □". |W0029.0.1\$, 'Constancy (*wafâ'*) is commendable, treachery (*ghadr*) is deplorable'.>

J0401.2\$, It is preferable to have a friend in each town than to have one enemy in the entire nation.

Ref.: Taymûr no. 1133.>

J0402\$, Wise enemy preferred to foolish friend.

Link: |P0318.0.1\$, Dangers to friendship, (acts which threaten friendship). |P0305.0.1\$, A neighboring enemy preferred to a far away dear friend.

Ref.: Ibshîhî 283; Ibn-^CArabshâh 69; Hujelân 419.>

J0402.1\$, Enmity with the lowly (sociopath) is costly, enmity with the noble is fair. (Former plays dirty, latter honestly).

Link: |P0427.4.1.1.1\$, "A foul-tongued woman is the chieftainess ('mistress') of her neighbors, due to neither her kindness nor her benevolence, but due to the viciousness ('length') of her tongue!". |P0427.7.4.3\$, *raddâhah*, *shalaq*: professional denigrator (satirist). Woman hired to publicly disgrace a person with vulgarities.

Ref.: Taymûr no. 1835/(*ghafir*) no. 2079.>

J0403\$, '[Select] traveling companion before [you select] the road, and neighbor before house'. Type: 910B1\$.

Link: |P0305\$, Neighbors and neighborly relationships.

Ref.: Jâhîz III 29-30/cf.; Ibshîhî 40 43; *DOTTI* 571; Taymûr no. 125/(second part) no. 1131.>

J0404\$, Association with the unworthy.>

J0404.1\$, Foolishness of associating with the unworthy (e.g., child, woman, etc.). Type: 910, 911*.

Link: |J1710, Association with fools.

Ref.: *DOTTI* 568 579.>

J0404.1.1\$, 'He who keeps company with children will not be spared indignities'.

Link: |J1288.2\$, A pedophile's infamy is due to the fact that his victims (children) cannot keep a secret. |M0205.9.1\$, Child as breaker of his word. |U0197.2\$, Don't trust your secret to the unworthy (e.g., child, woman, etc.).>

J0405\$, Dealing with dependents or those in one's service.

Link: |J0680, **Forethought in alliances**.>

J0405.1\$, Importance of being needed.

Link: |J0766, Do not work yourself out of employment. [Cat keeps mice away only].>

J0405.1.1\$, 'Keep your dog hungry: it will follow you'.

Link: |J1030, **Self-dependence**. |W0040\$, Self-reliance as trait of character. |W0204.1.1\$, 'A cat likes only the one who chokes it'.

Ref.: *MITON*; Jâhiz I 280; Ibn-^CAasim no. 268.>

J0405.2\$, Parent keeps child from becoming independent.

Link: |J1030.1\$, Maturity (growing up, independence, 'individuation') gained by leaving home. |P0233.0.1.1\$, "When your son grows up bebrother him (i.e., treat him as a brother)".>

J0405.2.1\$, Father keeps son from gaining (economic) independence.

Link: |J2199.4, Short-sighted economy.>

J0410, Association of equals and of unequals.

Ref.: *MITON*; Shawqî 320-21 [no. 45].>

J0410.1\$, Rules of interaction with those of higher, equal, and lower social rank--(body posture, greeting, speaking, sitting, etc.). Type: 1696.

Link: |P0790\$, **Social interactional processes**.

Ref.: *MITON*.>

J0410.1.1\$, Adversarial relations may only be between equals (in power, status, etc.).

Link: |P0677.4\$, Fair dueling: one against one.

Ref.: Tha^Clabî 91/cf./(man vs. God/(al-Jabbâr)).>

J0411, Great refuses to associate with lowly.

Ref.: Shawqî 320-21 [no. 45].>

J0412, Profitable association of great and lowly.>

J0412.1, Prince of democratic taste chosen. Type: 920B.

Link: |P0500.0.4\$, Government by election (selection) of ruler by citizens (subjects). (Republic, democracy).

Ref.: *DOTTI* 587.>

J0412.2\$, Son with elitist (proud) inclinations (taste) chosen. Type: 920B, 920B*.

Ref.: *DOTTI* 587.>

J0413, Unprofitable association of unequals.

Ref.: CFMC: Sawâm)ah 71-1 4-2-no. 3.>

J0413.2\$, Father counsels son not to associate with (trust) those lower in rank.

Link: |P0310.8, Friendship possible only between equals. |P0750\$, **Social classes and social stratification**. |P0752\$, Relations among social classes.

Ref.: S. Hassan *Mawasû)ah* 223-24; *DOTTI* 550 569/{Egy}.>

J0414, Marriage with equals or with unequals. Type: 911*, 971B\$.

Link: |J0700.1\$, Wisdom of choosing that which is compatible with one's own attributes (limitations). |P0530\$, Legal *kafâ'ah*: marriage is to be between persons of equal social class (status compatibility required).

Ref.: *DOTTI* 531 579 676/{Sdn}; Marzûqî (al-) *Al-=Adab* 24; *TAWT* 429 no. 17/{Sdn} 442 no. 33-1/{Egy}.>

J0416, One's own kind preferred to strangers.

Link: |P0005.7.0.1.1.1\$, "He who goes out of his home suffers loss of social status".

Ref.: Taymûr no. 2841/(gen.).>

J0416.1, Bird refuses to maintain friendship with bird of different habits.

Link: |U0129.5.1\$, 'Birds alight next to their like' (i.e., 'Birds of a feather, flock together').>

J0420, Association of strong and weak.>

J0421, Subordination of weak to strong.

Link: |H0387.5\$, Bride test: total subordination, loss of the sense of "I" (being without independent brain). |P0743\$, Fealty (*walâ'*), and partisanship. |U0043\$, The poor willingly serve the rich.

Ref.: *DOTTI* 20/{Syr}; Kh. Ibrâhîm *Hikam* 93-94 no. 47.>

J0421.1, Lion as king makes ass his lieutenant.

Ref.: Basset *RTP* VI 244.>

J0422\$, Weak benefit from company of strong.

Ref.: *DOTTI* 14 18/{Tns}.>

J0422.1\$, 'For the sake of roses weeds are watered [also]'.
 Link: |P0774.6.1\$, Deceptive package deal: one item sold at low price, companion item at high price.
 Ref.: Taymûr no. 2488.>

J0422.2\$, 'For the sake one ('eye'), a thousand are honored'.
 Ref.: Taymûr no. 2487.>

J0423, Stupid fear company of clever.>

J0425, Weak fear company of strong.>

J0426, Association of rat with cat ceases as soon as mutual danger has passed.
 Ref.: Chauvin II 101 no. 61.>

J0427, Association of cow and tiger: tiger eats cow as soon as she is hungry. Type: 131.
 Ref.: *DOTTI* 54.>

J0440, Association of young and old. Type: 1392*.
 Ref.: *DOTTI* 784.>

J0445, Foolish association of young and old.>

J0445.2, Foolish marriage of old man and young girl.
 Ref.: Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Sannân" no. 14.>

J0445.2.1\$, Young woman rejects old suitor.
 Link: |T0091.4, Aged and youth in love.>

J0445.2.1.1\$, Maiden ridicules old suitor.
 Link: |F0547.3.7\$, Limp (droopy) penis--like dough or wax or the like.>

J0445.2.1.1.1\$, Slave-girl ridicules old buyer (owner-to-be).
 Link: |T0075.7.1\$, Scorned lover avenges himself by slandering maiden (woman) who had ridiculed him. |T0367.2.1.1\$, Girl ridicules impotent (old) man.
 Ref.: *MITON*.>

J0445.3\$, Foolish longing of old woman for a young husband. Type: 1380B\$, 1392\$, 1392*.
 Ref.: *DOTTI* 773 784.>

J0446\$, The aged (mature) are wiser than the youth.
 Ref.: Ibn-^CArabshâh 211.>

J0450, Association of the good and the evil.
 Ref.: *DOTTI* 550/{Egy}; CFMC: ^CUKH-I no. 115.>

J0451, Contagiousness of bad company.
 Link: |J0021.25.2\$, 'Solitude is better than bad company'. |J0146, Educated men as choice company. |U0022.2\$, Injustice: innocent punished along with guilty. |U0129.0.2.2\$, Common animal (colt) raised with thoroughbred retains lowly qualities. |W0193.2\$, Decreasing offer of ransom money: the longer the kidnapped is held, the lesser his worth becomes. |W0037.8.3\$, Matching others's deeds of chivalry (conscientiousness, constancy, forgiveness, etc.).
 Ref.: *MITON*; Taymûr no. 2845/(gen.).>

J0451.5\$, One bad apple spoils the others. Type: 920H\$.
 Ref.: *DOTTI* 591.>

J0452, Bad association brings death to bishop.>

J0452.1\$, Bad association brings death to the innocent.>

J0452.1.1\$, Lark caught with thieving sparrows is to be killed along with them: "You fly with them, you get slaughtered with them!".
 Link: |P0526.0.4\$, Guilt by apathy, aiding, or abetting. |U0032, Smallness of offense no excuse when hunter prepares to kill lark.>

J0453\$, Harm of association with bad company at early age (youth).
 Link: |T0620\$, Man assumes (is assigned) task of proper raising of child.>

J0453.1\$, Larks raised by owls cannot sing (but can hoot). Type: cf. 217.
 Link: |A1418\$, Effects of environment (*bi'ah*) on physical constitution and character (*tibâ^C*). |B0127\$, Educable animals (that can be taught, trained). |J0020.3\$, Nature (habit) changed by consistent punishments and rewards (direct reinforcement).
 Ref.: Shawqî 263 [no. 4].>

J0455, Harm of association with flatterers.
 Link: |W0171.3\$, Being a flatterer (*mitayyibâtî*, *massâh-gûkh*).
 Ref.: *DOTTI* 746/{Egy}.>

J0456\$, Twice a liar: flattering (the undeserving), and then telling the unflattering truth.
 Link: |J0485, Three sins of the hermit. Choice of three sins given him: adultery, murder (theft), drunkenness. He chooses

drunkenness [wine]; the others follow. |J1456, The liar. [A man attempts to lie out of having called another a liar]. |U0239.1\$, Commission of one sin (crime) always requires commission of another.

Ref.: *MITON*.>

J0460, Unnecessary choices.>

J0461, Senseless debate of the mutually useful. Type: 293A\$.

Link: |E0727.1, Debate of body and soul [as to the relative merits of each. [Y]. |U0280\$, Balance between merits and demerits, advantages and disadvantages, good and evil.

Ref.: *DOTTI* 95.>

J0461.1, The belly and the members. Debate as to their usefulness. Type: 293.

Ref.: *DOTTI* 114 945 947/{Egy}; AUC: 41 no. 6.>

J0461.1.2, Fortune, intellect, knowledge, and health dispute as to which is the greatest. Type: 945A*.

Ref.: *DOTTI* 648/{Egy}; AUC: 31B no. 5B/cf.>

J0461.9\$, Debate between the telegraph-wire and the train.>

J0464\$, Choice between the equally instructive.

Ref.: Simpson 235/R.O.F.>

J0464.1\$, Choice: to hear about past events, or future happenings (predictions, prophecies).

Link: |P0480\$, Fortune-teller (‘psychic\$, etc.). |P0484\$, Historian (*mu'arrikh*, "*akhbârî*"). |P0807.1.2\$, Listening to stories (tales) as hobby (for relaxation).

Ref.: Simpson 235/R.O.F.>

J0464.2\$, Choice: to hear about what was heard with ear, or what was seen with eye.

Link: |J1150.1\$, Eyewitness account (testimony) more reliable than hearsay. |P0807.1.2\$, Listening to stories (tales) as hobby (for relaxation).

Ref.: Simpson 235; Burton IV 245 VII 117 IX 124.>

J0466, Senseless debates about usefulness. Type: 293, 293A\$.

Ref.: *DOTTI* 95; Shamy (el-) "Eg. Balladry": "Wire and Train" no. 39.>

J0466.1, Pomegranate and apple tree dispute as to which is worth most. Blackberry reproves them for useless jangling.>

J0466.3\$, Tools (machines) dispute as to which is more worthy. Type: 293A\$.

Ref.: *DOTTI* 95.>

J0466.3.1\$, Telegraph (wire) and train (automobile) dispute as to which is worth most.

Ref.: *DOTTI* 95/{Egy}; Shamy (el-) "Eg. Balladry": "Wire and Train" no. 39.>

J0466.4\$, Animal and object (tool) dispute as to which is worth most.

Ref.: *DOTTI* 95/{Plst}.>

J0467\$, Choice as to who may remain in residence and who must depart (be evicted). Type: 613A\$, 613B\$.

Link: |S0301, Children abandoned (exposed). |W0181.2.3\$, Only one master of the craft (profession) may remain. |Z0357, Unique exception from curse.

Ref.: *DOTTI* 347 348.>

J0467.1\$, Parent gives child choice: "Either you leave home or I will".

Link: |J0210, **Choice between evils**. |J0226, Difficult choices between relatives. |J0460, **Unnecessary choices**. |P0230.0.3\$, Parent's fatigue: decreasing interest in children with passage of time (spiraling of troubles). |S0011.5.0.1\$, Father drives away son(s). |Z0121.1, Truth leaves city because there is no place left for her.

Ref.: *DOTTI* 216 404 528/{Egy}.>

J0480, Other choices.

Link: |T0450.5\$, Site for illicit sexual encounter negotiated: "Your place or mine?">

J0481, Inflictors rather than receivers of wounds chosen.

Link: |Z0119.3.1\$, The *fâ^cil* (‘doer\$, active subject of a verbal clause) is superior to the *maq^cûl* (‘done to\$, object, passive participle).>

J0482, King advised to marry a maid rather than widow. [Widow set in her ways].

Link: |J0021.4.2\$, "Marry only a virgin". |T0101.1\$, Bride qualities.>

J0482.1.1, Woman refuses second marriage. Her husband abides in her heart.

Link: |T0211.10.2\$, Faithful widower refuses to remarry.>

J0482.1.2, Woman refuses second marriage so her brother cannot kill a second husband.

Link: |P0263.2\$, Bad relations between brother and his sister's husband (brother-in-law). |P0297.2.3\$, Inherent rivalry (enmity) between maternal-uncle and sister's son.>

J0482.2, Better to marry ugly than fair wife. Less hard to satisfy.

Link: |F0575.1.1\$, Birth of daughter so beautiful mother is frightened and abandons her. |K1305\$, Deceptive marriage arrangements: the man is tricked. |N0103\$, Ugly women are more lucky. |L0145\$, Ugly preferred to pretty sister. |T0101.1.3.1.2\$, Bride quality: plainness (absence of sex-appeal, or loud beauty). |T0121.9.3\$, Handsome man weds ugly girl. |U0285.1\$, Merits and demerits of ugliness.

Ref.: *DOTTI* 251/{Egy}; *TAWT* 434; AUC: 27 no. 5/cf.>

J0482.2.1, Better to marry a man lacking money than money lacking a man. Type: cf. 911*.

Link: |J0484.6.1.1\$, 'You who take the monkey (ugly) due to money (wealth), the money goes but the monkey remains as is'. |P0529.6.4.1\$, Maiden marries an old man although he cannot perform (sexually): he marries her for vanity; she marries him for financial gain. |T0101.3.0.1\$, Groom chosen solely for his person.

Ref.: *DOTTI* 579.>

J0482.2.3\$, 'Obedient monkey is better than recalcitrant gazelle'.

Link: |J0245\$, Useful and ugly preferred to expensive and beautiful.>

J0482.3, Young man advised to choose as wife a girl whose mother was chaste. Type: 910.

Link: |T0101.1.2.1\$, Bride quality: good mother. |U0121.0.2\$, Like mother, like daughter.

Ref.: *DOTTI* 568.>

J0482.4\$, Young man advised to choose as wife a girl who would profess to be with him against 'Time'. Type: 910L\$.

Link: |H0389.1\$, Bride test: professing that she would be with husband against *ez-Zaman* ('Time': chance, luck, etc.), rather than with Time against him. |W0250.5.3.1\$, God's affliction: woman (girl) who would be with 'Time' (fate) against her husband. |Z0122.7\$, Temporal forces (quasi powers of fate) personified: 'Time' (*ed-Dahr*, *ez-Zamân/Zamân*, *el-'Ayyâm*).

Ref.: Bushnaq 295-6; *DOTTI* 167 181 329 362 540 568 569 577 578 759/{Egy, Egy, Plst, Sdi}; î (al-) 65/cf.; *MITON*; Schmidt-Kahle 234-39 no. 57; CFMC: N-Nubia 69-10A 2-2-no. 34; CFMC: ^cUKH-I no. 394; HE-S: Minya 69-4 no. 15.>

J0482.5\$, Young man advised to choose as wife a girl of proven (good) ancestry ('*asîlah*'). Type: 910.

Link: |H0039.1\$, Person of sound ancestry can list names of several grandparents (usually seven generations deep). |H1381.3.1.5\$, Quest for bride of honorable (noble) descent ('*asîlah*', of *hasab* and *nasab*). |P0208.9.1\$, Good pedigree on both father's line of descent and mother's ('to be of *hasab* and *nasab*'). |W0002\$, Nobility of character is due to descent (pedigree/origin/'*asl*', paternal descent/*hasab*, in-laws/*nasab*).

Ref.: *DOTTI* 99 540 568 569/{Egy}>

J0482.5.1\$, Young man advised not to marry a girl who cannot account for her ancestry back 'to the seventh grandfather'. Type: 910L\$, 911*.

Ref.: *DOTTI* 577 579 580 777/{Egy}>

J0482.5.3\$, 'Take (marry) the one of proven ancestry ('*asîlah*'), [even if you end up poor] and sleep on a mat'.

Link: |J0484.6.1.1\$, 'You who take the monkey (ugly) due to money (wealth), the money goes but the monkey remains as is'.

Ref.: Taymûr no. 1126.>

J0484, Enjoyment preferred to wealth [(power)]. Type: 1362C\$.

Link: |P0159.1\$, Boasting of wealth (property). |T0009.1\$, The power of sex: female's influence. |U0250.1\$, Enjoyment of life recommended. (Usually because life is short).

Ref.: Badawî *Herodotus* 184-85/cf.; *DOTTI* 766/{Sdi}; Juhaymân (al-) III 99-103.>

J0484.1\$, Love-maker preferred to war-wager. Type: 1362C\$.

Link: |W0256.6.1.1.2\$, Stereotyping: 'Woman prefers vagina-rider to saddle-rider'.

Ref.: Ibshîhî 596-97; *DOTTI* 766; Juhaymân (al-) II 231-40.>

J0484.2\$, Beardless (young) lover preferred to bearded: latter prickly.

Link: |F0545.1.7.1\$, Beard with whiskers like porcupine quills. |U0281.3.1\$, Merits and demerits of being bearded and being beardless. |Z0257\$, Beardless hero.

Ref.: *MITON*>

J0484.3\$, Bearded (mature) lover preferred to beardless: former satisfies (delivers, experienced).

Ref.: *MITON*>

J0484.6\$, Beauty preferred to other qualities.

Link: |J0244\$, Goodness preferred to beauty. |U0087\$, Appearances do matter.>

J0484.6.1\$, Beauty preferred to wealth.>

J0484.6.1.1\$, 'You who take the monkey (ugly) due to money (wealth), the money goes but the monkey remains as is'.

Link: |J0247\$, Goodness preferred to wealth. |J0482.2.1, Better to marry a man lacking money than money lacking a man.

|J0482.5.1\$, Young man advised not to marry a girl who cannot account for her ancestry back 'to the seventh grandfather'.

|P0529.6.4.1\$, Maiden marries an old man although he cannot perform (sexually): he marries her for vanity; she marries him for financial gain.>

J0485, Three sins of the hermit. Choice of three sins given him: adultery, murder (theft), drunkenness. He chooses drunkenness [wine]; the others follow. Type: 839.

Link: |C0272, Tabu: drinking wine [(liquor, alcoholic beverages)]. |G0303.9.4.4, Devil tempts cleric (hermit). |M0212.3\$, Devil at gallows repudiates his bargain with cleric (hermit). |Z0055.3.1\$, From drunkenness (liquor), to fornication, to lying, to murder.

Ref.: Chauvin VIII 129 no. 118; *DOTTI* 460 461/{lit.}>

J0485.0.1\$, 'Liquor is the mother of wickedness, and the focal point of cardinal sins!'. Type: 839.

Link: |A2851, The four characteristics of wine. [Peacock: brilliant color; ape: jokes; lion: boldness; hog: drunkenness].

|J0021.55.1\$, "Don't drink liquor". |P0634.0.8\$, Customs connected with drinking. |U0283.1.3.1\$, Liquor leads to commission of crimes (sins).

Ref.: Jâhiz III 292-93/(old woman's inference); Tha^Clabî 19: Shamy (el-) "Arab Mythology" no. 42; *DOTTI* 460 461 628 634/{lit.}>

J0485.1\$, Accepting one undesirable office (act) carries other evils with it. Type: 839.

Link: |U0164\$, Assuming position of leadership requires sacrificing personal comfort.

Ref.: Jâhiz III 292-3; Bashmî 'Arkhibîl' 23-24 no. 11/cf.; *DOTTI* 460 461/{Sdi}; Juhaymân (al-) V 274; Taymûr no. 458/(gen.) 482.>

J0489\$, Enjoyment preferred to atonement (repentance).

Link: |J0167.3\$, Wisdom from repentant sinner. |V0326.1\$, Racist (sinner) renounces heaven because inferior made-from-clay Adamites are there, while superior made-from-fire Satan is in hell. |V0522, Sinner reformed after visit to heaven and hell.

|W0123.5.1\$, Having 'one eye on paradise, the other on hell'>

J0490\$, Young (tender) preferred to old (tough). Type: cf. 1563.

Link: |F0850.1.1\$, Tough (old) meats. |J0484, Enjoyment preferred to wealth [(power)]. |T0009.4.1\$, Sexual intercourse (marriage) between old man and young girl restores youthfulness (heals). |T0101\$, Qualities required in a spouse.

Ref.: Ibn-^CAasim no. 185; *DOTTI* 861; Shawqî 310 [no. 37]/cf.; *TAWT* 434 no. 24.>

J0491, Old sweetheart chosen in preference to new. Type: 886.>

J0491.2\$, Old wife preferred to new.

Link: |T0145.9.5\$, 'First wife sweetest'>

J0492\$, Choice: war or peace (conflict or reconciliation).

Link: |J0218.0.1\$, Violence breeds violence; reconciliation breeds peace (tranquility). |P0550.2\$, Peace for peace and war for war ('We befriend those who befriend us but fight those who wage war on us')>

J0494, Choice: death and revenge preferred to life.

Link: |P0525.3.1\$, Vendettist (avenger)>

J0495, Monk chooses solitude and loneliness to company and temptation. By living alone he escapes sin.

Link: |J0021.25.2\$, 'Solitude is better than bad company'>

J0495.0.1\$, Solitude is worship.

Link: |W0198.2.1\$, 'Tyrant's sleeping is [sort of] worship': [because others are spared his tyranny for its duration].

Ref.: Taymûr no. 2994.>

J0496, Choice of friend over mistress. Given the choice of his friend or his mistress, man chooses his friend.

Link: |T0009.1\$, The power of sex: female's influence.>

J0498\$, Choice: present case by direct description or by parable.

Ref.: Ibshîhî 146.>

J0500-J599, Prudence and discretion.>

J0510, Prudence in ambition.>

J0512, Animal should not try to change his nature.

Link: |U0120, **Nature will show itself**.>

J0512.3, Camel tries in vain to dance. Type: cf. 214A.

Ref.: *DOTTI* 81.>

J0512.6, Crow tries to imitate partridge's walk. Only spoils his own. Type: 215\$.

Ref.: Chauvin II 106 no. 70; *DOTTI* 82.>

J0512.16\$, Cat forswears mice-eating: fails. Type: 113B, 217, cf. 61A, 62.

Link: |K1961.1.5.2\$, Cat (fox) as sham saint. 'shaikh-cat' ('hajji-fox'). |V0315.2.1\$, Penitent forswears sinful activity

(occupation).

Ref.: *DOTTI* 26 42 43 83/{Sdn}.>

J0512.16.1\$, Cat trying to mask as cleric (hajji) betrayed by his face (nature). Type: 113B, 217, cf. 61A, 62.

Ref.: Taymûr no. 3005.>

J0513, One should let well enough alone.

Link: |J2118\$, Harmful help (assistance).>

J0514, One should not be too greedy. Type: 561A\$, 750D1\$.

Link: |W0151.0.3\$, Greed corrodes gains.

Ref.: *DOTTI* 10 31 319 409/{lit.}; *MITON*; Sengo "Kiswahili" 617-23 no. 21.>

J0514.2, Wolf tries to eat bowstring. [Before eating dead game: wolf mortally wounded].

Ref.: Chauvin II 95 no. 47; *DOTTI* 74/{lit.}>

J0514.3, Greedy man keeps demanding one more thing from complacent man; at last magically blinded. Type: 726*.

Link: |Q0552.3.5.1\$, Punishment of greed: all gains are lost.

Ref.: *DOTTI* 457/{Egy}; Shamy (el-) "Sailor" 54 no. 4.A, *Around the World* 149; AUC: 24 no. 8.>

J0514.7\$, Greedy treasure-finder dissatisfied with fabulous riches he has seized seeks one more gem (on corpse). He is killed in the process. Type: 1645D\$.

Ref.: *MITON*.>

J0514.9\$, Evils of greed--miscellaneous motifs.>

J0514.9.1\$, Greed leads to covetousness (envy). Type: 613A1\$/980*.

Link: |W0151.0.3\$, Greed corrodes gains. |W0195, Envy. [("Jealousy of/from" (*ghîrah min*: envy of Y)].

Ref.: Simpson 167.>

J0530, Prudence in demands.>

J0532\$, Unambitious person instructed to name a (large) grant commensurate with own worth (or giver's rank).

Link: |J0829.1, The king and the cheap slippers. Steward buys the king a pair of slippers. King thinks not enough has been paid for them and refuses them. Steward buys another like the first and charges a good price. Learns that this is the way to deal with kings. |P0002\$, One's actions (words) should be proportionate to one's social status. |W0113\$, Lack of ambition. |Z0077.4\$, 'To be the fill out of own clothing' (i.e., respectable).

Ref.: *MITON*.>

J0532.1\$, King instructs unambitious man to name a (large) grant commensurate with king's rank (not a small one).

Link: |J0601\$, Consider your audience--speaker (actor) is to take clue from audience's reactions (context, 'feed-back').

|P0012.15.3\$, Present to king must be commensurate with his high rank. |U0304.5.0.1\$, Relativity of word's (action's) obscenity or properness.

Ref.: *MITON*.>

J0535\$, 'To be obeyed, demand [only] the possible'.

Ref.: *MITON*.>

J0535.1\$, He commanded: "O maid, Cook!" She replied: "O master, provide the expense!".

Ref.: Taymûr no. 150.>

J0550, Zeal--temperate and intemperate.>

J0551, Intemperate zeal in truth-telling.

Link: |U0192.3\$, Truth-speaker loses all friends.

Ref.: *MITON*.>

J0551.0.1\$, Truth-speaking offends.

Link: |J0815, Unpleasant truth must be withheld from the great [(mighty, fearsome)].

Ref.: Ibn-^CAasim no. 397.>

J0551.4.0.1\$, Truth-telling punished (offensive). Type: 51A, 1691B*, cf. 901A\$.

Link: |J0815.1, Liar rewarded by the apes, [(truthful punished)]. |Q0315\$, Intemperance in truth-speaking punished. |U0192\$, Truth is often painful ('bitter truth').

Ref.: *DOTTI* 19 560.>

J0551.6, Only youngest son tells king truth when asked where they got their food: banished.

Link: |P0233.0.3\$, Brothers in the role of sons to their father. |Q0002.1\$, Flattering lies rewarded, unflattering truth punished.

|S0411.2.1, Queen [(wife, daughter)] banished for saying that man's condition depends on what kind of wife he has.>

J0551.6.0.1\$, Only one tells unpleasant truth: banished.>

J0551.6.0.2\$, Only youngest child (son, daughter) tells unpleasant truth: banished.

Ref.: *DOTTI* 243 400/{Irq}; Wehr 105-6 no. 5.>

J0551.6.1\$, Only youngest daughter tells king (her father) that the homemaker is the woman--not the man: she is banished. Type: 737A*, 923B, 986.

Link: |M0021, King Lear's judgment. [Pleased by his elder daughters' flattery and angered by his youngest's seeming indifference--banishes youngest]. |P0234.7\$, Sisters in the role of daughters to their father (mother).

Ref.: *DOTTI* 405 603 604 689/{Irq}; Dâwûd^C A. D. Madâlû *Turâth* VI:7 185-88.>

J0551.6.2\$, Only youngest daughter tells king (her father) that it is not him but destiny (God) who controls a human's fortune: she is banished. Type: 737A*, 923B, 986.

Ref.: *DOTTI* 405 461 603 604 689/{Irq}; Qasîr *Falsafah* 57-64; *TAWT* 444 no. 35/{Irq}.>

J0551.8\$, Self mutilation to demonstrate truthfulness (innocence, lack of interest).

Link: |H0412, Chastity test by ordeal. |J1842, Useless surgical operation from misunderstanding. |M0119.7, Oath by placing hand on genitals. |N0002.3.3, Eyes wagered. |Q0205\$, Part of body involved in offense punished. |T0327.1, Maiden sends to her lover (brother) her eyes (hands, breasts) which he has admired.

Ref.: Ibshîhî 273/(wife).>

J0551.8.1\$, Man accused of seduction (rape) emasculates self (to show lack of interest). Type: 318.

Link: |H0492.3.1\$, Dying wife asks husband to prove his faithfulness by severing his genitals. |J2062, Foolish illustration of argument. |Q0451.10.1, Punishment: castration. |T0333.4.1\$, Husband severs own genitals so as to persuade his dying wife that he will remain celibate.

Ref.: *DOTTI* 146.>

J0552, Intemperate pugnacity.

Link: |W0188.1\$, Person fond of bringing lawsuit.>

J0553, Intemperance in work.>

J0554, Intemperance in service.>

J0555, Intemperance in obedience. Type: 756D\$, cf. 1693.

Link: |J0825\$, Wisdom of following only one leader (master). |W0031.1\$, Blind obedience: mark of the good wife. |V0008.1\$, Obedience to God (deity): unquestioning compliance with divine commandments.

Ref.: *DOTTI* 914; Littmann "Hagar und Ismael" 164.92 (son to be slaughtered); Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 10.>

J0555.1, Cum grano salis. Instructions of mother followed literally by one daughter when she marries. All goes wrong. Second daughter follows them in conformity with father's explanations and all is well. Type: 915.

Ref.: *DOTTI* 581.>

J0556, Intemperance in honesty.

Link: |W0038\$, Honesty.

Ref.: Basset *Mille* III 592 no. 363; *DOTTI* 633 660 679/{lit.}>

J0556.4\$, Honesty concerning animal's (bird's, insect's, jinni's) property. Type: 513, cf. 480, 838.

Link: |B0277\$, Possessions of animals (birds, etc.): an animal's own property (field, crop, home, treasure, etc.). |F0350, **Theft from fairies**. |Q0051, Kindness to animals rewarded. |W0038.3.1\$, Child finds a seemingly abandoned object and takes it home: instructed by parent (mother) to return it to owner (to take it back to where found).

Ref.: *DOTTI* 249 269 459.>

J0557, Intemperance in undertaking labor.>

J0557.1.1, True penance for even a day is effective.

Link: |V0006.0.1\$, Minor good-deeds erase cardinal misdeeds (sins).>

J0558, Intemperance in sacrificing.

Link: |S0263.5, Sacrificial suicide.>

J0559\$, Intemperance in opposition (disapproval, discontent). Type: cf. 2021*.

Link: |J2519.5\$, Intemperance in mourning.

Ref.: *MITON*.>

J0561, Intemperance in pursuit.>

J0562, Intemperance in charity. Type: 706D\$.

Link: |N0347.5.1\$, Poor person given valuable ring by king is suspected of theft. |P0775.2\$, Sharing, reciprocity, and voluntary redistribution of wealth.

Ref.: Basset *Mille* III 609 no. 372; *DOTTI* 384.>

J0562.0.1\$, "Charity (hospitality) is by [giving] what is at hand". Type: cf. 750B, 756J\$, cf. 851C\$.

Link: |H1564.3\$, Person's hospitality tested by asking question (riddle) about 'true hospitality'. |P0775.2.0.2\$, Giving financial aid without injuring recipient's pride. |V0010.2.1\$, 'If it is needed in household, it is sinful for mosque (church)'. |W0151.2.2, Hospitable man impoverished by greedy guests.

Ref.: *DOTTI* 407 420 472 473 591 643/{Egy}; Taymûr no. 982.>

J0563, Man resuscitates a lion which devours him. Type: 155A\$.

Ref.: *DOTTI* 62.>

J0564, Intemperance in worship.

Link: |V0464, Self-torture to secure holiness. |V0383.0.1\$, 'God detests fanaticism in piety'.

Ref.: Budge/Spitta *Romances* 286 no. B-10/(self-torture)/cf.>

J0564.0.1\$, Intemperance in (display of) piety. Type: 964B\$, 964C\$.

Link: |H0069.0.1\$, Excessive display of one's religiosity (piety) distrusted. |Q0243.10.1.1\$, Execution for not preventing animals (birds) from copulation within household.

Ref.: *DOTTI* 670; *MITON*.>

J0565, Intemperance in fasting.

Link: |D1766.8, Magic results from fasting. |P0623, Fasting (as a means of restraint/[(hagz)]). |V0007\$, Religious exercise (fasting, pilgrimage, prayers, etc.) performed by proxy (surrogate). |V0235.0.2, Angel invoked by fasting. |X0591\$, Humor concerning exercise of fasting. |Z0129\$, Religious exercise personified: 'benefit of' almsgiving, prayers, fasting, pilgrimage, etc.

Ref.: Burton I 170 IX 118/(prayer/fasting).>

J0566\$, Intemperance carrying out religious exercise (teachings)--other aspects.

Link: |J1197.1\$, Judge finds defilement of goods (house) by dog's urine is not great (serious) offense when informed that it is his own property. |J2495, Religious words or exercise interpreted with absurd literalness. |V0004.4.1\$, Religious exercise performed in spite of disability receives more religious credit. |V0383, Religious fanaticism.>

J0566.1\$, Intemperance in praying.>

J0566.1.1\$, Man at prayer is motionless (still) for so long that birds mistake him for object and perch (alight) on him.

Link: |B0256.1.1, Birds perch on hands and head of saint. |J1742.6.1.3\$, Mystic's acts (prayers) mistaken for signs of insanity (madness). |V0004.4\$, Extra religious exercise (prayers, fasting, etc.) undertaken for extra religious credit.

Ref.: Ibshîhî 15.>

J0566.3\$, Intemperance in pilgrimage.

Link: |Q0028.1\$, Repeated pilgrimage saves from hell fires (entitles to eternal salvation).

Ref.: *RAFE* 236 no. 14; *RAFE* 236 no. 14.>

J0567\$, Intemperance in body care (health, cosmetics).

Link: |F1042\$, Mania: compulsion--uncontrollable (involuntary) behavior. |T0468\$, Nymphomania: a woman's abnormal and insatiable desire (uncontrollable appetite) for sex. |T0469\$, Satyriasis: a man's abnormal and insatiable desire (appetite) for sex. |U0287\$, Merits and demerits of enhancing personal appearance (cosmetics, toilet, tattoo, clothes, etc.).>

J0567.1\$, Intemperance in cleanliness. Type: 1366\$.

Link: |W0041\$, Resolve (determination, willpower, endurance, 'grit').

Ref.: *DOTTI* 767.>

J0567.1.1\$, Person needs to wash hands with three different cleansers, forty-times each. Type: 1366\$.

Link: |F1042.3\$, Compulsion to cleanse oneself (certain limb or body part). |J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response).

Ref.: *DOTTI* 767; *MITON*.>

J0570, Wisdom of deliberation.

Link: |J0825\$, Wisdom of following only one leader (master).

Ref.: Ibshîhî 110.>

J0570.0.1\$, Too much analysis is paralysis.

Link: |W0173\$, Fault-finding.

Ref.: Taymûr no. 2006/(bread).>

J0570.1\$, 'Regret is in haste' ('Haste makes waste').

Link: |J0021.2, "Do not act when angry." [Man finds youth in wife's bed: own son born during his absence]. |P0515.1\$, The sword was faster than the pleading (criticism, censure).

Ref.: *MITON*; Ibshîhî 40 45; Littmann 96-97 no. 77: Shamy (el-) "Arab Mythology" no. 9; Taymûr no. 1865.>

J0570.1.1\$, 'Haste is from Satan'.

Link: |J0851\$, Patience is the best remedy (medicine) for suffering.

Ref.: *MITON*; Burton I 264 n. 1; Taymûr no. 1866; Zubayr (al-) "*Tblîs al-la^Cîn/Cursed Iblis*" 6;>
J0570.1.2\$, A speeding horse stumbles.

Ref.: Maspero 302 no. 23.>

J0570.2\$, 'Safety is in deliberation, regret is in haste'. Type: 275A.

Link: |Q0008\$, Patience rewarded, impatience (haste) punished.

Ref.: Ibshîhî 39 110-12 404; Burton I 264 n. 1/(var.); *DOTTI* 90; Shawqî 300 [no. 27].>

J0570.3\$, '[Better] walk for a year than cross over (narrow) irrigation canal'.

Ref.: Amîn 470; Taymûr nos. 532 535.>

J0571, Avoid hasty judgment.

Link: |J0021.2, "Do not act when angry." [Man finds youth in wife's bed: own son born during his absence]. |P0515.1\$, The sword was faster than the pleading (criticism, censure). |Z0119.2.1\$, "O `No\$, where were you when I said `Yes!'" (Regret).

Ref.: Hollis 168 no. 5; *DOTTI* 570 653/{lit.}; *MITON*.>

J0571.0.1\$, Don't get angry (control your anger). Type: 910, 916, 916A\$.

Link: |J0153.2, Hermit explains why anger is sin.

Ref.: *MITON*.>

J0571.2, King given three wheels to control his anger. Type: 910B, 939B\$, 948\$.

Link: |P0790.0.1.1\$, Having a conversation (interesting social talk). |F0956.7.6\$, Catharsis (*fadfadah*): relief from mental troubles through talking about them.

Ref.: Chauvin II 127 no. 130; *DOTTI* 570 646 653.>

J0571.4, Avoid hasty punishment.>

J0571.4.4\$, Avoid excessive punishment.

Link: |C0867.2.4\$, Tabu: cruel and unusual punishment (treatment).

Ref.: *MITON*.>

J0571.5, King restrained from hasty judgment by being told story. Type: 916, 916A\$.

Link: |J1185, Execution escaped by story telling.

Ref.: *DOTTI* 582 583/{lit.}; *MITON*.>

J0571.5.1\$, Promise secured not to act till story is told in full. Type: 425, 432.

Ref.: *DOTTI* 199 212; *TAWT* 442 no. 33.>

J0571.9\$, Avoid hasty judgment--miscellaneous.>

J0571.9.1\$, Ruler (father) restrained from hasty action by counselor (courtier, vizier, etc.). Type: 779J\$, 779J3\$, 916, 969A\$.

Link: |P0014.15.1, Old, wise counsellor of court [(*mudabbir*, *hakîm*)].

Ref.: *DOTTI* 438 439 582 672; Hujelân 129-30; *MITON*.>

J0571.9.2\$, Do not praise or condemn a thing until it has run its full course.

Ref.: Ibshîhî 25.>

J0571.9.2.1\$, The wise should not praise woman until she is dead.

Link: |W0256.6.4\$, Capriciousness of women.

Ref.: Ibshîhî 25.>

J0572, Wisdom of deliberation in fight.>

J0572.1, Bravest knows how to wait. [Hasty ones get killed in battle].

Ref.: Chauvin II 152 no. 15.>

J0573\$, Futility of war. Type: 2031E\$.

Link: |H0631.10\$, What is the strongest? War.

Ref.: *DOTTI* 969/{Egy}; Shamy (el-) *Egypt* 154-56 no. 31, *Zîr* 96-101.>

J0573.1\$, Brave warriors are plenty; the wise are few. Type: 2031E\$.

Link: |J1443, The fools in the city. [Too many fools to number; easier to number the wise men].

Ref.: *DOTTI* 237 409 969/{Plst}; Sârîs (al-) 193-95.>

J0580, Wisdom of caution.

Link: |J0678\$, Excessive caution distrusted.

Ref.: Râsî (al-) Haky 56.>

J0581, Foolishness of noise-making when enemies overhear. Type: 246A\$, 327H\$, cf. 1340\$.

Link: |J1074.3\$, Silence saves, talkativeness brings about trouble (is regretted).

Ref.: Maspero 193-94 no. 13/cf./(dog barking); Ibshîhî 120; *DOTTI* 89 90 166 743/{Egy}; Shawqî 316 [no. 41].>

J0581.1, Wolf as dog's guest sings. He has drunk too much and sings in spite of the dog's warning. He is

killed. Type: 100.

Ref.: *DOTTI* 36.>

J0581.2, Paramour who insists on quarreling with mistress about escape caught by her husband.

Ref.: Chauvin II 84 no. 12.>

J0581.3, Monk's enemies quarrel and thus save him. [Monk awakened by noise and is saved].

Ref.: Chauvin II 97 no. 53.>

J0581.6\$, Bird (dove) in tree asks hunter what is he looking for: she is shot. Type: 246A\$, cf. 1340\$.

Link: |J2352, Talkative man [(woman, boy, etc.)] betrays his companion.

Ref.: Ibshîhî 120/cf./(makes sound); *DOTTI* 89 90 743/{Egy}; Shawqî 316 [no. 41].>

J0581.7\$, Hider betrays hiding place by causing another hider to cry (talk). Type: 327H\$, 327H1\$.

Link: |J0582, Foolishness of premature coming out of hiding. |J1702, Stupid [(foolish)] husband. |J2136, Numskull brings about his own capture. |K1067.2\$, Ruler feigns intent to abdicate (resign, etc.) so as to find out who will agree with him: those who do not object to plan are accused of disloyalty (treachery).

Ref.: *DOTTI* 166 168.>

J0581.7.1\$, While hiding, foolish father punishes child causing him (her) to cry: hiding place betrayed.

Link: |J1702.2\$, Foolish father.

Ref.: *DOTTI* 167 809/{Sdn}.>

J0581.8\$, Hornet's buzz brings about destruction of his nest.

Ref.: Taymûr no. 1216.>

J0582, Foolishness of premature coming out of hiding.

Link: |K1067\$, Deception into declaring one's true (hidden) thoughts.

Ref.: Maspero 193-94 no. 13.>

J0583\$, Wisdom of keeping secret from others.

Link: |J0670, **Forethought in defences [defenses] against others**. |U0197.0.2\$, "People are secrets" (i.e., everyone has aspects of own life not to be known by outsiders).

Ref.: *DOTTI* 240/{lit.}; *MITON*.>

J0583.1\$, Person blindfolded and then led to secret site (of crime, treasure, etc.). Type: 676/954, cf. 834B\$.

Link: |J1158, Witness claims not to have seen crime. |K0332, Theft by making owner drunk.

Ref.: Maspero 100 no. 5 n. 3; *DOTTI* 367 455 581 660/{Egy}; *MITON*.>

J0584\$, Escape from danger once (by risk-taking) does not guarantee success of future escapes.>

J0584.1\$, 'Not every time will the jar be [dropped and turn] safe (whole).'

Ref.: *MITON*; Ibn-^CArabshâh 63 447; Taymûr no. 2636 2897.>

J0600-J799, Forethought.>

J0601\$, Consider your audience--speaker (actor) is to take clue from audience's reactions (context, 'feedback'). Type: 1698I, cf. 1920D, 1920D-X\$.

Link: |J0532\$, Unambitious person instructed to name a (large) grant commensurate with own worth (or giver's rank).

|J0751.0.1\$, Look before you leap. |J1741.4.1\$, Memorized verbal formula used inappropriately. |J2218\$, The effect of group-opinion: clearly false statement held as true outweighs physical evidence. |P0191.1.2\$, Foreigners (strangers) should be gracious toward customs of host people (country). |U0300\$, Relativity of perception: "adaptation level" (judgment depends on circumstances, objects of comparison, frame of reference, or context). |X0904, The teller reduces the size of his lie.

Ref.: Burton II 172 n./("gratuitous incest" offensive to all/[Burton's comment]); *DOTTI* 917 950.>

J0601.0.1\$, Think carefully before you speak (act). Type: 837B\$,/910C.

Link: |J2516.1, Think thrice before you speak. The youth obeys literally even when he sees the master's coat on fire. |W0047.1\$, The power of the spoken word.

Ref.: S. Hassan *Mawasû'ah* 239 no. 13; Simpson 163 n. 14, 175/("Be patient"), 246/("sleep on it"); *DOTTI* 459 572; Taymûr no. 2217.>

J0601.0.2\$, The actual insult to you comes from its conveyer, not from the supposed source. Type: 837B\$,/910C.

Link: |K2131, Trickster makes two friends each suspicious of the other's intentions.

Ref.: Ibshîhî 44; Taymûr no. 2625.>

J0601.1\$, What may be said (done) in one situation may not be said (done) in another (that may seem like the former). Type: cf. 1920D.

Link: |J0811, Wisdom of concessions to power.

Ref.: *DOTTI* 950.>

J0601.1.1\$, 'Every situation has its own say (deed)'. Type: cf. 1696.

Link: |J2516.1, Think thrice before you speak. The youth obeys literally even when he sees the master's coat on fire. |K2135, The complaint about bad breath: trouble for the king's favorite. |U0148, Good weather for one is foul for another. |U0190.1\$, Truth is not always an absolute (relativity of truth). |U0260.1.2\$, 'Every time-period (of a day) has its own call for prayers'. |W0047.1\$, The power of the spoken word. |W0048\$, Being sweet-tongued.

Ref.: Jâhîz I 201 III 43; Ibn-^CAasim no. 120 no. 504; Ibshîhî 172; *DOTTI* 914; Hujelân 224/294/344 no. 16-4; Taymûr no. 2248/(deed).>

J0610-J679, Forethought in conflicts with others.>

J0610, Forethought in conflicts with others--general.

Link: |P0550.1.0.5.2\$, Army kept in state of preparedness.>

J0611, Wise man before entering a quarrel considers how it will end.>

J0612, Wise man considers whom he is attacking.

Ref.: Shawqî 329 [no. 53].>

J0613, Wise fear of the weak for the strong.

Link: |P0710.0.2\$, Most powerful king (nation) and less powerful king (nation).>

J0614\$, Fear of associate's (neighbor's) success (having too much power).

Link: |W0195, Envy. [("Jealousy of/from" (*ghîrah min*: envy of Y)].>

J0614.1\$, Wishing to see one's associate (neighbor) safe but not successful.

Link: |P0251.0.7\$, Your brother would not wish you to be better (richer) than himself, nor dead.>

Ref.: Taymûr no. 85/cf.>

J0615\$, Wisdom of deliberation on why (how) conflict began.

Ref.: Taymûr no. 1232/cf.>

J0615.1\$, 'The minors (youngsters) start it (trouble), the seniors (adults) get entangled in it'.

Link: |J0654\$, Big problems start as small matters. |N0334, Accidental fatal [or tragic] ending of game or joke. |N0381, Drop of honey causes chain of accidents. [Bloody feud between villages ensues]. |N0387, Feud starts over trifle.

Ref.: Taymûr no. 1967 3160.>

J0616\$, Wisdom of seeking help in conflict (or when disaster strikes). Type: cf. 911*.

Link: |J0624.4\$, One should join brother against paternal-cousin, and cousin against a stranger. |N0823\$, Neighbors (friends) as helpers. |P0305.1.2\$, Neighborly intervention (mediation). |P0563\$, Intertribal wars (raid and counter-raid).

Ref.: Tha^Clabî 73; *DOTTI* 579.>

J0617\$, Judging is to be according to actions (deeds) not words. Type: 72D\$, 327H\$.

Link: |J0267, Choice between flattering lies and unflattering truths. |J0815.1, Liar rewarded by the apes, [(truthful punished)].

|J1849.6.1\$, Tears from eye-irritation thought to be from compassion. |V0301.1\$, "Deeds are [judged] according to intent (*niyyât*)".

Ref.: Jâhîz V 238-39; *DOTTI* 32 166; Shawqî 329 [no. 53].>

J0617.1\$, "I hear your words, they appeal to me; [then] I see your deeds, they perplex me!".

Ref.: Taymûr no. 3135/(var.).>

J0620, Forethought in prevention of others' plans.>

J0623, Preventing hostility by inspiring fear in enemy.

Link: |U0045\$, Weakness invites aggression. |U0045.2\$, 'When the cat is away, mice will play'.>

J0624, Uniting against a common enemy.

Link: |J0145, Hostile dogs made friendly by having them fight common enemy, the wolf.>

J0624.1, Two sheep kill a fox who has licked up blood they have spilled in a fight. [When they become united].

Ref.: Chauvin II 87 no. 22.>

J0624.3, Enemy brothers unite to fight a common enemy.>

J0624.4\$, One should join brother against paternal-cousin, and cousin against a stranger.>

J0633\$, Preventing enemy's plans by knowing the enemy.>

J0633.1\$, Image (picture, drawing, etc.) of enemy made and studied so as to be able to recognize him (her).

Link: |H0021, Recognition through picture. Picture is publicly displayed and brings about recognition of lost person. |H0022, Recognition through image.

Ref.: Damîrî II 134/(Zabbâ') 229/(queen of China); Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122.>

J0634, King takes measures against assassination. Type: 613A1\$,/980*, cf. 910C.

Ref.: *DOTTI* 572 682; *MITON*.>

J0634.4\$, King orders execution of person for mere suspicion of intending to assassinate him. Type: 613A1\$,/980*.

Ref.: *DOTTI* 682; *MITON*.>

J0634.4.1\$, King orders execution of a relative for being a threat to the state (royal family).

Link: |P0017.15\$, Conflict (war) over kingship.

Ref.: Ibshîhî 110-12.>

J0635\$, 'Don't distrust, but check (verify)'.

Link: |U0045.2\$, 'When the cat is away, mice will play'. |W0039.1.2.1\$, A trusting person will suffer pain (be disappointed).

|W0189\$, Suspiciousness (lack of trust, absence of peacefulness). |Z0094.5.3\$, Formulas for extreme caution (in person or animal)--(having suspicious mind).>

J0636\$, Trust (responsibility) reforms the deviant (wayward). Type: 905\$, cf. 1419M\$.

Link: |J0837.2\$, When the bitter (violent) fails try the sweet (mild). |T0251.2.4.0.1\$, Wicked woman reformed.

Ref.: *DOTTI* 565 798.>

J0637\$, Distrust (suspicion) is a commendable insight (*fitnah*).

Ref.: *MITON*.>

J0637.0.1\$, Trust no one.

Link: |J0021.18, "Do not trust the over-holy". |Q0022.1\$, Placing one's faith in God alone rewarded. |U0197.2\$, Don't trust your secret to the unworthy (e.g., child, woman, etc.).

Ref.: Simpson 194.>

J0637.1\$, Blind trust (benevolence, good intentions) leads to disaster.

Link: |W0198\$, Tyranny. |Z0121.0.1.1\$, Honest intentions personified ("*Niyyah Salîmah*"). |Z0122.7.1\$, Temporal forces ('Time') responsible for man's misfortune (troubles).

Ref.: *MITON*.>

J0637.2\$, Three not to be trusted: praying woman, approaching horses, and fading sun. Type: cf. 875.

Link: |W0256.6\$, Stereotyping: gender (sex) traits.

Ref.: Taymûr no. 2479.>

J0637.3\$, Three not to be trusted: Maghribian Jew, upper Egyptian Christian (Copt), and Damietta Moslem.

Link: |W0256\$, Stereotyping: generalization of a trait of character, from person to group (and vice versa).>

J0640, Avoidance of others' power.>

J0640.1\$, Foolishness of placing one's safety in enemy's hands.

Link: |J0758, Beware of following an interested adviser. |J1087, Futility of expecting stranger to have one's interest at heart.

|P0310.5, Defeated enemy turns true friend.

Ref.: *DOTTI* 39/{lit.}; *MITON*.>

J0641, Escaping before enemy can strike.

Link: |F0642.8.1\$, Maiden sees enemy's troops while still days away from her own country. (Zarqâ' al-Yamâmah). |J0647,

Avoiding enemy's revenge. |J0675.0.1.1\$, Preemptive action: 'To have someone as one's dinner (midday meal) before he would have you as his supper (evening-meal)'. |J0704\$, Preparing for approaching (inevitable) trouble.>

J0641.1, One bird escapes as hunter bends his bow; other remains and is shot. Type: 246.

Ref.: Chauvin II 88; *DOTTI* 89.>

J0641.2\$, Hedgehog escapes before guard (gardener) arrives, jackal stays but finds his many tricks useless. Type: 105*.

Ref.: *DOTTI* 38 39/{Alg}.>

J0642, Foolishness of surrendering weapons.>

J0642.1, Lion suitor allows his teeth to be pulled and his claws to be cut. He is then killed.

Link: |K1226\$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.).

Ref.: Basset *RTP* XXVI 126.>

J0643, Care against future tyranny.

Ref.: *DOTTI* 402 644/{Tns}.>

J0644, Avoiding places which have been fatal to others.>

J0644.1, Fox sees all tracks going into lion's den but none coming out. Type: 50A.

Link: |J1661.0.2\$, Deductions from examining tracks (made by human, animal, machine: *al-qiyâfah*).

Ref.: *DOTTI* 17/{Egy}.>

J0645, Avoid power of future enemy.

Link: |J0675.0.1\$, Preemptive actions: anticipatory treachery countervailed by treacherous acts. |J0704\$, Preparing for approaching (inevitable) trouble. |P0424.2, Doctor who can cure can also poison. This reflection [(thought)] brings the doctor under king's suspicion.>

J0646, Disregard advice of your enemy.

Link: |J0758, Beware of following an interested adviser.>

J0647, Avoiding enemy's revenge.

Link: |J0641, Escaping before enemy can strike. |J0675.0.1\$, Preemptive actions: anticipatory treachery countervailed by treacherous acts.>

J0647.3\$, If you attack the strong, then do so from safe position.

Ref.: Shawqî 329 [no. 53].>

J0647.4\$, Do not slight your enemy no matter how insignificant (small) you may think he is.

Link: |J1132\$, Judge not by the apparent. |L0390.1, Tiny but mighty creatures (e.g., flea, mosquito, mite, or the like). |U0110, **Appearances deceive**. |U0281.4\$, Merits and demerits of size (large or small, tall or short).

Ref.: Ibshîhî 288.>

J0651, Inattention to danger.

Ref.: Ibn-^CAasim 145-46 no. 257; Reesink 155.>

J0652, Inattention to warnings.

Link: |J0229.16.5.1\$, Captive man to ogress: "Devour me beginning with my little ears (beard), which did not heed my wife's fears (advice)". |J2301.4\$, Gullible husband believes ogress, but not his own wife.

Ref.: Ibn-^CAasim no. 257; *DOTTI* 31 89 635/{lit.}>

J0652.4, Warnings against certain peoples.>

J0652.4.3\$, Wife warns husband against woman posing as relative (sister). Warning disregarded. Disastrous result--(he is devoured). Type: 327H\$.

Link: |J0155.3.1\$, Husband ignores his wife's advice: disastrous results.

Ref.: *DOTTI* 166.>

J0652.4.4\$, Warning against foreigners (Europeans/Franks, Arabs, orientals).

Link: |J0021.46.1\$, "Trust not the blue-eyed". |P0191.5\$, Fear of foreigners (xenophobia).

Ref.: Burton IV 192 n. 2/("Greeks and Daylamites"); *MITON*.>

J0652.5\$, Warnings against certain individuals.

Ref.: Shawqî 271 [no. 10].>

J0652.5.1\$, Warnings against person with certain characteristics.

Ref.: *MITON*.>

J0652.6\$, Warnings against certain objects.>

J0652.6.1\$, Bird (hoopoe) disregards warning against snare: caught. Type: 68C\$.

Link: |J0655.3\$, Sparrow (eagle, falcon, etc.) jeers at the snare. His keen eyesight does not prevent him from getting snared (trapped).

Ref.: Ibshîhî 638; *DOTTI* 31.>

J0654\$, Big problems start as small matters. Type: 838.

Link: |J0615.1\$, 'The minors (youngsters) start it (trouble), the seniors (adults) get entangled in it'. |J0620, **Forethought in prevention of others' plans**. |J0670, **Forethought in defences [defenses] against others**. |J0755, All aspects of a plan must be foreseen.

Ref.: Jâhiz IV 428; S.M. ^CAbd-Allâh *Al-Sukkât* 256 no. 4; Ibn-^CAasim no. 484; *DOTTI* 42 89 459/{Egy}; Shawqî 271 [no. 10] 269-70 [no. 9]/cf.>

J0654.1\$, 'Prevention is better than medication'.

Link: |F0956.7\$, Preventive diagnoses (and practices) that reduce potential for illness (promoters of good health). |K2052.4.1, Doctor prescribes sexual intimacy for widow's ills. [Her daughter adopts treatment as a preventive].>

J0654.2\$, Great fires start as tiny sparks.

Link: |U0281.4.5\$, Small (weak, unimportant) can be potent.

Ref.: Taymûr no. 1658/(in relation to Type: 2036).>

J0654.23, "We overlooked [his indiscretions]: so he entered [our home] along with his donkey".

Link: |P0191.1.1.1\$, Guest to host: "Either you let me urinate in your water-tank (*zîr*), or I leave and never come back!" (Proverbial use).

Ref.: Taymûr No, 1600.>

J0655, Approaching danger too familiarly.>

J0655.1, Birds discuss the trap. One of them is caught in it. Type: 245*.

Ref.: *DOTTI* 89.>

J0655.2, Fox jeers at fox-trap. Is caught. Type: 68*.>

J0655.3\$, Sparrow (eagle, falcon, etc.) jeers at the snare. His keen eyesight does not prevent him from getting snared (trapped). Type: 68C\$.

Link: |J0652.6.1\$, Bird (hoopoe) disregards warning against snare: caught. |L0333, Hummingbird can see fowler's net; eagle is caught in spite of his boasts of good eyesight. |L0471, The man scorns the storm: killed by it. |N0101.5\$, 'At the time destined, sight is blinded' (i.e., at the fated moment vigil (alertness) will be unavailing.

Ref.: ^CAbd-al-Hâdî 37-39 no. 10; Cachia 121-37; Delheure 356-59; *DOTTI* 31 89 635/{lit., Plst}; Sengo "Kiswahili" 617-23 no. 21.>

J0656, Avoiding things which are harmful by nature.

Link: |H0678\$, Which is stronger: the natural or the acquired (*tab^C*/"nature" or *tatabbu^C*/"naturalization/acquisition")?. |U0120.5.1\$, Young of enemies by nature (e.g., cat and mouse) become enemies.>

J0657, Care in selecting the creature to carry one.>

J0657.2, Tortoise lets self be carried by eagle. Dropped and eaten. Type: 225A.

Ref.: *DOTTI* 87.>

J0670, Forethought in defences [defenses] against others.>

J0670.1\$, Children taught defensive arts (riding, dueling, etc.).

Ref.: *MITON*.>

J0671, Practical and impractical defences.>

J0671.1, Belling the cat. [No mouse willing to place bell around cat's neck]. Type: 110.

Link: |K1021.4\$, Rattlers (shells, bell, bones, etc.) fastened to predator warn of his approach.

Ref.: Ibn-^CAasim no. 292; *DOTTI* 39; Wesselski *Hodscha* I 260 no. 213.>

J0672, Defences by strengthening one's own weakest spot.

Link: |J0610, **Forethought in conflicts with others--general**. |P0550.1.0.5.2\$, Army kept in state of preparedness. |U0045.2\$, 'When the cat is away, mice will play'>

J0672.1, Ears stopped with wax to avoid enchanting song.

Ref.: Chauvin VII 98 no. 375 n. 4.>

J0673, Defence when one needs it most.>

J0674, Defences in and out of season [(need)].>

J0674.2, Man decides to make himself strong in peaceful times rather than wait until attacked.

Link: |F0642.8.1\$, Maiden sees enemy's troops while still days away from her own country. (Zarqâ' al-Yamâmah).>

J0674.4\$, Child raised in sealed (windowless, underground, etc.) quarters to protect him from danger. Type: 870, 870A, 870D\$.

Link: |D2071.1.3.1.2\$, Child hidden so as to avert Evil Eye. |J0147, Child confined to keep him in ignorance of life. Useless. |T0257.9.0.1\$, Jealous man (husband) keeps wife locked up. |M0372.1, Confinement in iron house below surface of earth to avoid fulfillment of prophecy.

Ref.: *DOTTI* 483 484 485; *MITON*.>

J0675, Man slays another in order not to be slain himself. Type: 750D2\$.

Link: |P0424.2, Doctor who can cure can also poison. This reflection [(thought)] brings the doctor under king's suspicion.

Ref.: *DOTTI* 159 369 410/{Alg}.>

J0675.0.1\$, Preemptive actions: anticipatory treachery countervailed by treacherous acts.

Link: |J0645, Avoid power of future enemy. |J0647, Avoiding enemy's revenge. |L0505\$, Planned good deed preempted by hasty (foolish) act by intended recipient. |K2173\$, Guilty party makes innocent accuser look guilty (by means of stronger, louder accusations). |N0100, **Nature of luck and fate**. |N0194\$, Good fortune interrupted (by deity) due to misunderstanding (mistake). |N0385, Unintentional [□ mistakes] bring unfortunate consequences. |P0550.5\$, Preparation (education) of spies. |P0794.2\$, Survival by eliminating rivals for scarce resources (means of livelihood). |W0196.2\$, Had the impatient not acted in haste, his request would have been granted.

Ref.: *DOTTI* 402 644/{Tns}; *MITON*; *RAFE* 20 n. 52.>

J0675.0.1.1\$, Preemptive action: 'To have someone as one's dinner (midday meal) before he would have you as his supper (evening-meal)'.

Link: |J0641, Escaping before enemy can strike.

Ref.: Ibn-^CAasim no. 472; Taymûr no. 56.>

J0675.0.1.2\$, Enemy (robber) discovered in ambush killed (fettered) before he can strike. Type: 954, 956D.

Link: |J0647, Avoiding enemy's revenge. |K0312, Thieves hidden in oil casks. [Ali-Baba and the forty thieves]. |K0607, Enemy

in ambush (or disguise) deceived into declaring [(betraying)] himself.

Ref.: *DOTTI* 660 665.>

J0675.0.2\$, The best defense is an offense. Type: 917\$, 1419K\$, 1642A.

Link: |K0501.2.2\$, Culprit discovered (surprised) during commission of crime allowed to leave scene (to get bribe, proof of innocence, or the like for discoverer): culprit escapes, discoverer discomfited. |K2111, Potiphar's wife [and Joseph]. |K2066\$, False virgin detected: pouch to be filled with red ink (blood), but mistakenly filled with green. She accuses groom of having 'popped' (punctured) her gallbladder (bile). |U0045.2\$, 'When the cat is away, mice will play'.

Ref.: *DOTTI* 797.>

J0675.2\$, Disowning (renouncing) one's own doomed relative(s).

Link: |P0247\$, Child (son, daughter) disowns parent(s).

Ref.: *DOTTI* 402 644/{Tns}>

J0675.2.1\$, Son disowns his doomed father (tribe).>

J0678\$, Excessive caution distrusted.

Link: |J0580, **Wisdom of caution**. |K1634\$, Counselor of caution is himself deceived. |X0355\$, Humor concerning teacher's intemperate zeal.>

J0678.1\$, Counselor of excessive caution suspected: "Whose side are you on?". Type: cf. 72D\$.

Link: |J1122, Clever younger generation. |J2388\$, How would an animal (object) feel in a given situation. |Z0017.1.1\$, Inquisitiveness (curiosity) expressed in a chain of interrelated questions or hypothetical situations: "And why is that so!", "And what if Y?".

Ref.: *DOTTI* 32; Hasaballâh Yahyâ *Turâth* II:1 146.>

J0678.1.1\$, Father (teacher) asks son what he would do if confronted by a lion; son would answers: "I would do such and such", but father would reply, "Suppose you could not do that!" (or the like). Finally, son retorts: "On whose side are you: mine or the lion's!">

J0679\$, Defences by avoiding meddling (interfering) in the affairs of others.

Ref.: *DOTTI* 220 239 246 570 693/{Qtr}; *RAFE* 306 n. 50; Shamy (el-) "Eg. Balladry": "Unjustly-treated Orphan" no. 63.>

J0679.0.1\$, Troubles from attempting to separate combatants (quarreling parties). Type: 470C\$,/801A\$, cf. 246A\$.

Link: |T0626\$, Children's quarrels. |W0154.0.1\$, Perfidy: repayment of good deeds with evil ones.

Ref.: *DOTTI* 239; Shamy (el-) "Eg. Balladry": "el-Birdîsî" no. 34, "Ibrâhîm Karrûm" no. 35.>

J0679.0.2\$, To have interest neither in this nor in that, in certain situation (matter).

Link: |W0155.0.1\$, Apathy (social insensitiveness, indifference to the plight of others).

Ref.: Amîn 465/(neither ox/nor flour); Taymûr no. 2508/(neither ox/nor flour).>

J0679.1\$, 'He who intrudes into what is not his business, will hear what will not please him'.

Link: |Q0340.1\$, Meddling in prohibited (non-tabu) matters punished.

Ref.: *MITON*.>

J0679.1.1\$, 'You who enters between an onion and its skin, you will get nothing except its stench'.

Ref.: T. al-Hakîm *Yawmiyyât* 123.>

J0679.1.2\$, 'An intervener's (umpire's, helper's) reward is that his clothes get torn'>

J0679.3\$, Do not attend an affair in which you have no immediate interest.

Ref.: Taymûr nos. 352 353.>

J0679.3.1\$, 'An ardab [of cereal] that is not yours, why should you attend its measuring: your beard will get dusty and you will be required to carry it'.

Ref.: Taymûr no. 102.>

J0679.4\$, Don't correct someone else's mistake: he will benefit from your knowledge and make you his enemy.

Link: |J0140.0.1.1\$, Knowledge (education) raises the lowly; ignorance lowers the high. |W0164.2\$, Injured pride.

Ref.: Ibshîhî 40.>

J0679.5\$, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'. Type: 1359D\$, 1422.

Link: |J0551, Intemperate zeal in truth-telling. |J1151, Testimony of witness cleverly discredited. |J2143, Foolish interference in quarrel of the strong fatal to the weak. |J2365, Fool discloses woman's adultery; lover kills him. |J2390\$, Curious fool as meddler. |K2107.3\$, Rumor mongering. False report concocted and spread (so as to slander). |K2150, **Innocent made to appear guilty**. |N0680.3\$, Lucky liar: lie becomes truth by accident. |P0526.0.2\$, 'Accuser required to produce evidence (proof); denier (accused) required only to take oath (swear his innocence);' i.e., 'Innocent until proven guilty'.

Ref.: *DOTTI* 721 761 799/{lit.}; *MITON*; *TAWT* 435 no. 25.>

J0680, Forethought in alliances.>

J0681, Alliance which makes both parties vulnerable.>

J0681.1, Rat and frog tie paws together to cross marsh. Carried off by falcon. Type: 278.

Ref.: Chauvin II 123 no. 117; *DOTTI* 91.>

J0682, Foolishness of alliance with the weak.

Ref.: *MITON*.>

J0682.0.1\$, Alliance between 'the hapless and hopeless' ('the sick and the dead').

Link: |N0886, Blind man carries lame man. |U0129.5.2\$, Physical peculiarity (handicap) unites. |Z0077.6.1.2\$, 'When the sad-one tried to be happy she found no place (vacancy) for herself [among the joyful-ones]'.>

Ref.: Taymûr no. 62.>

J0682.0.2\$, Association of the unworthy.

Link: |K1952.3.0.2\$, Sham relatives--disgraceful: hirelings in motley (shabby) and with shameful wear said to be a person's family.>

Ref.: Ibn-^CAasim no. 291; Ibn-^CArabshâh 448/(procrastination wed to laziness).>

J0682.0.2.1\$, "Z^Cait, wi M^Cait, wi Nattât el-Hait (Y, and Over-the-Wall Jumper)"; (i.e., 'Tom, Dick, and Harry'). Type: 1861A.

Link: |J0682.0.1\$, Alliance between 'the hapless and hopeless' ('the sick and the dead'). |Z0183, Symbolic names.>

Ref.: Taymûr nos. 938 2504/cf.>

J0682.0.2.2\$, "Kusayr/Kusair, wa ^CUwayr/^CUwair, wa koll ghayr khair (Mr. Broken, Mr. One-eyed, and devoid of every goodness; [i.e., male]).>

Link: |W0256.6.8.2\$, 'Men hold no goodness for women' (i.e., there is no lasting benefit for a woman in a man).>

Ref.: Ibn-^CAasim no. 291.>

J0682.0.2.3\$, "Mishkâh wed to Rîmah: no worth in either".

Link: |J1700.1\$, The foolish couple (husband and wife). |U0191.5.3.1\$, "[Over change] from a [lump of] feces to a [chunk of] stone, O heart, don't be saddened".>

Ref.: Ibshîhî 54; Taymûr no. 999.>

J0683, Foolishness of attacking real allies.>

J0684, Alliance with the strong.

Link: |P0741\$, Everyone must have a senior (sayyid/master).>

J0684.6\$, Being owned (as slave) by the powerful (rich) guarantees comfortable living. Type: 890, cf. 938C\$.

Link: |P0178.5.1\$, Slave refuses to be freed. |S0221.3\$, Bankrupt (poor) father sells own child (daughter, son) into slavery.>

Ref.: *MITON*.>

J0685, Alliance with the intelligent.>

J0685.1, Man, lion, and bear in pit. [Bear advises not to eat man but use man's intelligence to get out].

Ref.: Chauvin III 64 no. 29.>

J0700-J749, Forethought in provision for life.>

J0700, Forethought in provision for life (general). Type: 809*.

Ref.: *DOTTI* 447; Shamy (el-) *Egypt* 268 no. 18; HE-S: Kafr el-Zaytûn 69-4 no. 10.>

J0700.1\$, Wisdom of choosing that which is compatible with one's own attributes (limitations).

Link: |J0231.2, Choice between love and wisdom. |J0233, Choice between desire and duty. |J0414, Marriage with equals or with unequals. |J0709\$, Wisdom of living within one's means. |P0530\$, Legal *kafâ'ah*: marriage is to be between persons of equal social class (status compatibility required). |T0091, Unequals in love. |T0121, Unequal marriage. |U0140, **One man's food is another man's poison.**>

Ref.: Simpson 263/(compatible friend); *MITON*.>

J0701, Provision for the future.>

J0701.1, Planting for the next generation. Type: 928.

Ref.: Basset *Mille* I 354 no. 75; Chauvin II 208 no. 75; *DOTTI* 620/{lit.}; Wesselski *Hodscha* II 235 no. 516.>

J0701.1.1\$, Forethought in provision for the future: punished. Type: 470D\$, 759F\$,/795, 809*.

Link: |J0711.1, Ant and lazy cricket (grasshopper, [cockroach]). |Q0221.6, Lack of trust in God punished.>

Ref.: *DOTTI* 241 425 447; Shamy (el-) *Egypt* 268 no. 18.>

J0701.3\$, Planting tree so that its wood may be used when it matures.>

J0701.3.1\$, Noah plants teak trees (oaks) in order to obtain wood for building the ark (forty years later).

Link: |H1356.1\$, Quest for wood for building seaworthy ship (barque).>

J0701.4\$, "A white coin helps overcome a black day (i.e., 'rainy day')".

Link: |W0216, Thrift.

Ref.: Taymûr nos. 955 1225 2238 2902.>

J0702, Necessity of work. Type: 949*, cf. 888A*.

Link: |J1030.2\$, Necessity of self-reliance. |J0243.5\$, Persistence more effective than speed. |J0285\$, Value of quality of work.

|J1014\$, Making a living (by earning wages). |P0031, Prince must learn a trade. |P0051, Noble person saves self from difficulties by knowledge of a trade. |V0004.6\$, Work (industry) as worship.

Ref.: Ibshîhî 54; Mouliéras-Lacoste 415-17 no. 63.4/cf.; *DOTTI* 418 538 653/{Sdn}; Hurreiz 122 no. 65; Shawqî 314 [no. 40]; *TAWT* 416 no. 4-1/{Sml}.>

J0702.0.1\$, Learning a trade (craft) is a necessity.

Link: |J0140, **Wisdom (knowledge) through education**.

Ref.: *MITON*; Ibshîhî 401-4.>

J0702.0.1.1\$, 'A craft (trade) in hand shields from poverty'.

Ref.: *MITON*; Ibshîhî 401 403; Taymûr no. 1741 1717/cf.>

J0702.0.1.1\$, "God loves him who works and eats [the fruits of his labor]".>

J0702.0.2\$, A craft in hand gives longevity.

Link: |F0610.0.6.1\$, Longevity due to wholesome living. |F0956.7.2\$, Physical labor ('workout') as preventive health measure.

|F1041.9.7.1\$, Retired person becomes ill (unhealthy) from lack of activity.>

J0702.0.3\$, 'An idle hand is profane (i.e., ritually unclean'.

Link: |C0060\$, Tabu: violators of ablution-state (*wuḍū'*: being ritually clean)--ritual contaminants (*nagâsah*): acts and objects that defile, or cause ritual uncleanness and becoming unfit to perform certain religious rituals. |J0021.50, "Idleness begets woe; work brings happiness". |J1014.0.1\$, 'Work (industry) is worship [of god]'. |V0004.6.0.1\$, Idleness (lack of industry) is a divine curse.

Ref.: Taymûr no. 694.>

J0702.0.3.1\$, An idle (lazy) person's head is Satan's household.

Link: |J1014.0.2\$, Work (industry) is a blessing (from God).

Ref.: Taymûr no. 1286.>

J0702.0.3.2\$, A roaming dog is better than a sitting lion.

Ref.: Ibshîhî 402.>

J0702.1, Dervish who stops work. [Imitates bird feeding its young; shown his mistake]. Type: 1645B*, cf. 86\$.

Link: |J0003.1\$, Reward stamps in (reinforces, establishes) rewarded responses. |J2418\$, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another. |N0142, Destiny better than [peasant's] work, [nobleman's] show, or [merchant's] speculation. |W0005.1.2\$, Moslem-Sufi's asceticism (if he dislikes working): becomes fundamentalist (extremist), deems profit sinful, resorts to begging (soliciting alms).

Ref.: Chauvin II 115 no. 89, cf. *BASSET Mille* III 321 no. 193; *DOTTI* 35 893.>

J0704\$, Preparing for approaching (inevitable) trouble. Type: cf. 124.

Link: |F0642.8.1\$, Maiden sees enemy's troops while still days away from her own country. (Zarqâ' al-Yamâmah). |J0641, Escaping before enemy can strike. |J0645, Avoid power of future enemy. |J1990.0.1\$, Seemingly absurd claim (wisdom) verified (proven) by application. |P0550.1.0.5.2\$, Army kept in state of preparedness.

Ref.: *DOTTI* 51.>

J0704.0.1\$, A door through which winds [troubles] blow on you, shut it and have tranquility.

Link: |J0645, Avoid power of future enemy.

Ref.: Taymûr no. 730.>

J0704.1\$, Noah builds an ark (as commanded by God) in anticipation of the Flood.

Link: |A1021, Deluge: escape in boat (ark). |J1116.0.1.1\$, Ship (ark) built in desert (land with no body of water) saves lives when deluge occurs. |J2198.0.1\$, Anticipatory calamity: person expects it and reacts accordingly (e.g., cries, wails, etc.).

|R0217\$, Escape by sea: (captive, fugitive) escapes by sea.

Ref.: Tha^Clabî 33.>

J0706, Acquisition of wealth.

Link: |J1015\$, Wealth gained by risk-taking and hard work. |N0503\$, Work contract abroad as treasure.

Ref.: *TAWT* 53 n. 65.>

J0707, Wealth is most important.>

J0707.1\$, Property preferred to marital amity (peace in marriage).

Link: |T0203, Peace in marriage more important than truth. [Lying to save marriage].

Ref.: *TAWT* 53 n. 65.>

J0708\$, Farsighted economy. Type: cf. 921A.

Link: |F0179\$, Piety (religious exercise) as a system of earnings (economic) in utopian otherworld. |H0585.3.2\$, Coin given back: spent on old parents. |J2199.4, Short-sighted economy. |P0772.1.1\$, Successful business: income surpasses expenditure.

Ref.: *DOTTI* 220 246 255 358 359 637 649/{Jrd, lit.}; Gh. al-Hasan "Al-'Urdunî@ 213-24 no. 39/cf.>

J0708.0.1\$, Self sufficiency (economic).

Link: |P0005.3.0.1\$, Dropping casual hints of great personal financial gains as indicator of self-sufficiency (social status and wealth). |P0775\$, Money-based economy.

Ref.: Boqarî 138-42.>

J0708.1\$, Little money (capital) invested becomes wealth. Type: 923C\$.

Link: |L0252\$, Girl with modest capital realizes large profits. |P0775.4\$, Necessity for investment: money that is not invested (added to) is inevitably exhausted.

Ref.: *DOTTI* 606; *TAWT* 422 no. 9.>

J0708.1.1\$, 'Money brings money'.

Link: |H0585.3\$, Coin sown: spent on sons (invested). |P0772.1\$, Merchant motivated by expectancy of profit. |N0066, Wager: fortune made from capital or from working at vocation. Test: money given to workman is stolen or lost; lead for his work given him is lent to fisherman who rewards him with a fish in which is a diamond. |U0086\$, Scarcity renders the common valuable, abundance renders the valuable common (mundane). |W0038.1.1\$, Little money (trifle sum) invested in behalf of unknown (absent) owner becomes a fortune; all is delivered to owner.>

J0708.2\$, Acquisition of property (real estate) leads to wealth.

Ref.: *TAWT* 53 n. 65.>

J0708.3\$, Recycling the useless into useful as farsighted economy. Type: 1592C\$, cf. 561.

Link: |J0708.5\$, Gift-giving (exchange of presents) as farsighted economy. |J2199.4, Short-sighted economy. |W0216, Thrift.>

J0708.3.1\$, Useless clothes remodeled into useful. Type: cf. 1592C\$.

Ref.: *DOTTI* 872.>

J0708.5\$, Gift-giving (exchange of presents) as farsighted economy.

Link: |P0771.1\$, Goods exchanged. |P0775.2.1\$, Grants (gratuities, tips), and acts of generosity (philanthropy). |Q0114.2, Gifts as rewards for gifts. |T0041.7.0.1\$, Intent behind gift received by person of opposite sex questioned. |T0136.0.2\$, Gifts (presents) given at wedding to bride and groom. |W0010.3.2\$, Gift accepted (in principle), and instantly 'presented' back to giver. |W0011, Generosity [and philanthropy]. |Z0047, Series of trick exchanges.

Ref.: Ibshîhî 398 614-15; Boqarî 172-73; *DOTTI* 908/{N.-Afr}; *MITON*; Shahâb 49-51; Shamy (el-) *Egypt* 197-98.>

J0708.5.1\$, 'Planting [a gift]': gift-giving to person (group) with whom no gifts have been exchanged before. Type: cf. 921A.

Link: |P0339.2\$, Too many unearned honors (awards) suspected of hiding dishonorable intentions.

Ref.: Boqarî 152 173; *DOTTI* 593.>

J0708.5.2\$, 'Harvesting [a gift]': gift received in reciprocity to one given. Type: 170A./1655, 565A\$, cf. 921A.

Link: |K2096.7\$, Hypocritical gift-giver demands repayment from receiver. |Q0281.6.2\$, Friends at time for you to receive gift, but enemies at time for you to reciprocate.

Ref.: Ibshîhî 398/(Ma'mûn reciprocates); Boqarî 152 173; *DOTTI* 71 324 593 901; *MITON*.>

J0708.8\$, 'Planting a kindness (*jamîl*/*gimîl*/*ma*^C*rûf*): harvesting a kindness.

Link: |B0143.1.7\$, Dove warns dog, dog warns dove in gratitude--(non-prophetic). |F0179\$, Piety (religious exercise) as a system of earnings (economic) in utopian otherworld. |J0026, Enemies can be won more by kindness than cruelty. |H0588.20.1\$, "If you plant thorn, you harvest wounds". |P0320.0.5.1\$, 'An onion [offered as food of hospitality] from a gracious host is [equal to a roast] lamb'. |P0327, Barmecide feast. [Host gives imaginary feast, guest repays (reciprocates) with a slap; host admires guest's daring and serves real banquet]. |Q0002, Kind and unkind. [Kindness rewarded, unkindness punished]. |Q0040, **Kindness rewarded**. |W0014.0.2\$, Helpfulness (without expectation of reward). (*ma*^C*rûf*).

Ref.: Maspero 48 no. 3 n. 1/cf.; Ibn-^CAasim no. 263; *DOTTI* 89 583 584 642/{Egy, lit.}; *MITON*; Shawqî 317 [no. 42]; Taymûr no. 131/(with interest).>

J0708.8.1\$, "He who [would plant a kindness] on Saturday, will find [a kindness awaiting him] on Sunday. And he who would serve people, will find all people in his service".

Link: |J1514.5\$, 'He who would dig a pit for another will [himself] fall in it'. |U0024.1\$, 'A builder is upward-bound, a digger is

downward-bound'.

Ref.: Boqarî 152 173; Taymûr no. 2809/(part) 2861/(part).>

J0709\$, Wisdom of living within one's means.

Link: |F0180.2\$, Each person is fully aware of purchasing power of his earnings in utopian otherworld. |J0700.1\$, Wisdom of choosing that which is compatible with one's own attributes (limitations).

Ref.: Taymûr no. 1933/(money).>

J0709.1\$, 'Stretch out your legs [only] as far as your quilt can cover'. Type: 921P\$.

Link: |K0289.9.1.1\$, Short quilt (bedspread, blanket, etc.) made to cover tall person: struck, on feet and made to retract legs under cover.

Ref.: *DOTTI* 599 600/{Egy}; Hanauer 153-55; Sha)lân 429; Taymûr no. 1931 1935; HE-S: N.Y. 61-67.>

J0709.2\$, Giving up luxuries (fineries), limiting self to necessities. Type: 923B.

Link: |U0250.1\$, Enjoyment of life recommended. (Usually because life is short). |W0216.4.2\$, Substituting inexpensive local resources for expensive imported ones to reduce expenditure.

Ref.: *DOTTI* 603.>

J0710, Forethought in provision for food.

Link: |P0603\$, Customs associated with household provisions. (Thrift, managing food supply, etc.).

Ref.: Ibn-^CAasim no. 186; Shamy (el-) *Egypt* 279 no. 32.>

J0711, In time of plenty provide for want. Type: 280A.

Link: |K2176\$, Planting false evidence: the wheat measure (cup) in the sack; |P0603.1\$, Storing provisions (rations) intended for consumption during extended period (season, year, etc.).

Ref.: Budge/*Romances* 48 no. A-02/(grainary--"about 3000 B.C."); Ibn-^CAasim no. 186; *DOTTI* 91; *MITON*.>

J0711.1, Ant and lazy cricket (grasshopper, [cockroach]). Type: 280A.

Link: |J0137, Wisdom learned from example of insects. |Q0086, Reward for industry.

Ref.: Chauvin III 58 no. 19; Destaing *Cheluh*s 98-100 (159) no. 41; *DOTTI* 91.>

J0711.2, Improvident mouse eats grain stored for famine. [He had saved nothing: starves].

Ref.: Chauvin II 115 no. 90.>

J0711.3, King for a year provides for [his own] future.

Ref.: Chauvin II 160 no. 49, 192 no. 9 III 101 no. 8.>

J0712, Food alone keeps off hunger.

Ref.: Shalabî 33.>

J0712.1, City without provisions but with much money starves.

Ref.: Chauvin V 34 no. 16; *DOTTI* 730 731 895/{lit.}; *MITON*.>

J0712.2\$, Hungry person ignores jewels and gold (placed in dishes on dinner table) and prefers little bread (water). Type: cf. 773\$.

Link: |J0321.5\$, Hungry (thirsty) man kicks aside modest food (basket of palm-dates) hoping for better: gets nothing. |U0310.1.1\$, Hunger as overpowering need (drive, motivation).

Ref.: Damîrî II 229; *DOTTI* 428.>

J0713, Make use of proper seasons for crops.

Link: |P0603\$, Customs associated with household provisions. (Thrift, managing food supply, etc.).>

J0713.2\$, Foolishness of planting crop out of seasons. Type: cf. 1889C1\$.

Ref.: *DOTTI* 944; Shamy (el-) *Egypt* 27 no. 3.>

J0715, Kindness unwise when it imperils one's food supply.

Link: |K0231.2.5\$, Refusal to share food supply (usually provided by one party). |W0014.0.3\$, Protection given to fugitive who asks for it ('*istijârah*/'*ijârah*). (Protector imperils self).>

J0716\$, Hunger drives to risk-taking.

Link: |U0310.1.1.2\$, Hunger must be satisfied before attending secondary needs (e.g., entertainment, socializing, or the like). |U0248.1\$, Hunger affects perception.

Ref.: *DOTTI* 41 42/{lit.}; *MITON*; Shawqî 268 [no. 8].>

J0716.1\$, Fisher (hunter) disregards danger in pursuit of catch (game): painful results.

Link: |W0151.9.3\$, Greedy (ambitious) person pursues large game (animal, fish) without regard to safety: loses his life.

Ref.: *MITON*.>

J0716.2\$, Starved animal devours (attacks) its master (trainer).

Ref.: Ibn-^CAasim no. 268.>

J0720\$, Knowledge of the four seasons (and their characteristic harvest, foods).>

J0730, Forethought in provision for clothing.>

J0733\$, 'A loosely fitting garment would be ashamed to wear out'>

J0735\$, Occasion furnishes opportunity to get new clothing.

Link: |J1347\$, Occasion furnishes opportunity to get delicious foods (drinks). |P0950\$, Religious Calendar Celebrations.

Ref.: *DOTTI* 661 665/{Egy}; *TAWT* 379-80 n. 336.>

J0740, Forethought in provision for shelter.>

J0742\$, Shelter against all enemies. Type: 124.

Ref.: *DOTTI* 51.>

J0742.1\$, A straw-house, a wooden-house, and a brick-house: latter strongest. Type: 124.

Link: |Z0042, Stronger and strongest--[mouse is strongest].

Ref.: *DOTTI* 51.>

J0750\$, Prudence in planning ahead (i.e., not "Crossing a bridge before coming to it").

Link: |J0752, In planning future, profit by the past.

@J2060, Absurd plans. Air-castles.

Ref.: Taymûr Nos, 2216 2219.>

J0750.1\$, Preparing cattle feeding bin before acquiring the animal (cow).

Link: |J2501.2\$, Excesses (immoderation, intemperance) reprimanded.

Ref.: Taymûr nos. 1069/2224.>

J0750-J799, Forethought--miscellaneous.>

J0751, Consider difficulties of course you are about to undertake.>

J0751.0.1\$, Look before you leap.

Link: |J0002\$, Mind (reason) must curb desires (urges of the body). |J0021.1, "Consider the end". |J0611, Wise man before entering a quarrel considers how it will end. |J0762, Leave loophole for escape. |U0110.3\$, Care against mistaking one thing for another (misperception).

Ref.: *MITON*; Shawqî 264 [no. 5].>

J0751.1, Truth the best policy.

Link: |U0192.0.1\$, Truth is savior. |V0461.4.1, Truthfulness as clerical virtue.

Ref.: *MITON*.>

J0751.2\$, Fulfill your promise(s).

Link: |M0202.9.1.1\$, "A free person's (noble) 'word' is a debt". |P0525.0.1, "It is a debt if it is promised". |W0037.0.1, Man never breaks his word.

Ref.: *MITON*.>

J0752, In planning future, profit by the past.>

J0752.2\$, Person reminded to make plans dependent on God's Will. Type: 1696B\$, cf. 830C.

Link: |C0053.5.1\$_(formerly, C0051.9.1\$), Tabu: planning for the future without saying, "*in-shâ'-Allâh* (If God wills)". |J0164, Wisdom from God. [(*ilhâm*)]. |Q0223.2.1, Person reminded to make plans dependent on God's Will. |V0090\$, Miraculous effects of invoking God's attributes (*basmalah*, *hasbanah*, *hawqalah*, etc.).

Ref.: Jâhiz III 534/(Editor added: "[If God wills]"); *DOTTI* 453 916.>

J0753, Remove obstacles from path.>

J0754\$, Take precautions for safety.

Link: |J1101.2\$, "Holding the stick from its middle" [so as to be able to change one's mind]. |P0559.0.1\$, One prayed: "O Lord, safety, and gains (spoils of war)!" The other replied: "O Lord, safety and that is all!">

J0754.1\$, Do not set hay (dry grass) next to fire.

Link: |J0215.1.1, Do not set a hungry guard over food. |J2124.1, Numskull sends meat home through kite (bird); kite devours it. Numskull sends meat home through kite (bird); kite devours it. |J2756.3.1.1\$, 'Cat given key to rations room'.

Ref.: *MITON*.>

J0754.2\$, "[If you] lower your head in the crowd, no harm will come to it".

Link: |U0294.1\$, Obscurity guarantees safety from lampoon.

Ref.: Taymûr nos. 472 1779.>

J0755, All aspects of a plan must be foreseen.>

J0756, Advice after the event valueless.>

J0758, Beware of following an interested adviser. Type: 50, 837A\$, 915B\$.

Link: |G0303.9.4, The devil as a tempter. |J0265\$, Consider the merits of the advice (counsel) before the appearance of the advisor. |J0646, Disregard advice of your enemy. |K2298.1\$, Satan (Eblis) as adviser: treacherous. |U0248.0.3.1.1\$, Flagrant lie

perceived (thought of) as truth by interested party (judge, king, umpire, etc.). Party would benefit if claim is true.

Ref.: *DOTTI* 17 458 582; Shamy (el-) "Psych. Criteria" 242 n. 28; *Zîr* 40/("adversary's advice").>

J0758.1, Tailless fox tries in vain to induce foxes to cut off tails. Type: 64, 64A\$.

Link: |W0030.5\$, Misery loves miserable company. |U0230.0.7\$, Negative effects of experiencing guilt for sinning to be lessened by legitimizing the sinful act (liaison, affair) for all.

Ref.: Basset *RTP* VI 267; *DOTTI* 28.>

J0758.1.2, Tailless jackal persuades other jackals to cut off tails. Type: cf. 64A\$.

Ref.: *DOTTI* 28.>

J0758.4\$, 'Who would testify for (praise) a bride except her mother!'.
 Link: |T0681.3\$, 'In the eyes of his mother, a monkey is a gazelle'.
 Ref.: Taymûr no. 2901.>

J0758.8\$, Adviser's counsel rejected.

Link: |J0021.0.1\$, Wise counsel breached (ignored) in order to test its soundness (validity). |U0091\$, Wise advice ignored (breached) upon discovering that adviser is poor (powerless).

Ref.: *MITON*.>

J0758.0.1\$, Regret (sorrow) from following adviser's counsel. Type: 915B\$, cf. 50, 837A\$.

Link: |P0232.4.1\$, Mother's advice to daughter as to how to treat husband (groom): the good wife. |T0009.4.3\$, Young woman married to old man laments (bemoans, regrets) her fate.

Ref.: Ibn-^CAasim no. 185.>

J0758.8.1\$, Attempt to dissuade by false claim fails. Type: 1460A\$.

Link: |K2108\$, Attempting to dissuade by slander: claiming that desired item (person) is defective.

Ref.: Jâhîz VI 259-60; *DOTTI* 814/{Irq}.>

J0759\$, Repartee concerning age (the old and the young). Type: cf. 928, 980, 981, 982, 1392\$, 1397A\$.

Link: |J0761, Old age must be planned for. |J1218.1\$, Man claims same age for many years: "A 'man' keeps (does not take back, change) his word". |J2112.5\$, Grayness of beard (whiskers) cured.

Ref.: *DOTTI* 620 684 685 784 787; *MITON*.>

J0760\$, Death must be planned for.

Link: |H0659.28\$, What is the best time (season) to die. |U0250.0.3\$, Nature of life and afterlife (life after death). |V0068, Preparations for burial. |V0311.3.0.1\$, Seek the hereafter, life in the here-and-now is fleeting. (Futility of worldly life: death defeats all).

Ref.: S. Hassan *Mawasû)ah* 223; Simpson 186 191 n. 67.>

J0760.0.1\$, Living person prepares for own burial.

Link: |E0419.13\$, Concerns of dead about own burial site.

Ref.: Maspero 83 no. 4 124 no. 7 n. 2; Kisâ'î 75-77/(Thackston 81-82 no. 36); Shamy (el-) "Arab Mythology" no. 71; Damîrî I 245/(al-Rashîd); *MITON*; Shamy (el-) *Egypt* 123-24 no. 19.>

J0760.1\$, Burial plot (grave) prepared (along with other accompaniments --coffin, shrouds, prayers, etc.).

Ref.: S. Hassan *Mawasû)ah* 195; Maspero 124 no. 7 n. 2 277-78 no. 20; Damîrî I 245/(al-Rashîd); *DOTTI* 426; *MITON*.>

J0760.2\$, Shroud (undertaker) taken along when visiting person doomed to death. Type: 910K1\$.

Link: |J2516.9, "Foresee the possible event." Asked to call a doctor when his master falls ill, fool also calls the undertaker.

Ref.: *DOTTI* 575 696 803 804/{Egy, lit.}; *MITON*.>

J0761, Old age must be planned for. Type: 921A.

Link: |P0775.4\$, Necessity for investment: money that is not invested (added to) is inevitably exhausted. |U0260.3\$, Effects of aging are irreversible.>

J0761.0.1\$, Appearance of gray hair (whiskers) causes concern.

Link: |A1329.1.1\$, Hair grayness was begun as means of distinguishing the aged from the youthful. |J2112.1, Young wife pulls out his gray hairs [beard, whiskers]; old wife his black. Soon all are gone. |P0219\$, Aging wife's fears (anxiety). |P0220\$, Aging man's (husband's) fears (anxiety). |Z0155, Gray hair the symbol of departed usefulness.

Ref.: *MITON*; Shamy (el-) "Character Transmutation" 249 n. 45.>

J0761.5\$, The aged (weak) need to rely on strategy, not on physical strength. Type: cf. 130, 980-980C, 981, 982.

Link: |K0012.7\$, Quarrel won by unfair or surprise blow ("sucker punch"). |L0350, **Mildness triumphs over violence**. |L0458.1\$, In old age, hawk (eagle, etc.) must feed on food left by creatures that were once his prey. |Q0086, Reward for industry.

Ref.: Boqarî 94; *DOTTI* 53 681 684 685; *MITON*.>

J0762, Leave loophole for escape.

Link: |J0751.0.1\$, Look before you leap. |P0552.8\$, Retreat (escape) as wise strategy in face of enemy's overwhelming power.>

J0762.2\$, 'Don't burn your boats behind you' (so as to prevent retreating, going back).

Link: |J1043.1\$, 'Breaking (something) off is preferable to carving it through'.>

J0763\$, Appropriate (strong) action for difficult problems--(play the correct social role).

Link: |F0959.6.3\$, Poison treated with like poison. |P0002\$, One's actions (words) should be proportionate to one's social status.

|Q0101, Reward fitting to deed. |Q0582, Fitting death as punishment. |W0132\$, Lack of 'sense of proportionality,' in action or reaction.

Ref.: Boqarî 145-51/(student-teacher) 143/(child-adult).>

J0763.1\$, 'Dress appropriately for the occasion [so as to meet its demands]: whether happiness or misery'.

Ref.: Ibn-âsim, no. 120.>

J0763.3\$, 'Iron is to be eroded (broken) only with iron.'.>

J0763.4\$, 'Harvest (chop) cane with cane.'.>

J0765, Mark the way one is going in an unfamiliar country.

Link: |F0897\$, Marvelous navigation (finding direction, way, etc.). |P0418.7\$, Travel-guide (caravan leader, navigator).>

J0766, Do not work yourself out of employment. [Cat keeps mice away only].>

J0767\$, The long wait for provisions.

Link: |J2066, Foolish waiting.>

J0767.1\$, "O donkey, you could die before fodder reaches you".

Ref.: Amîn 471; Taymûr no. 2012 2895.>

J0800-J849, Adaptability.>

J0801\$, Adapting to changed environment (social or physical). Type: 706D\$, 758-758D\$, 841B\$, 851, 851C\$, 910, 911*, 938/938B, 981A\$, 1609\$, cf. 112, 923B.

Link: |A1228\$, Man remodeled to provide for terrestrial (earthly) life needs. |A1278.1\$, Remodeled supernatural being as spouse for Adamites (mortals on earth). With added reproductive organs (womb, genitals, etc.). |A1314.1\$, Adam's 'front' and 'rear' slit by an angel (on God's command) so as to relieve his discomfort caused by earth food: thus urinary track and rectum. |A1406\$, Culture taught by angel (to Adam and Eve). |A1418\$, Effects of environment (*bî'ah*) on physical constitution and character (*tibâ*^C). |A1440, **Acquisition of crafts**. |J0811, Wisdom of concessions to power. |L0293\$, Formerly rich (powerful, pampered) person accepts work as menial (servant, waiter, doorkeeper, clerk, etc.). |L0405\$, Rich (high) becomes poor (low). |L0410, **Proud ruler (deity) humbled**. |P0008\$, Resocialization. Re-learning (re-teaching) how to live according to different social rules (norms) in the same culture (but within different social class; age, gender, professional, etc. group). |P0281.0.1\$, "He who would marry my mother, I would address him as 'paternal-uncle'". |V0528\$, Sinner becomes saint.>

J0810, Policy in dealing with the great [(powerful)].

Ref.: Simpson 162.>

J0811, Wisdom of concessions to power. Type: cf. 480.

Link: |J0268\$, Flattery of authority or seniors rewarded. |J0801\$, Adapting to changed environment (social or physical).

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "^CAdlî Lamlûm" no. 32; *Zîr* 101.>

J0811.1, The lion's share. [Wolf divides booty equally and is killed--fox learns lesson and gives all to lion]. Type: 51.

Link: |J0070\$, Teaching (training) by cruel example. |P0559.1.1.1.1\$, Conflict over division of war booty.

Ref.: Damîrî I 176; *DOTTI* 18/{Egy}>

J0811.2, Fox refuses to mediate between lion and lioness. [Lioness' bad odor: other judges slapped; fox pleads cold, cannot smell]. Type: 51A.

Link: |K1818.3.1, Wise man disguises as buffoon.

Ref.: *DOTTI* 19.>

J0811.7\$, Polluter in the dark invited to urinate (relieve self) in lighted area (the open). Invited to do so, instead of being punished as intended upon discovering he is powerful.

Link: |U0021.5, Judge reduces penalty when accused is his own son. |X0480.0.1\$_(formerly, W0480\$), Jokes concerning performance in battle.>

J0811.8\$, Fleeing to escape defeat (punishment) by strong adversary. Type: 2025, 2029B*, cf. 121, 162*.

Link: |J0762, Leave loophole for escape. |J2133.6, Wolves climb on top of one another to tree: lowest runs away and all fall. |K0249.5\$, Debtor flees to avoid creditors (repayment of debt). |P0552.8\$, Retreat (escape) as wise strategy in face of enemy's overwhelming power.

Ref.: Boqarî 91.>

J0812\$, Denying own rights because of fear. Type: 1534.

Link: |P0520.2\$, Timid witness: denies having seen crime (accident, conflict, etc.). |W0044.0.7\$, Bashfulness in men may beget poverty. (Too timid to demand own right).

Ref.: *DOTTI* 744 838 929/{lit.}; Shamy (el-) *Egypt* 209 no. 54.>

J0812.1\$, "My donkey had no tail [to start with]". Litigant, whose donkey's tail was severed by a fleeing man, notes the judge's injustice and decides not to sue for damages; to avoid being fined (paying court cost) he declares tat he came to report that his donkey has always been tailless. Type: 1534.

Link: |P0523.0.1\$, Legal expenses (court cost, lawyer's fee, etc.).

Ref.: *DOTTI* 838.>

J0813\$, Enemy whose friendship is a must: humiliation to person of honor.

Link: |J0814.4.2\$, If you need the dog (the lowly), address him as 'Master'. |N0101, Inexorable fate. [*qadâ/qadar*]. |P0795\$, Accommodation: social interactional process (detente). |U0020.3\$, Necessary evil: profane (sinful) practice socially tolerated: believed to be unavoidable.

Ref.: *MITON*; Taymûr no. 2891/cf.>

J0814, Flattery of the great.

Link: |P0632, Customs concerning recognition of rank.

Ref.: *MITON*.>

J0814.1, Imprisoned musician defends himself. [Imprisoned for the way he looked at king; claims to have been blessing king].

Ref.: Wesselski *Hodscha* I 255 no. 188.>

J0814.4, Flattery of the wicked to escape death at his hands.>

J0814.4.1\$, 'Dance for (flatter) the monkey during his reign'.

Link: |J0268\$, Flattery of authority or seniors rewarded.

Ref.: Jâhîz I 355; Damîrî II 246; Taymûr no. 106.>

J0814.4.2\$, If you need the dog (the lowly), address him as 'Master'.

Link: |J0813\$, Enemy whose friendship is a must: humiliation to person of honor.

Ref.: *Alf* II 272; Hanauer 147-53; Taymûr no. 644.>

J0814.6\$, Congratulations for an insignificant occurrence.

Link: |K2060, **Detection of hypocrisy [hypocrisy]**. |K2090, **Other hypocritical acts**.

Ref.: *DOTTI* 746/{Egy}.>

J0814.6.1\$, Flattery for escaping insignificant (imaginary) danger.

Link: |W0171.3\$, Being a flatterer (*mitayyibâtî*, *massâh-gûkh*).>

J0814.6.1.1\$, Ruler congratulated on not being inside his garment when it fell down. Type: 1349M\$.

Ref.: *DOTTI* 746.>

J0814.6.3\$, High praise for insignificant (imaginary) accomplishment. Type: cf. 901A\$.

Ref.: *DOTTI* 560.>

J0815, Unpleasant truth must be withheld from the great [(mighty, fearsome)]. Type: 48*, 68**, cf. 1644A\$.

Ref.: *DOTTI* 892.>

J0815.1, Liar rewarded by the apes, [(truthful punished)]. Type: 48*, 68**.

Link: |J0551.4.0.1\$, Truth-telling punished (offensive). |Q0002.1\$, Flattering lies rewarded, unflattering truth punished.>

J0815.1.1\$, Nobody would dare say to an ogress, "Your eye is red!".

Link: |J0268\$, Flattery of authority or seniors rewarded.

Ref.: Taymûr no. 1033 2909.>

J0815.1.2\$, Liar's life spared by the ogre. Person witnesses a cannibal commit ghoulish act (e.g., devouring child, animal, corpse), but denies having seen any crime committed and, thus, escapes ogre's vengeance. Type: 894.

Link: |J0812\$, Denying own rights because of fear. |K0874.3\$, Sesame (being eaten) said to be "Ogress's sweet-tasting lice!".

|P0520.2\$, Timid witness: denies having seen crime (accident, conflict, etc.).

Ref.: *DOTTI* 121 159 289 545 548 624/{Alg}.>

J0815.5\$, Tactful and tactless truth-speaking. Type: 929B\$, cf. 1637A\$, 1920K\$.

Link: |J1675, Clever dealing with a king. |W0048\$, Being sweet-tongued. |W0197.1\$, Being maladroit with words.

Ref.: *DOTTI* 243 400 621 882 952/{Irq}.>

J0815.5.1\$, Dream interpreter (astrologer, fortune-teller, etc.) punished for unfavorable prophecy. Proves correct.

Link: |M0340, **Unfavorable prophecies**. |J1675.2, Clever ways of breaking bad news to a king, who will kill bearer of bad

news.

Ref.: Hanauer 127-28 no. 10; Wehr 105-6 no. 5; *Zîr* 18.>

J0815.5.5\$, Tactful (kind) reply. Type: 480, 929B\$.

Link: |J0003.1.1\$, 'One catches more flies with honey'. |Q0041, Politeness rewarded. |W0048\$, Being sweet-tongued.>

J0816, Tact in reproving the great. Type: cf. 1644A\$.

Link: |Q0296.2\$, Unjust ruler reprimanded.

Ref.: *DOTTI* 892.>

J0816.1, King brought to sense of duty by feigned conversation of birds. Philosopher pretends to know bird's language [□]. ["What is the owl saying?"]. Type: 908A\$.

Link: |J0056.1, Ruler learns lesson from seeing city governed by king as uncharitable as he.

Ref.: Basset *Mille* II 451 no. 158; Chauvin II 153 no. 21 VIII 129ff. no. 119; *DOTTI* 566 567/{lit.}>

J0816.2, King called baker's son: he has given the poet only loaves of bread. Type: 920G\$.

Link: |H0038.3, Slave recognized by his conversation, habits, and character. |J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |U0130.0.1\$, Developing habitual behavior (learning) through repetition. |U0248.6\$, Profession (occupation) affects perception.

Ref.: *DOTTI* 429 587 590 591/{Egy, lit., Syr}>

J0816.4, Woman tactfully restrains amorous king. Type: 983.

Link: |T0320.4, Wife escapes lust of king by shaming him.>

J0816.5\$, Unjust act of ruler brought to his attention by reminding him of exemplary justice of his predecessor. Type: 919\$.

Link: |U0005\$, Successor unlike predecessor.

Ref.: *MITON*.>

J0816.7\$, Tactful and tactless warnings: patriarch (king) alerted to an inappropriate situation or act. Type: 929B\$.

Link: |N0122.1.4\$, Inauspicious words (sayings).

Ref.: *DOTTI* 621 783/{lit.}>

J0817, A soft answer [(word)] turns away wrath.

Link: |J0837.2.1\$, When the threats fail try soft-talk (promise reward).>

J0818, Care in advising king.>

J0818.2\$, Caution in advising wayward (despotic) king. Type: 883F\$,/891B*, cf. 756C, 2030C*'.>

Link: |N0170.0.1.1\$, "Today [(power, authority)] is yours; tomorrow it is someone else's! Y".

Ref.: *MITON*; Damîrî II 232-33/(convict's mother).>

J0822, Man plays fool [(insane)] to protect himself in dealing with king.

Link: |K0523.3\$, Dumbness feigned to escape telling the truth.>

J0822.1, Man pretends idiocy so as to avoid compromising himself when summoned to testify by two rival queens before the king. Type: cf. 1585A\$.

Ref.: *DOTTI* 868.>

J0825\$, Wisdom of following only one leader (master).

Link: |J0152, Wisdom (knowledge) from sage (teacher). |J0555, Intemperance in obedience. |J0570, **Wisdom of deliberation**. |J2133.9, Blind leading blind falls into pit. |J2417, Foolish imitation of leader. |P0206\$, There can be only one head (patriarch) of the family. |P0207\$, There can be only one matriarch within a household. |P0509.2\$, The sole leader: there can be only one chief (head, king, etc.). |U0164\$, Assuming position of leadership requires sacrificing personal comfort. |U0260.1.1\$, 'Every era has its own state-of-affairs, and its own men (leaders)'. |X0471.0.1\$, The sole leader (ruler): his character and deeds.

Ref.: Taymûr no. 16.>

J0825.1\$, 'A ship with two captains sinks' (e.g., 'Too many cooks spoil the broth').

Link: |J0225.2\$, 'A needle with two threads [on opposite ends] does not sew'.

Ref.: Taymûr no. 2727.>

J0829, Dealing with the great--miscellaneous.>

J0829.1, The king and the cheap slippers. Steward buys the king a pair of slippers. King thinks not enough has been paid for them and refuses them. Steward buys another like the first and charges a good price. Learns that this is the way to deal with kings.

Link: |P0774.0.2\$, There is a consumer for each class of goods. |U0084.1\$, Price of an object depends on who is buying it.

|J0532\$, Unambitious person instructed to name a (large) grant commensurate with own worth (or giver's rank).>

J0829.2, Devil [(jinni)] decides to leave of own accord. [Before being exorcised by force].

Link: |D2176.3, Evil spirit exorcised. |F0405.15\$, Spirit leaves when exorciser threatens to resort to its government.

Ref.: Shamy (el-) "Belief Characters" 19.>

J0830, Adaptability to overpowering force.

Ref.: Juhaymân (al-) II 245-67.>

J0831, Mohammed goes to the mountain (tree) when the mountain will not come to him.

Ref.: Basset *Mille* I 499 no. 191, Wesselski *Hodscha* II 190 no. 372; Basset *RTP* XIX 331; Bâzargân (al-) 91 no. 62.>

J0832, Reeds bend before wind (flood). Save themselves while oak is uprooted. Type: 298C*.>

J0836\$, Man (woman) who loses all his (her) seven (forty, ninety-nine) sons at once seeks comfort. Type: 844A\$.

Ref.: *DOTTI* 465/{Ymn}; Hein-Müller *Mehri-Hadramî*: *SAE* IX 122 no. 44; *TAWT* 456 no. 49.>

J0837\$, Do not stand in way of overpowering might (danger).

Link: |J1101.1\$, Escape (fleeing, running away) from danger is half of the cleverness. |K2310.2\$, Wanderer ordered "not to spend night in king's realm": he sleeps inside grave.

Ref.: Shamy (el-) "Eg. Balladry": "^CAdlî Lamlûm" no. 32; Shawqî 257 [no. 1].>

J0837.1\$, Ant advises her companions to enter nests lest they be trodden by marching army (Solomon's).

Ref.: Shamy (el-) "Eg. Balladry": "^CAdlî Lamlûm" no. 32.>

J0837.2\$, When the bitter (violent) fails try the sweet (mild).

Link: |J0003.1.1\$, 'One catches more flies with honey'. |J0636\$, Trust (responsibility) reforms the deviant (wayward). |J1088, When the sweet fails try the bitter [(painful)]. |L0350.1, Mildness triumphs over violence: queen advises husband to use kindness to enemy. |R0074, Defeated warriors go into the conqueror's service.>

J0837.2.1\$, When the threats fail try soft-talk (promise reward).

Link: |J0026, Enemies can be won more by kindness than cruelty. |J0817, A soft answer [(word)] turns away wrath.

Ref.: *MITON*.>

J0837.2.1.1\$, 'A hand that you cannot cut off, [you should] kiss' (i.e., 'If you cannot beat them, join them').

Link: |W0171.2\$, Hypocrisy.>

J0837.2.2\$, One gets by ruse what cannot be gotten by the sword.

Ref.: *MITON*; Taymûr no. 702.>

J0837.3\$, When king forbids practice of one profession resourceful craftsman (trader) takes up another. Type: 1609\$.

Link: |W0217\$, Resourcefulness.

Ref.: *DOTTI* 873 874/{lit.}.>

J0838\$, Wisdom of moving out of harm's way.

Ref.: *DOTTI* 466 948/{Alg}.>

J0838.1\$, Moving away from own home to avoid abusive (unwelcome) neighbor.

Link: |J0851.1\$, 'Outwait the evil neighbor: he may either move away or meet ill fate'. |J1563, Treatment of difficult guests. |P0332, Selfish guest expels host. [Porcupine crowds rabbit]. |R0213.3\$, Abandoning own home (nest, den, etc.) to escape predator (intruder).

Ref.: *MITON*; Shawqî 283 [no. 16].>

J0838.1.1\$, Person moves away from town (country) to escape meddler. Type: 1233A\$.

Ref.: *MITON*.>

J0838.3\$, Population threatens to move away from realm of abusive ruler.

Link: |P0012.2.1, Tyrannical king.>

J0850-J899, Consolation in misfortune.>

J0850\$, Consolation in misfortune by patience. Type: 750J\$, 2030D\$.

Link: |U0262, Suffering healed by time. |W0026, Patience. |W0029.1\$, Constancy and patience of Job's wife. |Z0095.1\$, Homophony: "*sabr*" ([sweet] patience)--"*sabr*" ([bitter] aloe).

Ref.: *DOTTI* 411 966; *MITON*; Shamy (el-) "Eg. Balladry": "Ayyûb" no. 53-b; Taymûr no. 2833.>

J0850.0.1\$, 'Patience is a virtue'. Type: 750J\$.

Link: |J0171.9.2\$, Counsel: "Be patient".

Ref.: Simpson 183; Ibshîhî 39/cf.; *DOTTI* 411.>

J0851\$, Patience is the best remedy (medicine) for suffering.

Link: |J0570.1\$, 'Regret is in haste' ('Haste makes waste'). |J1075, Time renders all things commonplace.

Ref.: Anonymous "Aghânî Anwar el-)Askarî" 15; *DOTTI* 548/{Tns}; Hadrî (el-) AFann al-=insâniyyah" 5-6 [no. 4]/(proto-ballad); *MITON*; Wickett 59.>

J0851.1\$, 'Outwait the evil neighbor: he may either move away or meet ill fate'.

Link: J0838.1\$, Moving away from own home to avoid abusive (unwelcome) neighbor. [N0191\$, Long-lived evil.]>

J0857\$, Proud person keeps news of his misfortune secret so as to avoid enemy's *shamâtah* (pleasure in his suffering).

Link: J0885, Clever person's defeat pleases inferior. [*shamâtah*].

Ref.: *MITON*; Ibshîhî 425.>

J0860, Consolation by a trifle.>

J0861.1, Consoled by drop of honey. Man in pit surrounded by perils thus comforts himself.

Ref.: Chauvin II 85 no. 17 III 100 no. 6.>

J0864, Comfort in the contemplation of impossible pleasure. Type: 1262, cf. 1430, 1450, 1804B.

Link: W0210\$, Daydreaming. W0211, Active imagination [(unrealistic thinking)].

Ref.: *DOTTI* 723 805 811 930.>

J0865, Consolation by thinking of some good aspect of a situation.>

J0866, Consolation by thinking of the past.

Link: J0318\$, The past preferred (compared favorably) to the past.

Ref.: Haykal 23, 161ff.>

J0868\$, Regression. (See also W0199.2\$.).

Link: W0199\$, Self-deception (rationalization, regression, projection, etc.).

Ref.: *DOTTI* 785/{Egy}; Shamy (el-) "Mahfûz's Trilogy" 66.>

J0870, Consolation by pretending that one does not want the thing he cannot have.

Link: J1360\$, The envious accuser--general. W0199\$, Self-deception (rationalization, regression, projection, etc.).

Ref.: Shamy (el-) "Psych. Criteria" 241 n. 10.>

J0870.1\$, He covets (desires) it, [yet] says, "It is disgusting!"--('ikhkhîh!: Yuk!). Type: 59.

Link: J0870, **Consolation by pretending that one does not want the thing he cannot have.** W0199.6\$, Reaction formation: manifesting behavior patterns that are the opposite of actual feelings (needs).

Ref.: *DOTTI* 23; Taymûr no. 2030 2026.>

J0871, The fox and the sour grapes. Type: 59.

Ref.: Ibshîhî 56/cf.; *DOTTI* 23 24/{Sdn}.>

J0873, Fox in swollen river claims to be swimming to distant town. Type: 67.

Ref.: *DOTTI* 30.>

J0873.3\$, Fox biting camel's tail dragged: claims to be riding, ("Born to pilgrimage on the rump of this philanthropist"). Type: 47A.

Ref.: *DOTTI* 15 30/{Syr}; Sâî "Lâdhiqiyyah" 1970 50 no. A-07.>

J0880, Consolation by thought of others worse placed. Type: 844A\$.

Link: J0886.1\$, Seeing others's afflictions makes one's own lighter. J2563, "Thank God they weren't peaches, [but figs]!".

U0115, The skeleton in the closet. An apparently happy man lets another see the actual misery of his existence. U0022.1\$, 'Equality in injustice [to all] is justice'. U0304\$, Relativity of perceiving quality. W0030.5\$, Misery loves miserable company.

Ref.: M.I. Hassan 78-80; Simpson 204 n. 19; Kisâî 75-77/(Thackston 81-82 no. 36); Shamy (el-) "Arab Mythology" no. 71; Ibshîhî 657; Chauvin II 150 no. 10; *DOTTI* 465 466 642 650/{Egy, lit.}; Shamy (el-) *Egypt* 224 no. 59.>

J0882, Man with unfaithful wife comforted. Type: 1426.>

J0882.2, Man with unfaithful wife comforted when he sees jealous husband who carefully guards wife cuckolded. Type: 1426, 1426*.

Ref.: *DOTTI* 802 803; *MITON*.>

J0882.4\$, Man with dead child consoled by prophecy (story) that child would have become evil. Type: 943C.

Link: J0225.4, Angel (Jesus) kills man. Done because man is plotting a murder. N0121.2, Death forestalls evil fates.

Ref.: *DOTTI* 637 803/{lit.}.>

J0883, Poor man consoles self by thinking of misfortunes of rich.

Link: U0304.1\$, Relativity of health and sickness.>

J0883.1, Man compelled to live on peas [(beans)] takes comfort when he sees a man once rich eating the hulls.

Ref.: Chauvin II 150 no. 10.>

J0883.5\$, Why the farmer laughed when angry king ordered the present he was bearing him (figs) be stuffed into his (farmer's) anus. Farmer: "My neighbor is bearing you cucumbers!". Type: 1689.

Link: |J2415, Foolish imitation of lucky man. [Jealous imitator disappointed]. |J2563, "Thank God they weren't peaches, [but figs]!".

Ref.: *DOTTI* 911 924/{Egy}>

J0885, Clever person's defeat pleases inferior. [*shamâtah*].

Link: |U0294\$, Merits and demerits of fame and obscurity (being *maghmûr*).

Ref.: Ibn-^CArabshâh 111; Boqarî 145/cf.; *TAWT* 51 n. 26.>

J0886\$, Greater grief: person seeks consolation in adversity. Type: 844A\$.

Link: |H1314\$, Quest for greater grief. |W0030.5\$, Misery loves miserable company.

Ref.: *DOTTI* 465 466 948/{Alg, Sml}; *MITON*; Shalabî 104-16; *TAWT* 456.>

J0886.1\$, Seeing others's afflictions makes one's own lighter. Type: 844A\$, 1426*

Link: |J0880, Consolation by thought of others worse placed. |U0304.7\$, Relativity of perceiving intensity (strong-weak, violet-mild, kind-unkind, or the like).

Ref.: *Alf* I 3 Burton I 6/(my calamity is lighter); Amîn 470; M.I. Hassan 78-80 no. 20; Taymûr no. 2829.>

J0890, Consolation in misfortune--miscellaneous.>

J0891, Enemy horses captured by lion join forces and become friends. Type: cf. 910F-X\$.

Ref.: Chauvin II 150 no. 9; *DOTTI* 574.>

J0893, Consolation: spiritual recompense for temporal misfortune. Type: cf. 750J\$.

Link: |P0681.1.1.1\$, Mourning: verbal expressions (wailing, dirge, elegy/*rithâ*\$, ^Cadîd, nadb). |W0199.5\$, Sublimation: attributing high spiritual values to basic needs (especially sexual drives). |Z0010.2.5.3\$, "We are God's and to Him we [all] shall return".

Ref.: Burton I 195 VI 41 146 9 301; Shamy (el-) *Egypt* 224 no. 59.>

J0894\$, Consolation by dodging responsibility.

Link: |W0111.2.10\$, Procrastinating craftsmen (hirelings, workers): "Tomorrow!". |W0199\$, Self-deception (rationalization, regression, projection, etc.). |X1915.1\$, "I.B.M." in Egypt: "*in-shâ'-Allâh* (If God wills)", "*bukrah* (Tomorrow)", "*ma*^Clish//*ma*^Clihsh (Never mind)".>

J0894.1\$, Consolation: "*ma*^Clish/*ma*^Clihsh" ('Never mind').

Ref.: Amîn 373.>

J0894.2\$, Consolation: "*'anâ-mâlî*" ('None of my business'). Type: cf. 207D\$.

Link: |H0954.1\$, Ostrich's excuse for not carrying: "I'm a bird--birds don't carry (like beasts of burden)"; and ostrich's excuse for not flying: "I'm a camel--camels do not fly (like birds)". |P0503.3.3\$, Bureaucrat dodges responsibility. |W0111.9\$, Lame excuses to avoid work.

Ref.: *DOTTI* 78; Shawqî 271 [no. 10]; *TAWT* 396 n. 644.>

J0895\$, Consolation by thought of not being alone in misfortune.

Link: |H1394.1\$, Quest for person who has had more grief (chagrin, sorrow). |U0001.1\$, Pluralistic exception ("pluralistic ignorance"): mistakenly believing oneself to be unlike all others ('the only exception to the rule'). |U0230.0.7\$, Negative effects of experiencing guilt for sinning to be lessened by legitimizing the sinful act (liaison, affair) for all. |W0030.5\$, Misery loves miserable company. |W0199.3\$, Projection: attributing to others one's own shortcomings (defects).

Ref.: *TAWT* 375 n. 263.>

J0900-J999, Humility.>

J0900, Humility.>

J0901, The seven daughters of Humility.>

J0907\$, Humility before God brings exaltation from God.

Link: |P0012.14, Modesty of king. |Z0013.11.1\$, Uncertainty about accuracy of truthful report: "And God knows best", "And God is Omniscient" (or the like).>

J0910, Humility of the great.

Link: |J0950, **Presumption of the lowly**. |W0050\$, Humility as trait of character.>

J0910.0.1\$, Exemplary humility of a ruler (caliph, king, etc.).

Ref.: *MITON*.>

J0910.1\$, Humility: pride tempered with wisdom.

Link: |J0950.1\$, Lowly presuming to be great (powerful) becomes abusive and intolerable. |W0013\$, Self-abnegation (altruism, self-denial, selflessness). |W0166.0.1\$, Arrogance as false pride: sense of inferiority coupled with ignorance.

Ref.: Jâhîz VI 72.>

J0910.2\$, Humility of great savant(s).

Ref.: *MITON*.>

J0911, Wise man acknowledges his ignorance. Type: 2031E\$.

Link: |W0134\$, Foolishness (ignorance, stupidity). |W0142.1\$, Inability to acknowledge own ignorance (foolishness).

Ref.: *DOTTI* 969/{Irq}; Meissner 55-57 no. 31; Shamy (el-) *Egypt* 278 no. 31.>

J0911.1, Men [(office-holders)] not chosen for their ignorance; else should have reached heaven. [Position is due to what he knows, not what he does not know].

Link: |J1450\$, Retorts concerning age (young-old).

Ref.: Wesselski *Hodscha* II 224 no. 462.>

J0912, Wise man humble in death.

Link: |U0250.0.1\$, Death is inevitable.>

J0912.0.1\$, 'All that can be taken [upon death] into grave is a piece of cotton [(with which rectum has been plugged)]'.

Link: |U0292.1.1\$, 'He who owns much loses much'>

J0912.0.2\$, 'You who owns all, are you who loses all!'. Type: 836F*.

Link: |W0151, Greed.

Ref.: Taymûr no. 3120.>

J0914, King shows humility by mingling with people.

Link: |P0012.15.1\$, King should show no humility (must displays haughtiness).>

J0914.2\$, Pharaoh shows humility by mingling with people.

Ref.: Ibshîhî 135.>

J0914.3\$, Pharaoh shows humility by having his court accessible to all people.

Link: |P0500.1.2.1\$, Ruler's court is accessible to all. |Q0296.3.1\$, Respite from death as reward to Pharaoh for his accessibility and charity to all.

Ref.: Ibshîhî 135.>

J0919\$, Humility of prophets and other sacred (holy) men.

Link: |V0223.0.4\$, Character of prophets (messengers of God). |W0005\$, Characteristic manifestations of pious asceticism (*nusk*): occupational, regional, and ethnic. |W0007\$, Self-criticism: judicial judging of one's own actions. |W0050\$, Humility as trait of character.

Ref.: Damîrî I 47-48/(Mohammad) 251; Ibshîhî 115.>

J0919.1\$, Prophet (holy man) in tattered attire.

Link: |V0220.0.15.1\$, Saint's *dilq* (cloak or mantle).>

J0919.1.1\$, Jesus walked about barefoot.

Ref.: Tha^Clabî 217.>

J0950, Presumption of the lowly.

Link: |J0910, Humility of the great.>

J0950.1\$, Lowly presuming to be great (powerful) becomes abusive and intolerable.

Link: |W0166\$, Arrogance (conceit).

Ref.: *DOTTI* 664 806/{lit.}; *MITON*.>

J0951, Lowly masks as great.

Link: |K1954, Sham rich man.>

J0951.1, Ass in lion's skin unmasked when he raises his voice [(brays)]. Type: 214B.

Ref.: Chauvin II 224 no. 22; *DOTTI* 81.>

J0951.7\$, Person of menial profession masks as great.>

J0951.7.1\$, Poor cobbler claims to be rich merchant. Type: 859F\$.

Ref.: *DOTTI* 479; *MITON*.>

J0961\$, Lowly pretends to be noble (powerful).

Ref.: Ibshîhî 59.>

J0953, Self-deception of the lowly.

Link: |J0955.1.3\$, Insect (mosquito, wasp, etc.) gets temporary association with a large being (e.g. tree, cow) acts as if they were equals. |W0199.9.1\$, Self-deception: liar believes his lie and behaves accordingly.

Ref.: *MITON*; Taymûr no. 2155.>

J0953.6, Gnats think they have thrown horse down.>

J0953.10, Gnats apologize for lighting on bull's horn. He had not felt their weight.>

J0953.13, Fox thinks his elongated shadow at sunrise makes him as large as an elephant.

Link: |J1992.1\$, Crow's hunting plans proportionate to size of his shadow: elongated in morning (hunts ox) realistic at noon (hunts rat).>

J0953.15, Animals each think moon shines for his benefit.>

J0953.15.1\$, Rooster believes he brings up the sun with his crowing. Type: 114.

Link: |J2272.1, Chanticleer believes that his crowing makes the sun rise. |J2273.1, Bird thinks that the sky will fall if he does not support it.>

J0954, Foolish boast of ancestry by lowly. Type: 851D\$.

Ref.: *DOTTI* 473.>

J0954.1, Mule as descendant of king's war-horse. Fails to mention his mother.>

J0954.1.1\$, Mule boasts of `his' maternal-uncle, the horse. Type: 48\$.

Link: |B0014.8.1\$, Mule: natural hybrid of ass (donkey) and mare (horse). |P0253.0.1, Sister's son [(nephew) and mother's brother (*khâl*)].

Ref.: Damîrî I 144; Chauvin III 71 no. 40; *DOTTI* 15 16/{lit.}>

J0954.1.2\$, Ram boasts of his grandfather: sacrificial ram (lamb) from Paradise. Type: 48\$.

Ref.: *DOTTI* 16.>

J0954.1.3\$, Ox (bull) boasts of his grandfather: carries earth on his horns. Type: 48\$.

Ref.: *DOTTI* 16.>

J0954.3\$_ (formerly, J0942.3\$), Woman (wife) boasts of her father's assets (wisdom). Type: 851D\$.

Link: |W0117.1, Neglected wife given trifle boasts of it.

Ref.: *DOTTI* 473 474 870/{Qtr}; AGSFC: QTR 87-3 671-2-no. 11.>

J0955, Lowly tries in vain to be greater than he is.>

J0955.1, Frog tries in vain to be as big as ox. Bursts. Type: 277A.>

J0955.1.3\$, Insect (mosquito, wasp, etc.) gets temporary association with a large being (e.g. tree, cow) acts as if they were equals.

Link: |J0953, Self-deception of the lowly.

Ref.: Ibshîhî 59.>

J0959\$, Man with little knowledge boasts. Type: 851D\$.

Ref.: *DOTTI* 473.>

J0960\$, Small man tries to persuade others he is big.

Link: |J0953.13, Fox thinks his elongated shadow at sunrise makes him as large as an elephant. |J1992.1\$, Crow's hunting plans proportionate to size of his shadow: elongated in morning (hunts ox) realistic at noon (hunts rat). |U0281.4\$, Merits and demerits of size (large or small, tall or short).>

J0960.1\$, Man tries to persuade woman that elongated shadow of his limb (organ) on wall is indicative of his prowess. Type: cf. 901B\$, 1460\$.

Link: |F0547.3.1.2\$, Enormous penis. |J1795, Image in mirror mistaken for picture.

Ref.: Jâhîz VI 451-2; *DOTTI* 561 813/{lit.}; *TAWT* 23 n. 39.>

J0961\$, One lacking in an asset boasts by another's having it.>

J0961.1\$, "A scald-head boasts of the hair of her sister's daughter (niece)".

Ref.: Ibshîhî 59; Amîn 462; Taymûr no. 2241.>

J0977, After one day of schooling children are ordered by their father to cease associating with the unlearned.>

J0998\$, Dangers from presumption of lowly.>

J0998.1\$, When the Lord wills the demise of an ant, He gives her wings with which to rise in the air.

Ref.: Qazwînî II 375; Ibshîhî 46.>

J1000-J1099, Other aspects of wisdom.>

J1010, Value of industry. Type: 280A.

Link: |J1014.1\$, "Wages are claimed by the clever (hireling), and paid by the clever (employer)". |J1016.0.1\$, Idleness ("comfort") is valueless.

Ref.: *DOTTI* 91 419/{Mrc}; Mouliéras-Lacoste 415-17 no. 63.4; Scelles-Millie *paraboles* 157-58 no. 19; *TAWT* 416; Taymûr no. 494.>

J1010.0.1\$, Industriousness is relative (productivity).>

J1010.0.1.1\$, All a bee produces in a year a camel would swipe away with one foot.

Ref.: Amîn 57 466; Taymûr no. 254/(ant).>

J1011, Lazy woman resumes her work. She sees how a little bird by persistence pecks a hole in stone. Type: 843*.

Link: |J0711, In time of plenty provide for want.>

J1012\$, Discouraged (lazy) person sees the corroding effect of water dripping on solid rock: resumes tedious work.

Link: |F0840.0.1.1.5\$, Water's continuous flowing (dripping) corrodes solid rock. |J0067, Drops of water make hollow in stone: thus repeated impressions penetrate the mind. |J2418\$, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another.

Ref.: Basset *Mille* II 314 no. 66.>

J1013\$, No work, no food. Type: 62A\$, 1370A*.

Link: |J1034, Gods help those who help themselves. |J2418\$, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another.

Ref.: Basset *Mille* II 194 no. 91 III 165 no. 105; *DOTTI* 4 27/{Egy}; CFMC: Sawâm)ah 71-1 11-1-no. 6.>

J1014\$, Making a living (by earning wages). Type: 949*, 2038*.

Link: |J0021.50, "Idleness begets woe; work brings happiness". |P0771.3.5\$, Hireling works in exchange for subsistence (food, lodging, etc.). |P0775.4\$, Necessity for investment: money that is not invested (added to) is inevitably exhausted.

Ref.: *DOTTI* 225 278 653/{Ymn}; *MITON*; Shamy (el-) *Egypt* 142-43 no. 26; *TAWT* 435.>

J1014.0.1\$, 'Work (industry) is worship [of god]'.

Link: |J0702, Necessity of work. |J2068.3\$, Acquiring livelihood (making a living) requires action. |Q0086, Reward for industry. |V0410.1, Charity rewarded above prayer or hearing of mass.

Ref.: Shawqî 314 [no. 40].>

J1014.0.2\$, Work (industry) is a blessing (from God).

Link: |J0702.0.3\$, 'An idle hand is profane (i.e., ritually unclean'. |Q0086, Reward for industry. |V0410.1, Charity rewarded above prayer or hearing of mass.

Ref.: *MITON*.>

J1014.0.2.1\$, It is fortunate for a person to make a living ('receive livelihood') in own country (town).

Link: |A0189.7.1\$, 'God forgets no one': every creature gets a predestined livelihood. |J2068.3\$, Acquiring livelihood (making a living) requires action. |J1076, Futility of distant travel.

Ref.: *MITON*.>

J1014.1\$, "Wages are claimed by the clever (hireling), and paid by the clever (employer)".

Link: |J1010, **Value of industry**. |P0431.0.4\$, 'Do buying and selling; don't be a hireling'.

Ref.: *MITON*.>

J1014.2\$, "To work every day, is to [have food to] eat every day".

Ref.: S. Hassan *Mawasû)ah* 242 no. 17/(plant); Taymûr no. 113.>

J1014.3\$, "Earning a living requires light-footedness (mobility).

Ref.: Taymûr no. 1317.>

J1015\$, Wealth gained by risk-taking and hard work. Type: 936A\$, cf. 923C\$, 1651, 1651A.

Link: |J0706, Acquisition of wealth. |J1115.7, Clever merchant. |J1018\$, Practice (persistence) makes perfect. |J1030, **Self-dependence**. |P0774.2.3.1\$, High wages for dangerous assignment (job). |N0410, **Lucky business venture**. |U0248.0.3.2\$, Aspirations (*matâmi*^c/tumûhât/strong wants) lead to risk-taking (dangers to one's safety).

Ref.: *DOTTI* 606 639 640 896 897/{lit.}; Ghûl (al-) 89-91; *MITON*; Shamy (el-) "Character Transmutation" 257.>

J1015.1\$, Rich man tells envious poor man how he earned his fortune. (Sindbad and porter). Type: 936A\$.

Link: |D2071.1.7.1\$, Amulet (speaking for enviable object) instructs glancer to consider owner's cost (sacrifices) in acquiring that object (e.g., automobile, boat, etc.). |P0152.2\$, Sindbad's wealth makes poor porter envious. |W0195.4.1.2\$, Poor man envies rich man's wealth (estates).

Ref.: *DOTTI* 639; Shamy (el-) "Character Transmutation" 257.>

J1016\$, Glory (success) is achieved in proportion to hard work. Type: 910M\$.

Link: |F0840.0.1.1.4\$, Bird's continuous pecking perforates (corrodes) solid rock. |N0100.1.1.1\$, Livelihoods are not earned according to a creature's actions--(they are preordained). |N0190\$, **Fate's inexplicable inequalities (injustices)**.

Ref.: *MITON*; Shamy (el-) "Character Transmutation" 257.>

J1016.0.1\$, Idleness ("comfort") is valueless. Type: cf. 551A\$, 936A\$.

Link: |J1010, **Value of industry**. |J0021.50, "Idleness begets woe; work brings happiness".

Ref.: *MITON*.>

J1016.0.1.1\$, Life's enjoyment is in hard work (laboring oneself).

Ref.: *MITON*.>

J1016.0.1.1.1\$, 'No comfort except after hard work'.

Ref.: *MITON*.>

J1016.1\$, Teaching the young the value of hard work. Type: 9D\$, 910E.

Ref.: *DOTTI* 4 573.>

J1016.1.1\$, Industrious animal (bird) teaches her young the value of hard work. Type: 9D\$.

Ref.: *DOTTI* 4.>

J1016.1.1.1\$, By scratching the ground, hen shows her chicks how to plant a crop (wheat). Type: 9D\$, cf. 910E.

Link: |H0588.7, Father's counsel: find treasure within a foot of the ground.

Ref.: *DOTTI* 4 573.>

J1017\$, The value (cost) of being positive (constructive).

Link: |U0024\$, Goodness is its own reward, evil is its own punishment.>

J1017.1\$, Being constructive requires hard work.

Ref.: Taymûr no. 494.>

J1017.1.1\$, It is easier to tear down (destroy) than to build (construct).

Link: |U0024.1\$, 'A builder is upward-bound, a digger is downward-bound'. |U0080.1\$, Craftsman (creator, artist) cannot bring himself to destroy own handiwork. |W0179.1.1\$, Hate is stronger than love: praise of one's enemy is intolerable, but criticism of one's friend is not.

Ref.: Damîrî I 318.>

J1018\$, Practice (persistence) makes perfect.

Link: |F0840.0.1.1.4\$, Bird's continuous pecking perforates (corrodes) solid rock. |J0067, Drops of water make hollow in stone: thus repeated impressions penetrate the mind. |J0148\$, Teaching (learning) through repetition. |J1015\$, Wealth gained by risk-taking and hard work. |J0285.0.1\$, High quality of work required for success. |U0249.2\$, Lack of experience renders behavior potential minor.>

J1020, Strength in unity. Type: 910F-X\$.

Ref.: "Cats and Mice War" no. 40; *DOTTI* 85 574; Shamy (el-) "Eg. Balladry": "Obituary for M.A.D." no. 37.>

J1021, The quarreling sons and the bundle of twigs. [Sticks can be broken individually, cannot be broken as bundle]. Type: 910F.

Ref.: *DOTTI* 573 574/{Egy}>

J1021.1, Sons united make living; separated fail.>

J1022, Fight of lions and bulls. Type: 910F-X\$.

Ref.: Boqarî 160-61; Chauvin II 186 no. 35; *DOTTI* 574/{lit.}>

J1024, Quails caught in net rise up in a body with net and escape. As soon as they quarrel they are caught. Type: 233.

Link: |K0581.4.1, Birds caught in net fly away with it.

Ref.: *DOTTI* 33 85 88 436/{Alg}>

J1026\$, Weakness in disunity. Type: 910F-X\$.

Link: |J1022, Fight of lions and bulls.

Ref.: Boqarî 159-60; Chauvin II 150 no. 9 186 no. 35 195 no. 21 III 26 no. 1; *DOTTI* 85 574/{lit.}; Shamy (el-) "Eg. Balladry": "Cats and Mice War" no. 40.>

J1026.1\$, "I was devoured the day the white (red) ox was devoured!" (Said by the last of three rival oxen (white, black, and red), whose former unity used to make them invincible against lion). Type: 910F-X\$.

Link: |J1022, Fight of lions and bulls. |K2010.0.2\$, 'Divide and conquer'.

Ref.: Boqarî 160-61/(implicit); *DOTTI* 574/{lit.}>

J1028\$, Strength in diversity. Type: 130, 520A\$.

Link: |F0601, Extraordinary companions. A group of men with extraordinary powers travel together. |F0579\$, Remarkable diversity (dissimilarity, differences). |P0551.0.3.2\$, Army of multi-ethnic groups: same state, several cultures. |P0551.0.3.3\$, Army of multi-national forces: several states contribute troops (a 'coalition').

Ref.: *DOTTI* 291 292.>

J1028.1\$, Mutually complementary differences. Type: 520A\$, cf. 513.

Link: |F0601, Extraordinary companions. A group of men with extraordinary powers travel together. |P0352.3\$, Every *shaikh* [of sufi brotherhood] has his own means (characteristic ways). |P0701\$, Diversity of interests, wants, and skills renders difference a cause for societal viability. |T0202.1\$, Happy couple: wife and husband are not two of a kind. |W0216.2\$, For an extravagant man a thrifty woman is required.

Ref.: Ibshîhî 101; *DOTTI* 291/{lit.}; *MITON*.>

J1030, Self-dependence. Type: 62A\$, 280A, 843*, 949*, 1370A*, 1645B*, cf. 936A\$, 1651, 1651A.

Link: |J1015\$, Wealth gained by risk-taking and hard work. |W0040\$, Self-reliance as trait of character. |Z0188.7.1\$, "He who would rely on his she-neighbor's vagina will spend his nights with a [painfully] throbbing penis!". |Z0010.8.2.1\$, "Let it be on one's head!"--(i.e., "You must suffer the consequences!").

Ref.: *DOTTI* 4 27 91 405 603 606 608 639 653 893 896 897.>

J1030.1\$, Maturity (growing up, independence, 'individuation') gained by leaving home. Type: 326, 577, cf. 520A\$, 923C\$.

Link: |H0501.0.1\$, Test of maturity. |J0001.2\$, Characteristic behavior (nature) of animal (man) emerges at maturation--('from God'). |J0405.2\$, Parent keeps child from becoming independent. |J1077\$, Merits of distant travel. |J2068\$, Inaction is harmful, action is useful. |P0504.3\$, Struggle for national independence (against colonial rule). |T0623\$, Coming of age (reaching maturity: social, mental). |M0301.0.1, Prophet destined never to be believed. |U0145.1\$, 'A prophet commands no respect among his own people'.

Ref.: *DOTTI* 155 291 606; *MITON*.>

J1030.2\$, Necessity of self-reliance.

Link: |J0702, Necessity of work. |J1385.2.1.1\$, 'Your own lame she-donkey should spare you the need to beg from the wicked'. |W0040.0.1\$, 'Nothing scratches one's skin except [(i.e., as effectively as)] one's own fingernail'.

Ref.: Taymûr nos. 24 74 411 419 446 761.>

J1031, Grain will be cut when farmer attends to it himself. [Consequently, bird (animal), who did not take owner seriously when he asked others to do the job, leaves with her young]. Type: 93.

Link: |W0111.2.10\$, Procrastinating craftsmen (hirelings, workers): "Tomorrow!">

J1033, Gardener who plants vegetable tends it best.

Link: |U0248.0.3.1\$, Exaggerated perceptions due to ego-involvement. |W0216.5\$, Money earned by one's own labor more valuable.>

J1034, Gods help those who help themselves. Type: 1645B*.

Link: |J1013\$, No work, no food.

Ref.: *DOTTI* 893.>

J1034.1\$, "'O creature [of Mine], work and I'll work along with you\$, [says God]">

J1035\$, Helping fate by working (not waiting). Type: 1645B*.

Link: |J2066, Foolish waiting.

Ref.: *DOTTI* 893; Reesink 151.>

J1040, Decisiveness of conduct.>

J1041, Impossibility of pleasing everyone.

Ref.: Jâhiz II 94.>

J1041.1, Weather to please one only. Attempt to please everyone with weather unavailing. Weather given therefore without regard to men's desires. Type: 1830.

Ref.: Wesselski *Hodscha* I 218 no. 51.>

J1041.2, Miller, his son and ass: trying to please everyone. [Impossible]. Type: 1215.

Link: |J1874, Relieving the beast of burden.

Ref.: Chauvin II 148 No 2 III 70 145 VIII 140; *DOTTI* 716; Shamy (el-) "Sailor" 38 no. 3; Wesselski *Hodscha* II 244 no. 541.>

J1043\$, Complete the (unpleasant) task begun.

Link: |J0285\$, Value of quality of work.>

J1043.1\$, 'Breaking (something) off is preferable to carving it through'.

Link: |J0762, Leave loophole for escape.>

J1043.2\$, "Don't cut off a viper's tail and then stop, but follow up with cutting 'her' head". Type: cf. 285D.

Link: |N0332.3.1, Head of killed snake bites and kills king.

Ref.: *DOTTI* 94.>

J1044\$, "He who fears should not rule (govern), and he who rules should not fear".

Link: |P0551.10.0.1\$, Characteristics of military leader (army general). |W0201.1.1.2\$, Indicator of manliness: powerful manners (being assertive, firm, resolute).

Ref.: Egypt's President (public media, in 2014).>

J1050, Attention to warnings.>

J1054, Man disregards mother's warning and is punished. Type: cf. 123.

Link: |P0230.9.1.1\$, Mother's advice ignored: disastrous results.

Ref.: *DOTTI* 48.>

J1056\$, Youth disregards elder's warning and suffers consequences.

Link: |G0558.1.1\$, Girl who does not heed (elder) sister's advice is devoured by ogre. |P0253.6.2\$, Trouble from ignoring sister's advice.

Ref.: *MITON*.>

J1057\$, Ruler disregards advisor's warning and suffers bad consequences.

Ref.: Shawqî 271 [no. 10].>

J1057.1\$, King of crows ignores vizier's warning about mite in tree trunk--tree falls.

Link: |K0409\$, Object (animal) consumed from its inside (within), its outside does not betray theft. |Z0094.5.2.5\$, Clandestine troublemaker labeled (compared to): mite (*sûsah*, i.e., corroder).

Ref.: Shawqî 271 [no. 10].>

J1060, Miscellaneous aspects of wisdom.>

J1061, Value depends on real use. Type: 1305.

Ref.: *DOTTI* 730.>

J1061.2.1, Baldheaded man finds the comb: it is useless.

Link: |U0060.0.1\$, God grants not according to one's needs.>

J1061.4, Miser's treasure stolen. [He can pretend it is still there--no real loss]. Type: 1305B.

Link: |U0191.5\$, Persistence of the status quo.

Ref.: *DOTTI* 731; Wesselski *Hodscha* I no. 201.>

J1062, Cure yourself before doctoring others.

Link: |U0275\$, A professional's own: it shows no benefit from his expertness.

Ref.: *MITON*; Ibshîhî 31; Taymûr no. 3106.>

J1062.2, Doctor unable to cure himself scorned.

Ref.: Chauvin II 227 no. 8; *MITON*.>

J1062.3\$, Teach yourself before instructing others.

Link: |J0180.1\$, "Know yourself" is the first step toward possession of wisdom. |K1634\$, Counselor of caution is himself deceived. |N0300.0.2\$, Counsellor of caution falls victim to that against which he had warned.

Ref.: Ibshîhî 31.>

J1063, Pot calls kettle black.

Link: |W0199.3\$, Projection: attributing to others one's own shortcomings (defects). |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0143.3\$, Black: inauspicious color.

Ref.: Shamy (el-) "Psych. Criteria" 241 n. 9.>

J1063.0.1\$, Projection: attributing to others one's own shortcomings (defects). (See: W0199.3\$).

Ref.: *DOTTI* 402 720 768/{lit.}; *MITON*; *RAFE* 306 n. 46; *TAWT* 373 n. 235.>

J1063.0.1.1\$, "She struck me with her own affliction and then slipped away"--(said by woman who was surprised to hear her rival accuse her of the same defect with which she has been taunting her rival).

Link: |J1351.2, The envious accuser. [One woman accuses another of prostitution: only because she would be unwanted as whore]. |K2360\$, Surprise attack ('treacherous' invasion). |W0199.3\$, Projection: attributing to others one's own shortcomings (defects).

Ref.: Ibn-^CAasim no. 119/("ramatnî bi dâ'ihâ wa 'insallat"); Hujelân 261-62 no. 39-4 442 no. 39-4.>

J1063.0.2\$, He whose house is glass should not hurl stones at others.

Link: |J1545.3, Fault-finding husband nonplussed. |W0173\$, Fault-finding.

Ref.: Taymûr no. 248.>

J1063.3\$, One cooking utensil reproaches another concerning deformity (color): all are kitchenware.

Ref.: Taymûr no. 1226/(pot&ladle).>

J1064, Futility of trying to teach the stupid.

Link: |J0016.0.1\$, Failure to learn from own mistakes (from negative experience).>

J1064.0.1\$, 'Lived a donkey and died a donkey'--[without learning a thing].

Link: |Z0063, Formulas signifying fruitlessness.

Ref.: *DOTTI* 81/{Egy}; Shawqî 275 [no. 12]; Taymûr no. 719.>

J1064.1, Raven killed by apes who will not receive his teaching that a shining stone [(butterfly)] is not fire.

Link: |J1761.3, Glowworm [(butterfly)] thought to be a fire. The bird who tries to keep the monkeys from this error is killed for her pains.>

J1065\$, Futility of trying to teach those already set in their ways (the aged).

Link: |J0010.1\$, Persistence of first (primary) impressions. |W0198.3\$, The unjust (a tyrant) has no faith (conscience).>

J1066\$, Futility of 'addressing the lifeless'.

Link: |C0898.1\$, Tabu: indignities to corpse (beating, cremation, etc.). |F0956.7.7.1\$, Venting anger by aggression against innocent weak.>

J1066.1\$, "You will be heard if addressing the living, but those you are calling [now] are lifeless".

Link: |E0190.6\$, Corpse cannot feel pain (inflicted by the living). |W0155.0.1\$, Apathy (social insensitiveness, indifference to the plight of others).>

J1067\$, The stupid pupil (apprentice) fails to learn. Type: cf. 325, 1000, 1681, 1873\$.

Link: |J0148.2.1.2\$, Lead word helps recalling. |J1064, Futility of trying to teach the stupid. |J1487, Progress at school. [Reckoned by passages reached in Holy Book]. |L0141, Stupid person surpasses clever. |**P0340, Teacher and pupil**.

Ref.: *DOTTI* 152 695 906; *MITON*.>

J1067.1\$, The slow learner.

Link: |K0523.0.1, Illness (madness, dumbness, etc.) feigned to escape unwelcome marriage.>

J1067.1.1\$, Learning only the easy part.>

J1067.1.2\$, Learning to break (dismantle), but not to build (repair).>

J1067.1.3\$, Lazy apprentice's name (motto): "I eat and drink, but at work time I sink (i.e., vanish)". Type: cf. 325, 1000, 1681.

Link: |W0121.3.1\$, Coward's excuse: "I am horseman (knight) of only play and frolic!". |Z0183, Symbolic names.

Ref.: Ibshîhî 54/cf.; *DOTTI* 152 695 906; Taymûr no. 3091/cf.>

J1067.2\$, The question (task) is easy. But it is the answer (execution) that is difficult.

Link: |J2201\$, Excuses worse (more absurd) than offenses. |W0111.9\$, Lane excuses to avoid work.>

J1068\$, Do not defer today's work till tomorrow.

Ref.: Ibn-^CArabshâh 76; HE-S: (common phrase printed school notebooks).>

J1071, Results of labor lost in a moment of procrastination. Type: cf. 1217\$.

Link: |W0123.2\$, Farmer cannot decide whether to sow or not; regrets indecision at harvest time (dies of sorrow). |W0196.1\$, Results of life-long labor lost in moment of impatience.

Ref.: *DOTTI* 716/{lit.}; *MITON*; Shawqî 311-12 [no. 38].>

J1072, Man to be judged by his own qualities, not his clothes.

Link: |J1561.3, Welcome to the clothes.>

J1072.3\$, Man to be judged by his own qualities, not his ancestry.

Link: |P0202.0.1\$, Person reproached (twitted) for having unworthy relatives.

Ref.: Simpson 184; Ibshîhî 37; Taymûr no. 2090.>

J1073, Never use your entire resources.>

J1074, Value of silence.

Link: |J2520.1\$, Man thinking of himself as 'silent' (possessing the wisdom of silence) is unwilling to speak up to save own life.

Ref.: S. Hassan *Mawasû'ah* 180; Simpson 186/(talker is mischief maker); Ibshîhî 37.>

J1074.3\$, Silence saves, talkativeness brings about trouble (is regretted). Type: 246A\$, 517B\$, 1340A\$, 1341B*, cf. 66A.

Link: |E0261.1.4.1\$, Speaking skull refuses to talk on demand. Discoverer is unable to prove his claim: is severely punished (killed). |K1271.1, Threat to tell of amorous intrigue used as blackmail. |U0169.2\$, Wasp's buzz brings about destruction of own nest--(betrays hidden location).

Ref.: Maspero 193-94 no. 13/cf.; Simpson 163, 178/cf.; Jâhîz I 260 291 II 21; Damîrî II 86-87 142; Ibshîhî 119-20; Burton V 50 n. 1/(passim); *DOTTI* 29 89 90 743 744/{Egy, Mrc}; Laoust *Maroc* 25-26 no. 24; Shawqî 316 [no. 41].>

J1074.3.1\$, 'If speech is silver, then silence is gold'. Type: 1340\$.

Ref.: *DOTTI* 743.>

J1074.3.1.1\$, Deficiency of expatiation (long-windedness/'*ishâb*).

Link: |C0761, Tabu: doing thing too long. |W0047.2\$, Eloquence of brevity. |J0148.0.3\$, 'No [new] admonition in repetition' (i.e., repeated instructions offer no new wisdom).

Ref.: Tha^Clabî 175/(prophet's); Taymûr nos. 2319-2322 2247/cf.>

J1074.3.2\$, 'Had it not been for my tongue, the back of my neck wouldn't have been slapped'. Type: 1340\$.

Link: |L0477\$, Person chanting about his proud life ('never been slapped') is humiliated by (envious) attacker. |W0047.0.1\$, The craft of speech: putting eloquence to work (diplomacy, instructions) is the most difficult. |W0047.1.1\$, 'Your tongue is your horse: if you maintain it, it will maintain you; if you affront it, it will affront you'.

Ref.: Ibshîhî 57; *DOTTI* 743; Farag 410; Taymûr no. 2568 no. 241/cf.>

J1074.3.3\$, "Reach your goals by silence" (as if a secret).

Ref.: Ibshîhî 43 276.>

J1075, Time renders all things commonplace.

Link: |J0851\$, Patience is the best remedy (medicine) for suffering. |U0131, Familiarity takes away fear. |U0262.1\$, Grief, like happiness, is never everlasting. |U0305.3\$, Relativity of perceiving time (long, short).

Ref.: S. Hassan *Mawasû)ah* 241 no. 17/cf.; Shawqî 265 [no. 6].>

J1074.3.4\$, A pitcher (waterskin) that full is not sloshy inside.

Link: |J0134.6\$, Barking dogs do not bite. |J0262, Noisy things often empty. |U0110.3.5.1\$, Still water runs deep.

Ref.: Taymûr no. 18.>

J1076, Futility of distant travel.

Link: |J1014.0.2.1\$, It is fortunate for a person to make a living ('receive livelihood') in own country (town). |J1077\$, Merits of distant travel. |U0290\$, Merits and demerits of travel.>

J1076.0.1\$, 'Avoid traveling even a one-mile trip'.

Link: |J1077.2\$, Traveling allows enjoyment of different landscapes, ('wonders of the world\$, scenes, etc.). (Nature tourism).

Ref.: *MITON*.>

J1076.2\$, Person (merchant) who travels to distant (dangerous) lands loses all capital (goods).

Link: |P0778.1\$, Merchant loses all capital (goods) and becomes bankrupt.>

J1077\$, Merits of distant travel. Type: 936A\$.

Link: |J1030.1\$, Maturity (growing up, independence, 'individuation') gained by leaving home. |J1076, Futility of distant travel. |J2068\$, Inaction is harmful, action is useful. |U0290\$, Merits and demerits of travel.

Ref.: Maspero lxy; Damîrî I 368/cf.; *DOTTI* 639; *MITON*.>

J1077.0.1\$, Love of distant travel. Type: cf. 936A\$.

Ref.: *MITON*.>

J1077.0.1.1\$, Irresistible urge (compulsion) to travel.

Link: |C0680, **Other compulsions**. |F1042\$, Mania: compulsion--uncontrollable (involuntary) behavior. |J0002\$, Mind (reason) must curb desires (urges of the body).

Ref.: *MITON*.>

J1077.1\$, Traveling allows interaction with (knowledge of) different peoples (races, nations, ethnic groups). (Tourism). Type: 936A\$.

Link: |P0470.3\$, Adventurer (traveler) motivated by desire to learn stories (reports, news) of other peoples. |P0710, **Nations**. |P0426.2.3\$, Wanderer ('*sawwâh*'). (Usually for mystical urges or disappointments especially in love).

Ref.: *DOTTI* 639; *MITON*; Taymûr no. 2049/cf.>

J1077.2\$, Traveling allows enjoyment of different landscapes, ('wonders of the world\$, scenes, etc.). (Nature tourism).

Link: |F0162, Landscape of otherworld. |J1076.0.1\$, 'Avoid traveling, even a one mile trip'.

Ref.: *MITON*; Taymûr no. 2049/cf.; *Zîr* 150.>

J1077.2.1\$, Falling in love with a country (city).

Link: |F0769.5\$, City of remarkably good living: 'fair-city'.

Ref.: *MITON*.>

J1077.2.1.1\$, Falling in love with a country (city) from mere mention of its merits.

Link: |T0011.1, Love from mere mention or description.

Ref.: *MITON*.>

J1077.3\$, Traveling as source of pride.

Link: |P0191.1.6\$, Strangerhood teaches (instructs). |P0772.1.2\$, Merchant travels in search of profit (wealth).

Ref.: *MITON*.>

J1077.4\$, Traveling as remedy for emotional troubles (e.g., depression, failure, or the like).

Link: |**F0950, Marvelous cures**.

Ref.: *MITON*.>

J1080\$, Sleeplessness: person unable to fall (stay) asleep due to worries. Type: 910Z\$.

Link: |F0564.0.1\$, Insomnia (as an illness). |F0956.7.6.3\$, Listening to stories (or watching enactments of life and living) sets mind at ease. |F1041.1.14\$, Death from insomnia caused by insect (mosquito) inside nostrils (brain): death of Nimrod. |T0024.9.1\$, Lover sleepless.

Ref.: Ibshîhî 423; *DOTTI* 578/{lit.}; *MITON*.>

J1080.1\$, He said: "Go to sleep (lie down) so that I can slaughter you!" The other replied: "This is a matter that causes sleeplessness ('sleep to flee the eye').".

Link: |S0263.2, Child sacrificed to gain favor of gods. |V0017.0.1.2\$, Father sacrifices own son in obedience to God's command. (Abraham about to sacrifice Ishmael/Isaac).

Ref.: Shamy (el-) "Eg. Balladry": "Hâger and Ismâ^Cîl" no. 51 10/(first part only/relig.); Taymûr no. 2152 2931.>

J1081, Preciousness of untroubled sleep [i.e.: untroubled mind, conscience].

Link: |F1041.1.14\$, Death from insomnia caused by insect (mosquito) inside nostrils (brain): death of Nimrod. |U0311.4.1.1\$, Sleep as one of life's pleasures. |Z0126.9.1\$, Sleep personified.

Ref.: Shamy (el-) *Egypt* 178 no. 41.>

J1081.3\$, Interrupted sleep (disturbed quiet).

Link: |F0361.5\$, Fairies punish girl who pours hot water into their spring.

Ref.: *DOTTI* 872/{Alg}>

J1081.3.1\$, Sleep disturbed by call for prayer (prayer-crier, church bells, etc.).

Link: |P0426.5.1\$, Blind men preferred as prayer-criers. |V0112.2.2\$, Calls for prayer (by prayer-crier). |V0115, Church bells.

Ref.: Delheure 326-27; *DOTTI* 776 872/{Alg, Tns}>

J1082, Futility of trying to hide an obvious deed [(quality)].

Link: |P0783\$, Sorts of shameful (disgraceful) acts (Cayb/^Caib').>

J1082.2\$, A piper doesn't try to hide his beard.

Ref.: Amîn 466; Taymûr nos. 465 1357.>

J1085, Money does not always bring happiness. Type: 754, 754A\$.

Ref.: *DOTTI* 415 464/{Egy}>

J1085.3, King sees poor man far happier than himself. Type: 844.

Link: |U0062.1\$, Person so poor that he owns no shirt.

Ref.: *DOTTI* 464/{Egy}>

J1086, Ignoring the unpleasant. Wise man refuses to react to unpleasantness. "I don't hear the unpleasant".

Link: |K1778.1\$, Angered person ignored: thus rendered easier to reconcile.>

J1087, Futility of expecting stranger to have one's interest at heart.

Link: |J0640.1\$, Foolishness of placing one's safety in enemy's hands.>

J1088, When the sweet fails try the bitter [(painful)].

Link: |F0950.10.1.0.1\$, 'The ultimate [medical] treatment: branding'. |J0837.2\$, When the bitter (violent) fails try the sweet (mild).

Ref.: Burton III 59 n. 1.>

J1100-J1699, CLEVERNESS.>

J1100-J1249, Clever persons and acts.>

J1100, Cleverness.

Link: |W0217\$, Resourcefulness.>

J1101\$, 'Caution is [the better] half of the cleverness (intelligence)'.

Link: |J0248.1\$, 'A carat of luck better than an acre of cleverness'. |U0248.2.0.1\$, Fear conditions behavior. |Z0094.5.3\$, Formulas for extreme caution (in person or animal)--(having suspicious mind).

Ref.: *MITON*.>

J1101.1\$, Escape (fleeing, running away) from danger is half of the cleverness.

Link: |J0837\$, Do not stand in way of overpowering might (danger).

Ref.: Taymûr no. 957.>

J1101.2\$, "Holding the stick from its middle" [so as to be able to change one's mind].

Link: |J0754\$, Take precautions for safety.>

J1110, Clever persons.

Link: |P0751.3.5\$, City slicker (trickster).>

J1110.1\$, Remarkable deeds by person clever at debate (argument, persuasion). Type: cf. 915C\$.

Link: |F0669.1.1\$, Person so skilled in administration (managing others) that he can use a spider web as harness for unruly group. |F0676.3\$, Thief so clever that 'he (she) can lift (steal) kohl off one's eye-(lashes)'. |H0509.5, Test: telling skillful lie. |K0303\$, Remarkable deeds by thief (thefts). |P0751.3.5\$, City slicker (trickster). |W0157.4.1\$, Skillful lying.

Ref.: *DOTTI* 582; *MITON*.>

J1110.1.0.1\$, Cleverness that would get a person out of trouble "like a hair [is pulled] out dough [clean, blemishless]".

Link: |Z0062, Proverbial simile.>

J1110.1.1\$, Person so clever that 'he (she) can juggle an egg and a stone' (i.e., can manage the mutually exclusive through specious reasoning).

Link: |F0676.3\$, Thief so clever that 'he (she) can lift (steal) kohl off one's eye-(lashes)'. |K0357.0.1\$, Pickpocketing by diverting (distracting) owner's attention. |W0188.2\$, Argumentativeness (*ghalabah*--fondness of arguments--being too clever with words, speciousness, sophistry).

Ref.: Amîn 152 437; *DOTTI* 901/{Sdn}.>

J1110.1.2\$, Person so clever that he (she) can persuade one that the sea [water] is gravy (*tihînah*)--(i.e., misrepresentation). Type: cf. 1538A\$.

Link: |K2301\$, Misrepresentation of one's identity (profession, kinship, family relations, etc.) by equivocation (metaphor, or symbolic interpretation).>

J1110.1.2.1\$, Person so clever that he (she) can persuade you that sweet punch can be made of pickled fish.

Link: |J2219.3.1\$, Foolishness of trying to make sweet punch from pickled fish (i.e., seeking blood out of turnip).

|Z0170.2.2.2\$, Salty taste: *fesikh* (pickled-fish).>

J1110.1.3\$, Person so clever that 'he (she) can take you to the river and bring you back thirsty' (i.e., evasive).>

J1110.1.4\$, Person so clever that 'he (she) can wile the snake out of own den (hole)'.>

J1110.1.5\$, A "smart aleck": sarcastic person too clever with words. (Speaks in *Lawidî*).

Link: |P0191.1.4.1\$_ (formerly, P0738.1.1\$), Parlance of foreigners ('*rutân*') not understood. |Z0088\$, Sarcasm.>

J1111, Clever girl. Type: 737C\$, 875, 879, 923C\$, 1426A\$.

Link: |J0155.0.1\$, Women savant (wise woman or wise girl).

Ref.: *Alf* I 5; Chauvin VII 118 no. 387; *DOTTI* 369 405 504 512 606 608 804/{Mrc}.>

J1111.2, Illegitimate daughter of trickster inherits father's ability to dupe others.

Link: |J1113.1\$, Son of thief inherits father's stealing skills.>

J1111.4, Clever peasant daughter. Type: 875.

Ref.: *DOTTI* 504; Hurreiz 89 (142) no. 12.>

J1111.4.1\$, Clever Bedouin's daughter. Type: 875.

Ref.: Ibn-^CAasim no. 257; Ibshîhî 80; *DOTTI* 203 362 504 509 540 569/{Egy, Sdi}; *MITON*.>

J1111.6.1, Clever slave girl. Type: 954.

Ref.: *DOTTI* 660.>

J1112, Clever wife. Type: 875C.

Link: |R0152, Wife rescues husband.

Ref.: *DOTTI* 363 506 510 776 801/{Egy, Tns}; *MITON*.>

J1112.1, Wife reforms wayward husband. Makes gift to husband's mistress so that she may receive him fittingly. Husband is shamed into reforming.>

J1112.1.0.1\$, Wife makes gift to her husband's bride-to-be (or receives her kindly). Family of bride-to-be is shamed by other (first) wife's kindness: marriage annulled.

Ref.: Bâtîni (al-) *Nisâ'iyyah* 43-45 no. 6.>

J1112.1.0.3\$, Wife reforms (tames) wayward (disgruntled, shrewish) husband--as she would a lion: by appeasement. Type: 909\$, cf. 1426A\$.

Link: |F0956.7.7.1.1.1\$, Wife awaits husband's return with stick in her hand, in case he is angry and needs to vent his anger: "Better at me than at a stranger!". |H1155.6\$, Task: taming ferocious lion. |J1185.1, Sheherezade: story with indefinite sequel told to stave off execution.

Ref.: *DOTTI* 548 567/{Tns}; *MITON*; Shamy (el-) "Character Transmutation" 263 n. 102 265.>

J1112.1.1, Disguised real wife orders motley wear for her husband when he goes to fetch bride-to-be: prospective father-in-law takes him for a fool [□]. [Marriage annulled, wedding stopped]. Type: cf. 1353B\$.

Link: |K1952.1.3\$, Notable person said by trickster woman to be gypsy (so as to dissolve unwanted marriage). |T0131.11\$, Lower social class as obstacle to marriage.

Ref.: *DOTTI* 752.>

J1112.3, Clever wife advises husband how to succeed on adventure. Type: 986.

Ref.: *DOTTI* 689.>

J1112.6\$, Clever wife rescues husband from unfair contract (bad business deal, foolish promise, or the like). Type: 890, cf. 1538A\$.

Link: |J0155.4, Wife as [wise] adviser. |P0525.0.1, "It is a debt if it is promised". |R0152.1.1\$, Disguised wife ransoms captive husband.

Ref.: *DOTTI* 99 538 540 569 846/{Egy}.>

J1113, Clever boy.

Ref.: Basset *Mille* II 194 no. 91; *DOTTI* 568 592 865 943/{lit.}; *MITON*.>

J1113.1\$, Son of thief inherits father's stealing skills.

Link: |J1111.2, Illegitimate daughter of trickster inherits father's ability to dupe others. |J1129\$, Female trickster. |P0401.1\$, Thief's son takes up thievery as occupation (trade).

Ref.: Maspero 197 no. 1y/cf.>

J1114.1, Man deceived by his hireling.>

J1115, Clever professions [(professionals)].

Link: |F0605\$, Remarkable intelligence.>

J1115.2, Clever physician.

Link: |F0668, Skillful surgeon.

Ref.: *DOTTI* 364/{lit.}; Hanauer 19.>

J1115.4, Clever tailor. Type: 1640.

Link: |P0441.0.1\$, Tailor as helper.

Ref.: *DOTTI* 883.>

J1115.5, Clever minstrel.>

J1115.5.1, Clever minstrel gets a new robe. [Tattered robe replaced with new one].>

J1115.6, Clever peasant. Type: 1030.

Ref.: *DOTTI* 698; Shamy (el-) *Egypt* 291 no. 49.>

J1115.6.1\$, Clever eloquent peasant.

Link: |J1160, **Clever pleading**. |W0047\$, Eloquence.

Ref.: Maspero 43-67 no. 3; Ibshîhî 80; *DOTTI* 586 840/{N.-Afr}.>

J1115.7, Clever merchant. Type: 936A\$.

Ref.: *DOTTI* 639.>

J1115.7.1, Clever merchant profits by being robbed. Monkeys steal his caps. Traps monkeys and sells them.

Link: |B0762, Monkeys attack by throwing coconuts.>

J1115.7.1.1\$, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise. Type: cf. 1066B\$.

Link: |B0786, Monkeys always copy men. |G0524, Ogre deceived into stabbing himself. [He imitates hero's actions].

|J0060.1.1\$, Goods acquired or retrieved by inducing animal (monkey) to imitate (copy) man. |J0133.0.1\$, Animal behavior copied (imitated) by man. |J2413, Foolish imitation by an animal. Tries to go beyond his powers. |K1025.3\$, Trickster pretends to produce strips of meat from own body: foolish imitator dies attempting to do the same.>

J1115.7.2\$, Clever merchant profits by loss of capital (goods).

Ref.: Bashmî 'Arkhibîl 36 no. 20; Campbell *Town and Tribe* 142-49; *DOTTI* 697 842 897/{Irk}.>

J1115.8, Clever prostitute. Gives advice on many questions.

Link: |T0452.0.1\$, Procuress works for self-interest (monetary, influence, etc.). |T0453.0.1\$, A prostitute gives advice.>

J1115.10, Clever official.>

J1115.10.1, Clever governor.>

J1115.10.2, Clever minister. Type: 908A\$, 922A, cf. 921P\$.

Ref.: *DOTTI* 566 599 601.>

J1115.10.3\$, Clever district-attorney (detective). Type: cf. 926K.

Link: |P0462.1\$, Skilled policeman. |P0510.0.2\$, Crime (murder) tried before formal court of law (police).

Ref.: ^CAbd-al-Hakîm *Fallâhîn* 131-34; Cachia 347; *DOTTI* 617; Shamy (el-) "Eg. Balladry": "Mahfûzah and Mukhtâr" no. 11, "Hasan and Na'îmah" no. 22.>

J1116, Foolish person becomes [i.e., (proves to be)] clever.

Link: |K0309\$, The trickster: a character composed of opposites (contradictions).>

J1116.0.1\$, Seemingly foolish act proves to be wise (farsighted).

Ref.: Tha^Clabî 33.>

J1116.0.1.1\$, Ship (ark) built in desert (land with no body of water) saves lives when deluge occurs.

Link: |J0704.1\$, Noah builds an ark (as commanded by God) in anticipation of the Flood.

Ref.: Tha^Clabî 33.>

J1116.1, Clever madman.

Link: |J1124, Clever court jester. |P0195.1.1\$, Clever *hashshâsh* (hashish-smoker).>

J1116.3\$, 'Mutanabbî' as trickster.

Ref.: Shamy (el-) *Egypt* 221.>

J1116.5\$, *hashshâsh* (hashish-smoker) as trickster.

Link: |J1123\$, Clever hashish-smoker. |P0195.1.1\$, Clever *hashshâsh* (hashish-smoker).

Ref.: *DOTTI* 519 873/{Egy}; Shamy (el-) *Egypt* 221.>
J1117, Animal as trickster. Type: 136A*.
Link: |A0155.9.1\$, Sethian animals (associated with the ancient Egyptian Seth). |K0309\$, The trickster: a character composed of opposites (contradictions).
Ref.: *DOTTI* 56; Shamy (el-) *Egypt* 221, 294 no. 51.>
J1117.1, Jackal as trickster. Type: 59*, 59**\$, 223.
Ref.: *DOTTI* 24 85; Laoust *Maroc* 5 no. 6; Reesink 151.>
J1117.1.1\$, Fox as trickster. Type: 1ff., 15, 170A, cf. 1655, 2025.
Ref.: Jâhîz VI 302; Damîrî I 175-76; Ibshîhî 462; *DOTTI* 1 4 5 56 71 828 864 901 903 963/{Egy, Omn}; *MITON*; Socin "Môsûl und Maerdîn" 4-11 no. a-1.>
J1117.1.5\$, Reptile (snake, viper, serpent, etc.) as trickster. Type: Cf. 155.
Link: |K1823.0.5.1\$, Viper (snake) masks as stick: catches birds (insects) that alight on it.
Ref.: Jâhîz IV 108; Qazwînî II 313-14.>
J1117.2\$, Ass as trickster. Type: 136A*, cf. 122N*, 211.
Link: |J1706.2\$, Ass as stupid animal. |Z0194.1.4.4.1.1\$, Donkey's ears: drooping.
Ref.: Delheure 394-95; *DOTTI* 47 56 57 80/{Egy}; Shamy (el-) *Egypt* 202 294 no. 51.>
J1117.3\$, Camel as trickster. Type: 136A*.
Ref.: Bâtînî (al-) *Al-Hikâyât* 126-29 no. 24; *DOTTI* 56/{Kwt}.>
J1117.4\$, Hedgehog (porcupine) as trickster. Type: 59**\$, cf. 105*.
Link: |K0896.2\$, Porcupine (hedgehog) and jackal (wolf) trick each other.
Ref.: Destaing *Cheluh's* 10 (135) no. 6; *DOTTI* 2 6 8 9 13 15 24 25 38 85/{Mrc}; *MITON*; Laoust *Maroc* 11 no. 12E; Reesink 24-25; Stumme *Tâlerwalt* 180-82 no. 27.>
J1117.5\$, Rabbit (hare) as trickster. Type: 72, 72*, 92, cf. 175, 275A.>
J1117.7\$, Bird as trickster.>
J1117.7.1\$, Crow (raven) as trickster. Type: cf. 200C\$, 220A, 232, 232D*, 774M1\$.
Link: |A0522.2.2, Raven as culture-hero.
Ref.: *DOTTI* 75 431/{Egy}.>
J1117.8\$, Insect as trickster.>
J1117.8.1\$, Spider as trickster. Type: 283,-283E*.
Link: |A0522.3.1, Spider as culture-hero.
Ref.: *DOTTI* 5 31/{Mrc}.>
J1118, Clever bird.>
J1118.1, Clever parrot. Type: 1572J1\$, cf. 1422, 1543C1\$.
Link: |X0010.1.1\$, Witty parrot.
Ref.: *DOTTI* 799 865.>
J1119\$, Bird as trickster.
Link: |K2295, Treacherous animals [(birds)].>
J1119.1\$, Raven (crow) as trickster. Type: cf. 774M1\$, 774M3\$.
Link: |A2231.15.1.1\$, Raven (crow) opposes predestination: punished with awkward gait ('as if shackled'). |A2234.1.1, Raven does not return to ark in obedience to Noah: black color is resulting punishment. |K2295.6\$, Treacherous raven (crow).
Ref.: Jâhîz II 320-26/(crow pawns rooster); *DOTTI* 430 431 831/{lit.}.>
J1122, Clever younger generation.
Link: |J0678.1\$, Counselor of excessive caution suspected: "Whose side are you on?". |P0248\$, Generational gap. |U0006\$, Successor surpasses predecessor. |W0187.2\$, Insolent younger generation. |Z0017.1.1\$, Inquisitiveness (curiosity) expressed in a chain of interrelated questions or hypothetical situations: "And why is that so!", "And what if Y?".>
J1122.0.1\$, Child as trickster.
Ref.: *DOTTI* 865/{Egy}.>
J1122.1, Young crow's alertness. [Surpasses father's: the advice about stone-throwing man]. Type: 72D\$.
Link: |J0013, Young sparrows [(crows)] have learned to avoid men. |Z0094.5.3.2\$, *ginn*^Cafrit/shetân: extremely cautious person.
Ref.: Jâhîz III 425; Destaing *Cheluh's* 106-8 (161) no. 43; *DOTTI* 32 89/{Irq, lit., Mrc}.>
J1122.3\$, The naughty child (boy, girl) as trouble-maker. Type: 1873\$.
Link: |J0615.1\$, 'The minors (youngsters) start it (trouble), the seniors (adults) get entangled in it'. |K2130, **Trouble-makers**. |Z0094.4.5.1\$, Resourceful (clever, naughty, etc.) person or animal labeled: 'afrit,' 'jinni,' 'devil,' 'satan,' (or the like).
Ref.: *DOTTI* 488 940; *RAFE* 120.>

J1122.3.1\$, Pupil makes trouble for teacher.

Ref.: *DOTTI* 941/{Tns}.>

J1123\$, Clever hashish-smoker. Type: 921E, 921G\$, 921M\$, 921P\$, 924A, 1637\$.

Link: |J1116.5\$, *hashshâsh* (hashish-smoker) as trickster.

Ref.: Amîn 445; Anonymous "Gohâ wa himârih" 14; *DOTTI* 595 597 598 599 610 889/{Egy}; Gairdner 94 no. 31[.1]; Shamy (el-) "Sailor" 89-94 no. 11, *Egypt* 231/cf.>

J1124\$, Clever court jester.

Link: |J1116.1, Clever madman. |P0014.15.4\$, Court joker (jester, fool). |P0192.1, Professional fool [(jester)].

Ref.: Shamy (el-) *Egypt* 219-21.>

J1125\$, Gohâ as trickster.

Ref.: Damîrî I 325; Abu-el-Layl 124-26 [no. 12]; Amîn 133; Delheure 286-69, 314-5, 324-25; *DOTTI* 3 704 731 735 737 758 760 797 820 833 834 842 846 848 850 853 854 855 855 857 861 864 872 876 890 904 914 919 953 958/{Alg, Egy, Lib, lit., Plst, Sdi, Sdn, Tns, Ymn}; Naggâr (el-) *Goha al-Arabî*, Yunis 24; Shamy (el-) *Egypt* 219-21; Taymûr no. 1389/(gen.).>

J1126\$, 'Abu-Nuwâs as trickster.

Ref.: Anonymous "Nawâdir Abu-Nuwâs" 11-12; *DOTTI* 5 52 56 71 597 828 864 901 903 905/{Omn}; Elder pt. 2B 14 no. 1; Sengo "Kiswahili" 366-404 no. 5; Shamy (el-) *Egypt* 219-21; Yunis 16.>

J1127\$, Bahlûl as trickster.

Link: |J1116.1, Clever madman.

Ref.: Muḥammad ^CAlî K. al-Bâqî *Turâth* VIII:1 109-10 no. 1 111-12 no. 3; Bushnaq 276; *DOTTI* 580 777/{Irq}; Meissner 75 no. 41, 75 no. 42; Yunis 90.>

J1128\$, Other men (male characters) as tricksters.

Link: |P0431.2\$, Merchant as trickster (cheat). |P0440.1\$, Artisan as trickster (cheat).

Ref.: *DOTTI* 880.>

J1128.1\$, 'Ash^Cab as trickster. Type: 1526A, 1526D\$, 1567C.

Link: |K0454\$, *ufaylî* (uninvited guest, parasite, sponger).

Ref.: Ibn-^CAasim no. 173, Yunis 36; *DOTTI* 831 832 855 863/{Egy}.>

J1128.2\$, 'Ibn-Sikrân as trickster.

Ref.: Bushnaq 271 272; Delphin 16, 30-32; Faure-Biguet *Delphin* 5-6, 27-28; *DOTTI* 758 867/{Alg, lit.}>

J1129\$, Female trickster. Type: 1384X\$, 1538A\$.

Link: |J1111.2, Illegitimate daughter of trickster inherits father's ability to dupe others. |P0431.2\$, Merchant as trickster (cheat).

Ref.: *DOTTI* 369 373 608 750 779 809 834 846/{Alg, Egy, Mrc}; Ghadab 46-47; Shamy (el-) "Arab Mythology" no. 91; Hein-Müller *Mehri-Hadramî*: *SAE* IX 17-19 no. 12; *MITON*; *TAWT* 422 no. 9-1/{Alg}.>

J1129.1\$, Dalîlah as trickster. Type: 1538A\$.

Ref.: *DOTTI* 846; *MITON*.>

J1129.2\$, Mother and daughter tricksters (master thieves). Type: 1538A\$.

Link: |K0302, Female master thief.

Ref.: *DOTTI* 846.>

J1130-J1199, Cleverness in the law court.>

J1130, Cleverness in law court--general.>

J1131, Maxims for use in law court.

Link: |J0039\$, Knowledge acquired from inferences from proverb--how proverbs (parables) work. |J1163, Pleading for accused by means of parable.

Ref.: Cachia 315.>

J1132\$, Judge not by the apparent. Type: 910C, 910K1\$, 939B\$, cf. 1742\$.

Link: |J0140, **Wisdom (knowledge) through education**. |J0647.4\$, Do not slight your enemy no matter how insignificant (small) you may think he is. |J1170, **Clever judicial decisions**. |J1809.5\$, Sage (saint) mistaken for sorcerer (magician).

|U0110, **Appearances deceive**. |W0035, Justice.

Ref.: *DOTTI* 19 572 575 646 928/{Egy}; Shawqî 328 [no. 52].>

J1134\$, Proof of wear (damage) of goods said to be 'spoiled' demanded of their keeper--(proof of innocence).

Link: |J1990\$, Absurd claims are to be dismissed by empirical evidence. |K0373.2.1\$, False proof of merchandise defect (wear).

[P0526.0.2\$, 'Accuser required to produce evidence (proof); accused (denier) required only to take oath (swear his innocence); i.e., 'Innocent until proven guilty'.>

J1134.1\$, Partner asks for proof that goods that had to be 'thrown away' were actually bad. Type: 1188B\$, cf. 9.

Ref.: *DOTTI* 3 713.>

J1134.2\$, Husband demands that wife prove to him that goods are unusable before disposing of them. Type: cf. 1358C.

Link: [T0277.2\$, Wife steals from her husband.

Ref.: *DOTTI* 757; Shamy (el-) *Egypt* 176-77 no. 41.>

J1140, Cleverness in detection of truth. Type: 926, 926J\$, 964.

Ref.: *DOTTI* 612 616 669; Duwayk (al-) II 211/cf.>

J1140.2\$, Detection by seeking women (sex) as cause of trouble (conflict, murder, etc.).

Link: [T0009\$, The power of sex. [W0256.6.3.2.1\$, Women, like Satan, are the source of all troubles (disasters).

Ref.: T. al-Ḥakīm *Yawmiyyât* 24.>

J1140.3\$, Mysterious murder solved: murderer detected. Type: 926H\$, 993\$, cf. 990*.

Link: [D1819.3.1\$, Presentiment (knowledge within) enables mother to identify headless body of son. [E0422.1.10, Dismembered corpse. [N0610, **Accidental discovery of crime.** [S0118.5\$, Cut up corpse found (in chest, sack, etc.).

Ref.: Chauvin V 8 no. 5 VI 144 no. 302; *DOTTI* 521 615 617 618 629 691 693/{Egy, lit.}; *MITON*; Shamy (el-) "Eg. Balladry": "Maḥfūzah and Mukhtâr" no. 11, "Qurānî" no. 13, "Married his Daughter" no. 14.>

J1141, Confession obtained by ruse. Type: 926J\$, 964.

Link: [N0482, Secret learned by torture.

Ref.: Damîrî II 281/(beating); Chauvin VIII 89 no. 58; *DOTTI* 616 669; Shamy (el-) "Eg. Balladry": "Maḥfūzah and Mukhtâr" no. 11.>

J1141.1, Guilty person deceived into gesture (act) which admits guilt. Type: 785, 903C*, 960, 964.

Link: [K1067.2\$, Ruler feigns intent to abdicate (resign, etc.) so as to find out who will agree with him: those who do not object to plan are accused of disloyalty (treachery).

Ref.: Ibshîhî 446; *DOTTI* 443 563 667 669; *TAWT* 432 no. 21/{Irq}.>

J1141.1.0.1\$, Thief betrayed by his boldness (lack of fear).

Ref.: Ibshîhî 446.>

J1141.1.1, Largest part of a prize to go to the guilty man. In order to obtain the prize, he confesses the earlier crime. Type: 785.

Link: [J1141.1.19.2\$, Confession obtained by promise of miraculous reward (redemption of sins). [U0069.1\$, Love of money (gold).

Ref.: Chauvin VIII 101 no. 73; *DOTTI* 443.>

J1141.1.2, "Thief has grease from stolen fowl on him": thief begins to feel his beard and is detected. Type: 964, cf. 926K\$.

Ref.: *DOTTI* 669.>

J1141.1.5, "Thief has the feathers sticking on his head". Type: 964.

Link: [J0069.8.2.1.1\$, "He who has a contusion (scar, wound) on the head always touches (inspects) it".

Ref.: *DOTTI* 669; Taymûr no. 309/(no story).>

J1141.1.7, Which is man and which demon in man's shape? Decision to go to whichever can go through end of reed. Type: 926A.

Link: [F0234.0.4\$, Fairy (spirit) assumes human form and substitutes for man. [G0303.3.3.1.8\$, Devil in form of a donkey (mule). [J1151.1.2.3\$, Man discredited by absurd truth: mule (actually, devil) goes through spout of pitcher. [J1798\$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)--or the imaginary is mistaken for actual.

Ref.: *DOTTI* 612.>

J1141.1.8, Accused woman [(women)] to go three times around building naked: guilty one begins to strip off her clothes. Type: 926F\$.

Ref.: *DOTTI* 614.>

J1141.1.9, Thief persuaded led to believe can read thoughts: confesses.

Link: [N0275, Criminal confesses because he thinks himself accused.>

J1141.1.9.1\$, Culprit led to believe detective knows truth by supernatural means (e.g., cutting sand, familiar spirit, or the like): confesses.

Link: [D1812.3.2, Fortune told by cutting sand. [*raml/rammâl*].

Ref.: *MITON*.>

J1141.1.13\$, Gold coins said to be from feces found in wife's bed: woman (mother-in-law) admits she is the one who has been wetting the bed all along. Type: 903C*.

Link: |K0111.1, Alleged gold-dropping animal sold. |K0523.0.1.2\$, Escape by shamming illness: food (paste, mash, porridge, etc.) smeared on intended victim's posterior and claimed to be the effects of diarrhea. |P0783.5\$, Bed-wetting ('messaging-up'): disgraceful.

Ref.: *DOTTI* 563; Shamy (el-) *Around the World* 168; *TAWT* 432 no. 21/{Irq}.>

J1141.1.19\$, Confession (admission of guilt) obtained by other means--miscellaneous.>

J1141.1.19.1\$, Confession sought or obtained by torture.

Link: |K2156.0.1\$, Coerced false confessions (self-incrimination). |N0482, Secret learned by torture. |Q0450, **Cruel punishments**.

Ref.: Damîrî II 281/(beating); *DOTTI* 192 261/{Mrc}; *MITON*; *Zîr* 150.>

J1141.1.19.1.1\$, Confession obtained by threatening with torture (execution).

Link: |N0482.3\$, Secret (truth) learned by threatening with torture (execution).

Ref.: *MITON*.>

J1141.1.19.1.2\$, Confession obtained by torture valueless: made to escape pain (torment).

Link: |P0526.0.2.1\$, Evidence acquired by sinful means (e.g., violating suspect's privacy at home, torture, etc.) inadmissible.

Ref.: *MITON*.>

J1141.1.19.2\$, Confession obtained by promise of miraculous reward (redemption of sins). Type: cf. 785.

Link: |J1141.1.1, Largest part of a prize to go to the guilty man. In order to obtain the prize, he confesses the earlier crime.

|K0475, Cheating through equivocation. |V0026\$, Punishment in spite of confession.

Ref.: *DOTTI* 443.>

J1141.1.19.2.1\$, Confession obtained by promising miraculous cure. Type: 706, 712, cf. 872E\$.

Ref.: *DOTTI* 379 393 496.>

J1141.1.19.3\$, Confession obtained by normal conversation that shows target person interrogator's knowledge of matters.

Ref.: Ibshîhî 451.>

J1141.1.19.4\$, Confession obtained by convicting innocent person for crime: actual culprit confesses. Type: 926M\$, 990, cf. 926.

Link: |W0037.5\$, Culprit (criminal) confesses upon seeing innocent person convicted of his crime.

Ref.: Taymûr no. 145.>

J1141.3, Cheaters examined apart; first made to repeat paternoster. Others think that he has confessed and truth is discovered. Type: 926H\$.

Ref.: *DOTTI* 615.>

J1141.4, Confession induced by bringing an unjust action against accused. False message to thief's wife to send the stolen jewels case as bribe to judge. She does. Type: 1617A\$.

Link: |J0224.1\$, Innocent person falsely confesses to stealing a valuable item (necklace) rather than reveal murder of owner at his home. |J1199\$, Hypothetical case provides basis for judgment. |K1668\$, Thief tricked into returning goods he stole.

Ref.: *DOTTI* 335 521 617 618 878/{Alg, lit., Mrc}; *MITON*; Y. Shâkir II 63-68.>

J1141.4.1\$, Confession induced by threatening collective (extreme) punishment against the entire community of the accused.

Link: |J1866, Man avenges self on animal by wholesale slaughter [(mass-killing)]. |S0101\$, Massacre: mass killing. |S0482\$, Wholesale killing (extermination) of animals.

Ref.: *MITON*.>

J1141.5, Detection of theft [of verdict sealed in bag] by finding bag repairer.>

J1141.8, Silence points to guilt. Important man quarrels with commoner. Asks bystanders: "Who is right?" Silence. Newcomer states that the important man is wrong. "Had he been right the others would have said so".

Link: |N0441\$, Silence betrays secret. |P0529.0.2.2.1\$, Virgin indicates consent to her marriage by silence. |U0043\$, The poor willingly serve the rich. |U0195.1\$, Person of low social rank (child, slave, stranger, etc.) speaks the unflattering truth: has nothing to lose. |W0047.3\$, 'Eloquent silence'--message conveyed by silence (refusal to reply).>

J1141.11, Detection through ruse.>

J1141.11.1\$, Liar nonplussed: truth detected through trap-doll. The biting mother-in-law (daughter-in-law, co-wife): proves to be a dummy (doll, stick). Type: 1618A\$.

Link: |J1544.1.1\$, Husband tells his over curious wife that a sealed jug contains "'A-a-ah!', 'Ouch!,' and 'O mother, help me!'"

When she opens it in his absence wasps placed there by husband sting her: she screams in pain: "'A-a-ah!,' 'Ouch!,' 'Y'".
 |J0215.5\$, Present daughter-in-law proved better than a new, more 'evil' one. |J2631, Boastful coward frightened when he sees strong adversaries.

Ref.: *DOTTI* 879; *TAWT* 432 no. 22/{Syr}.>

J1141.11.2\$, Identity of incognito person detected by ruse.

Link: |H0052\$, Recognition by scarification marks (*tashlikh*).>

J1141.11.2.1\$, Ethnic (tribal) identity of captive detected when he refuses to break tabu peculiar to his nation (people).

Link: |C0435.3\$, Tabu: uttering mother's name (or the word "mother"). |H0042\$, Identification by inability (refusal) to perform task. |H1573.9.2\$, One's religion (denomination, sect) detected by food (drink)--tabu food refused (avoided). |R0051.4, Prisoner massacred.

Ref.: Damîrî II 199.>

J1141.11.9\$, Liar nonplussed (confounded)--miscellaneous means. Type: 926K\$, cf. 1930.>

J1141.11.9.1\$, Braggart confounded: confronted with truth (evidence).

Link: |W0018.1\$, Envious husband sets out to kill his wife's former husband (^CAmr), but he is overpowered, then set free. Impressed even more with her former husband's chivalry, wife retorts: "None, except ^CAmr!".

Ref.: *DOTTI* 98 136 306 529 617/{Qtr}.>

J1141.11.9.2\$, Liar confounded: ordered to produce evidence truthfulness of claim. Type: 1930.

Link: |H1010, **Impossible tasks**. |Z0098.3\$, Proof of truthfulness of a lie.

Ref.: *DOTTI* 944 953/{Egy, Omn}.>

J1142, Pseudo-scientific [and quasi-scientific] methods of detecting. Type: 926K\$.

Link: |J0069.8\$, Quasi-scientific explanations based on observation.

Ref.: Delheure 242-43; *DOTTI* 617.>

J1142.1, Test of mother by weighing milk. [Milk of a boy's mother heavier, a girl's lighter].

Link: |F0611.2.0.1, Hero's unusual strength from drinking his own mother's milk.

Ref.: Chauvin VI 63 no. 231; *DOTTI* 612/{lit.}>

J1142.2, Love detected by quickening pulse.>

J1142.2.1, Guilt detected by quickening heartbeat. Type: 926K\$.

Link: |J1142.8.1\$, Autopsy ordered on self by sick-man before dying so as to reveal cause of death. |J1149.4, Urinalysis reveals coition as cure for illness. Treatment successful.

Ref.: *DOTTI* 617/{lit.}>

J1142.2.2\$, Hairy legs betray horse thief: owner's (rider's) calves are hairless. Type: 926K\$.

Ref.: *DOTTI* 617.>

J1142.4, Thief's corpse carried through street to see who will weep. Type: 950.

Link: |P0525.3.1.2\$, Corpse of murdered person carried through streets as declaration of seeking revenge (justice).

Ref.: Maspero 198 no. 14; *DOTTI* 655.>

J1142.5\$, Woman's (girl's) picture hung in public place (bathhouse, marketplace, etc.) to see who will react to it. Type: 425D:II, 881.

Link: |H0021, Recognition through picture. Picture is publicly displayed and brings about recognition of lost person. |P0469.6\$, Missing person or object found through mass-media publication. |T0104.3\$, Defeated king asks victor to marry his daughter.

Ref.: *DOTTI* 203 516.>

J1142.7\$, Examination of urine or feces as method of detecting. Type: 655A, 926K\$.

Link: |H0437\$, Body fluid as chastity index--changes in blood, urine, etc., reveals unchastity. |H0455.0.1\$, Bodily changes (weight gain) as virginity (chastity) index. |H1582.4\$, Recognition of good health by force of urination: healthy man's will penetrate ground. |J1149.4, Urinalysis reveals coition as cure for illness. Treatment successful. |J1661.0.1\$, Deduction from examination of animal (bird) residuals. |J1734.1, Urine diagnosis to tell where a man comes from. A farmer takes some of his master's urine for examination. The doctor asks where the man comes from. "You will soon see," says the man, expecting the analysis to tell. |R0266\$, Fugitives or abducted person trailed by animal (bird) residuals.

Ref.: *DOTTI* 362 617.>

J1142.7.1\$, Examination of semen as method of detecting sexual crime.

Link: |K1390.1.2.2\$, Theft of semen. Discharged (ejaculated) semen acquired through deceptive means. |K2112.2.5\$, Egg white placed on innocent woman's bed (as if man's emission, semen).

Ref.: Simpson 120 no. 9; *MITON*.>

J1142.8\$, Murder detected by autopsy (examining cadaver). Type: 926K\$.

Ref.: *DOTTI* 617.>

J1142.8.1\$, Autopsy ordered on self by sick-man before dying so as to reveal cause of death.

Link: |J1142.2.1, Guilt detected by quickening heartbeat. |J1149.4, Urinalysis reveals coition as cure for illness. Treatment successful.

Ref.: Tha^Clabî 188/(Bakhtangar/Nabuchodonosor II).>

J1143, Thief detected by building straw fire so that smoke escapes through entrance. Type: 950.

Ref.: *DOTTI* 655.>

J1144, Eaters of stolen food detected. Type: 785, 903C*, 1313D\$, cf. 1373.

Ref.: *DOTTI* 343 415 427 443 563 732 769/{lit.}; *TAWT* 432 no. 21/{Irq} 457 no. 50/{Egy}.>

J1144.3\$, Owner takes notice of missing food: intruder detected. Type: 470C\$, 676.

Link: |J1391.11\$, Thief's excuse: eater of stolen bird's leg claims that he forgot to awaken the bird--(a goose asleep standing on one leg)--before slaughtering it--hence the missing leg. |X0574.1\$, Miser interrogates suspect about missing food.

Ref.: Basset *Mille* III 530 no. 322; *DOTTI* 239 368 475 624/{Mrc, Tns}; *RAFE* 306 n. 50; Shamy (el-) *Egypt* 88 no. 12; *TAWT* 423; Wehr 107 no. 5.>

J1145, Detection through aid of animal.>

J1145.1, Murderer detected by actions of murdered man's dog. Attacks murderer whenever possible.>

J1146, Detection by strewing ashes (sand). Trespasser [□] leaves footprints.>

J1147, Detection through feigned dream.>

J1147.1, Husband relates his wife's adultery in pretended dream. Type: 1364, 1420D.

Ref.: *DOTTI* 766 799/{Sdi}.>

J1148\$, Self-incrimination due to tongue-slip (projection, compulsion to confess). Type: 960, 964, 1360D\$, 1805B\$, 1827B\$.

Link: |H0582.2, Riddling answers betray adultery. |F1042\$, Mania: compulsion--uncontrollable (involuntary) behavior. |J0038\$, Knowledge acquired from inferences from a person's common reaction to a personal experience. |J1142.2.1, Guilt detected by quickening heartbeat. |J1149.10.1\$, Sleeper talks in his sleep: secret (crime) is thus revealed (detected). |J2499.3, Fool admits crime but pleads mistakes in the details of the accusation. |K1067.1\$, Trap question: posed in order to place adversary in trouble if answered properly. |N0474.1\$, Husband learns wife's secret when she talks in her sleep. |N0534.1.2\$, Slip of the tongue (misunderstanding) leads to hidden treasure. |N0616\$, Confession to crime inadvertently made.

Ref.: Ibshîhî 45; ^CAbd-al-Quddûs 314 no. 27; Bâzargân (al-) 274 no. 204; *DOTTI* 667 668 669 694 764 931 934/{Bhrn, Egy, Irq, Qtr, Sdn}; ^CA.A. al-Hasan *Rashâydah* 95-96 no. 8; *MITON*; Taymûr no. 590/(gen.) 715 1105 309/cf.; AGSFC: QTR 87-3 696-2-828-end; AGSFC: BHR 86-4 13-x-385.>

J1148.1\$, Self-incrimination due to misunderstood word.

Link: |J1805.2, Unusual word misunderstood. Strange results.

Ref.: Ibshîhî 612.>

J1149, Miscellaneous means of detecting.>

J1149.3, Detection [of man masking as woman] by disrobing in a dance.>

J1149.3.1\$, Detection of man masking as woman by ordering all to disrobe. Type: 517A\$.

Link: |H1582.7.3.1\$, Man suspected of being eunuch asked to disrobe (undress).

Ref.: *DOTTI* 286 287/{Qtr}; *TAWT* 382 n. 400.>

J1149.4, Urinalysis reveals coition as cure for illness. Treatment successful.

Link: |H1582.4\$, Recognition of good health by force of urination: healthy man's will penetrate ground. |J1142.7\$, Examination of urine or feces as method of detecting.>

J1149.6, Thief detected by answer to question.>

J1149.10, Truth detected by spies listening to reactions of defendants at night. Type: 926J\$.

Link: |J1149.13\$, Criminal detected by questioning (listening to) the public at crime scene. |K1164.3\$, Secret learned through confederate acting as spy.

Ref.: *DOTTI* 616/{Egy}.>

J1149.10.1\$, Sleeper talks in his sleep: secret (crime) is thus revealed (detected).

Link: |H0573.3, Riddle solved by listening to propounder talk in his sleep. |J1148\$, Self-incrimination due to tongue-slip (projection, compulsion to confess). |U0197.1\$, A secret ('truth') is difficult to keep.

Ref.: *MITON*.>

J1149.13\$, Criminal detected by questioning (listening to) the public at crime scene. Type: 926M\$.

Link: |J0125.3\$, Children at play unwittingly betray secret (local history). |J1149.10, Truth detected by spies listening to reactions of defendants at night. |N0477\$, Sudden wealth invites suspicion (accusation). |P0611.3.1\$, Women as spreaders (source) of news (information, gossip). |U0194.1\$, Rumor may contain some truth.

Ref.: *DOTTI* 618.>

J1149.14\$, Evidence acquired through ruse (trick).

Link: |J1159\$, Evidence of crime preserved (presented at trial). |K2153.2\$, Woman wounds self (or smears self with blood) and accuses husband (lover). |P0526.0.2.1\$, Evidence acquired by sinful means (e.g., violating suspect's privacy at home, torture, etc.) inadmissible.

Ref.: *MITON*.>

J1149.14.1\$_ (formerly, K0327\$), Gum (glue, tar, etc.) on measure (scales) betrays nature of substance measured. Type: 676, 950, cf. 325, 1381.

Link: |J1141.11, Detection through ruse. |J1144, Eaters of stolen food detected. |K0327\$, Theft by means of sticky substance (e.g., gum, glue, tar)--usually applied to measuring-cup (scales). |K0741, Capture by tarbaby. |N0478, Secret wealth betrayed by money left in borrowed money scales.

Ref.: *DOTTI* 152 368 655 774.>

J1150, Cleverness connected with the giving of evidence.>

J1150.1\$, Eyewitness account (testimony) more reliable than hearsay.

Link: |E0177.1\$, Resuscitated man relates eyewitness account of past event(s). |J1159\$, Evidence of crime preserved (presented at trial). |J0169.0.2\$, Truth revealed through personal experience account (eye witness). |J0464.2\$, Choice: to hear about what was heard with ear, or what was seen with eye. |P0470.1\$, Tale-teller as adventurer. |U0194\$, Rumors are not truths. |U0276\$, The (corruptive) effect of the chain of oral transmission on the accuracy of message.

Ref.: *MITON*; Ibn-^CAasim no. 402; Ibshîhî 617; Shamy (el-) "Eg. Balladry": "Wire and Train" no. 39.>

J1150.1.1\$, Eyewitness account more reliable than visions or divinations.

Link: |J1990.0.1\$, Seemingly absurd claim (wisdom) verified (proven) by application.

Ref.: Simpson 236; *MITON*.>

J1151, Testimony of witness cleverly discredited.

Link: |J0679.5\$, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'.>

J1151.1, Testimony discredited by inducing witness to talk foolishly. Type: 1381A, 1381B, 1419B, 1642.

Ref.: Bâzargân (al-) 79-80 no. 54; *DOTTI* 775 776 794 855 872 890/{Alg, Egy, Irq, lit., Tns}; Scelles-Millie *Souf* 265-66 no. 12; Sha)lân 379.>

J1151.1.2, Husband discredited by absurd truth. Wife puts fish in furrow where husband plows them up (or like absurdity). Type: 926A, 1381A.

Ref.: *DOTTI* 612 775.>

J1151.1.2.1\$, Husband discredited by absurd truth: fish in watermelon. Type: 1381A.

Link: |Z0186.2.2.3\$, Symbolism: fish in watermelon--lesbian liaison.

Ref.: *DOTTI* 613 775 788 789/{Egy}; CFMC: Sawâm)ah 71-1 9-1-no. 1.>

J1151.1.2.3\$, Man discredited by absurd truth: mule (actually, devil) goes through spout of pitcher. Type: 926A.

Link: |F0401.3.1.3\$, Spirit in form of camel. |J1141.1.7, Which is man and which demon in man's shape? Decision to go to whichever can go through end of reed.

Ref.: *DOTTI* 612/{Lbn}; Taymûr no. 1032 2908/cf.; W. al-Maqdisî *jamal fî 'ibrîq* 3-7.>

J1151.1.3, The sausage [(chicken)] rain. [Fool made to believe that it is raining food]. Type: 1381B.

Link: |F0962.6, Shower of food. |J1985.1\$, Man (animals) not sure whether he has eaten missing food or not.

Ref.: Chauvin VI 126, VIII 35 69; *DOTTI* 776 777 891/{Alg}; Wesselski *Hodscha* II 184 195 204 nos. 347 383 407.>

J1151.2, Witness claims the borrowed coat: discredited. [Trickster cheats witness (Jew) discrediting his truthful testimony]. Type: 1642, 1642A.

Ref.: Chauvin VI 126 no. 280; *DOTTI* 889; Wesselski *Hodscha* I 220ff. no. 54.>

J1151.3, Testimony gradually weakened. Witness agrees to the following facts in succession: that the person relating the facts may have been in anger, that he may have misunderstood, that he may not have heard it at all.>

J1151.5\$_ (formerly, J1151.2\$), Awe-evoking surroundings compel witnesses to be truthful. Type: 926C, cf. 926M\$.

Link: |H0221.2, Ordeal by hot iron. |H0251.5\$, Confession-chair: compels person sitting on it to tell the truth.

Ref.: Kisâ'î (al-) 306; Tha^Clabî 170; Shamy (el-) "Arab Mythology" no. 102; *DOTTI* 613 618; *MITON*.>

J1151.6\$_ (formerly, J1151.3\$), Posthumous witness: testimony acquired or given by deceased person. Type: 750D2\$, 792\$.

Link: |E0177.1\$, Resuscitated man relates eyewitness account of past event(s). |K0920\$, Posthumous murder (killing): one person arranges for another's death after he himself has died. Usually for revenge ('revenge from the grave').

- Ref.: Tha^Clabî 35; Shamy (el-) "Arab Mythology" no. 100; *DOTTI* 410 444; *RAFE* 143 n. 517.>
 J1151.7\$, Suspect employee masks as someone else and gives testimony praising himself (or in favor of his case).
 Link: |K1825, Disguise as professional man.
 Ref.: Ibshîhî 616/(judge).>
 J1152, Witness cannot speak language of accusation: discredited. [Parrots are to accuse mistress].
 Link: |J1154.1, Parrot [(caused to be)] unable to tell husband details as to wife's infidelity.
 Ref.: Chauvin II 93 no. 41.>
 J1153, Separate examination of witnesses discredits testimony. Type: 926H\$.
 Ref.: *DOTTI* 615; *MITON*.>
 J1153.1, Susanna and the elders: separate examination of witnesses [discredits accusation]. Type: cf. 712.
 Link: |K2112, Woman slandered as adulteress (prostitute). (Usually by unsuccessful suitor). (Crescentia, Genoveva, Susanna).
 Ref.: Chauvin VI 193 no. 362; *DOTTI* 521/{lit.}; *MITON*; Shamy (el-) "Samaw'al" 12 n. 36.>
 J1153.2, To which of two men does woman belong? Only one can answer questions just as she has. Type: 926H\$, 926L\$.
 Ref.: *DOTTI* 615 617.>
 J1153.2.1\$, To which of two men does woman belong? She knows how to prepare things necessary for one (e.g., ink for scribe, etc.). Type: 926H\$, 926L\$.
 Link: |J1176.1, Pouring water into the inkwell. [Slavegirl must have learned it from author, not soldier]. |Z0139.9.3.2\$, Water jug (jar, bottle, inkwell, etc.)--female, vagina, womb, (or body orifice).
 Ref.: *DOTTI* 615 617.>
 J1154, Witness discredited by inability to tell details.>
 J1154.1, Parrot [(caused to be)] unable to tell husband details as to wife's infidelity. Type: 1422.
 Link: |J1152, Witness cannot speak language of accusation: discredited. [Parrots are to accuse mistress]. |X0010\$, Bird (animal) as medium for expressing humor.
 Ref.: Chauvin II 91 no. 33 VIII 35f. no. 3; *DOTTI* 799; *MITON*.>
 J1155, "Then I woke up": man discredits his confession by declaring it all a dream. Type: 1420D, 1790, cf. 1364:III.
 Ref.: *DOTTI* 766 799.>
 J1156\$, The fantastic (unbelievable) may be reported, but only as 'news/report'.
 Link: |J0021.13, "Never believe what is beyond belief". |J0069\$, Discovery of scientific laws from observation. |J0556, Intemperance in honesty. |J1166, Plea by shifting blame to another. |J1990\$, Absurd claims are to be dismissed by empirical evidence. |J2113, Getting the calf's head out of the pot. [By cutting the animal's head off]. |U0190\$-U0200\$, **The nature of truth (and justice)**. |Z0013.8.2\$, "This is what *they* say!" (or the like): speaker disclaims responsibility for the unbelievable (fantastic).
 Ref.: Jâhîz V 220.>
 J1158, Witness claims not to have seen crime. Type: 894.
 Link: |P0520.1\$, Bribed witnesses. |Q0062, Reward for ability to keep secrets.
 Ref.: *DOTTI* 220 246 545 570 693/{Qtr}; *MITON*.>
 J1159\$, Evidence of crime preserved (presented at trial).
 Link: |C0908.1.1.2\$, Earth forbidden to absorb blood. |E0177.1\$, Resuscitated man relates eyewitness account of past event(s). |T0645.0.1\$, Estranged wife takes token of her clandestine visit (liaison) with her husband.>
 J1159.0.1\$, Defensive as opposed to offensive damage (injury). Type: 917\$.
 Link: |J1174.5.1\$, Was the garment (shirt) of the accused torn from the front or from the behind (back)?" Joseph falsely accused. |K1872, Camouflage. |K2150, Innocent made to appear guilty. |K2173\$, Guilty party makes innocent accuser look guilty (by means of stronger, louder accusations). |P0526.0.5\$, Mitigating circumstances that lessen seriousness of crime.>
 J1159.1\$, Ghoulis evidence of murder: (human) limbs, organs. Type: 955.
 Ref.: Ibshîhî 540-41; *DOTTI* 662 674/{lit.}; *MITON*.>
 J1159.1.1\$, Severed head (human's) as proof of murder.
 Ref.: Ibshîhî 274-75; ^CAbd-al-Hakîm *Fallâhîn* 133-34; Cachia 341; Shamy (el-) "Eg. Balladry": "Hasan and Naîmah" no. 22; *Zîr* 80/(skulls stored) 121.>
 J1159.1.1.1\$, Severed head displayed on platter (tray) as proof of execution (beheading). (Usually on gold or silver platter). Type: cf. 750D2\$.
 Link: |S0139.2.2.1, Heads of slain enemies impaled upon stakes. |V0463.2, First martyr: John the Baptist.
 Ref.: Ibshîhî 274; *Alf* I 21-22/(drawing); Burton I 58-59.>

J1159.1.2\$, Severed genitals (human's) presented as evidence. Type: cf. 318, 992.

Link: |G0062.1\$, Relatives of murderer (woman) caused to unwittingly eat her flesh (genitals).

Ref.: *DOTTI* 146 692.>

J1159.1.3\$, Severed liver (human's) presented as evidence.>

J1159.2\$, Abortion preserved as evidence (of innocence or guilt). Type: 872A1\$.

Ref.: *DOTTI* 93 128 492 493 499 590/{Alg, lit.}>

J1159.3\$, Rape victim keeps evidence left by (taken from) ravisher. Type: 850A\$.

Link: |T0645.0.1\$, Estranged wife takes token of her clandestine visit (liaison) with her husband.

Ref.: *DOTTI* 469.>

J1160, Clever pleading. Type: 827C\$.

Link: |K1790\$, Feigning ignorance (inability) as defence. |W0047\$, Eloquence.

Ref.: *DOTTI* 452.>

J1161, Literal pleading: letter of law has been met. Type: 926E\$, cf. 1591.

Link: |K0288\$, Artificial (deceptive) non-compliance: one party to a bargain arranges for the terms (conditions, stipulations) never to occur. |K1874.0.1\$, Statement is literally true, but in reality is false. |K2310, **Deception by equivocation**.

Ref.: *DOTTI* 582 613 679 870 878/{Omn}; *MITON*.>

J1161.1, The three joint depositors may have their money back when all demand it. [Y]. Type: 1591.

Ref.: *DOTTI* 870; *MITON*.>

J1161.2, Pound of flesh. (Flieschpfand). Literal pleading frees man from pound of flesh contract. Contract does not give the right to shed blood. Impossible, therefore, to carry out. Type: 890.

Ref.: Chauvin VIII 200ff. no. 245; *DOTTI* 254 310 538 539 540/{Egy, Plst, Sdi}; Juhaymân (al-) I 307-17 no. 22[-b]; Sârîs (al-) 195-202.>

J1161.2.1\$, Pound of flesh. Contract stipulates: "one pound--no more no less [cut from debtor's body, in a single attempt, by creditor]; difference is to be made up from creditor's flesh." Risky, and is therefore relinquished. Type: 890.

Ref.: *DOTTI* 519 539 540 569/{lit., Plst}>

J1161.3, Trespasser's defense: standing on his own land. Man has earth from his own land in his shoes. Type: 1590.>

J1161.4, Money in the stick. Before swearing, the cheater hands a stick containing the stolen money to the man he has stolen it from. He then swears that he has repaid it.

Link: |H0251.3.4, Stick with money in it breaks and betrays thief who swears his innocence. |K1872.8.2\$, Money hidden in a stick (cane, staff) which is carried around.>

J1161.7, Ruler forbids blacksmith to reveal solution of riddle unless he has seen him 100 times.

Ref.: *DOTTI* 602/{Lbn}>

J1161.7.1\$, The king's face on the smallest coin makes it worthy of respect (valuable). Type: 922C\$, cf. 922B.

Ref.: Basset *Mille* I 275 no. 19; CHAUVIN V 280 no. 164; *DOTTI* 601 602/{lit.}; Sallûm *Turâth* XVI:3 124 no. 9; HE-S: Minya 69-63 no. 17.>

J1161.9, Drunk philosopher wagers that he can drink the ocean dry. Agrees to do so if the other will hold back streams emptying into the ocean. Agreed to drink only the ocean.>

J1162, Plea by admitting accusation and discomfiting accuser. Type: 1340A\$, 1750C\$.

Link: |X0905.8\$, A greater lie corroborates the lesser one.

Ref.: *DOTTI* 743 929.>

J1163, Pleading for accused by means of parable. Type: 613A\$, 859C, 879.

Link: |J0039\$, Knowledge acquired from inferences from proverb--how proverbs (parables) work. |J1131, Maxims for use in law court. |P0522.0.2.3\$, God's law (ordinance) is the only viable law.

Ref.: A. Jahn *Mehri*: *SAE* III 98-102 no. 18; *DOTTI* 23 47 347 512 584/{lit.}; *MITON*; Shamy (el-) *Egypt* 261 no. 14; Shamy (el-) "Mythological Constituents of *Alf laylah*" 36; Shamy (el-) "Eg. Balladry": "Shafîqah and Mitwallî" no. 1/(for oneself), "Shafîqah and Mitwallî" no. 1-c 16/(for oneself); *TAWT* 428 no. 15/{Egy}>

J1163.3\$, Temporary insanity established by use of parable: crime forgiven. Type: 895C\$.

Link: |F1041.8.10.15\$, Madness (rage) from learning of betrayal. |N0384.0.2\$, Insanity (loss of senses) due to calamity or fright. |P0230.6\$, Abused children forgive (pardon) abusive parent(s). |P0523.2.1, Fool [(the insane)] not to be punished for his crime. |W0253\$, Foundations of sanity (reason): four '*abrâg* (' towers\$, sign of Zodiac) in man's mind stabilize it.

Ref.: *DOTTI* 551; ^CA.A. al-Hasan *Rashâydah* 90-92 no. 5; Mursî "Fayyûm" 122-23 no. 18; AUC: 31A

no. 10; HE-S: Basatîn 72-76.>

J1163.5\$, Clever pleading by trickster counseling anal coition: "If both sides of saddlebags are utilized, why not wife's?". Type: 1664\$.

Link: |J0030, **Wisdom (knowledge) acquired from inference**. |K0523.0.4.1\$, Menses as excuse to escape unwelcome coition (sexual intercourse).

Ref.: *DOTTI* 903.>

J1165, Plea by showing great temptation to crime.>

J1166, Plea by shifting blame to another.

Link: |P0202.1\$, Person reproached for a relative's misconduct. |W0199.3\$, Projection: attributing to others one's own shortcomings (defects).>

J1166.3\$, Counselor (vizier, courtier) blamed for ruler's (king's) mistakes. Type: 465, 513, cf. 837A\$.

Link: |P0501.2.1\$, Tyranny (dictatorship) due to people's indifference. |P0509.3\$, Immunity of ruler (caliph, king, president, etc.) from personal responsibility for mistakes. Tendency of subjects (narrators) to view ruler as blameless (or as victim of bad advice).

Ref.: *DOTTI* 33 44 59 64 236 269 458 507 712/{Sdn}.>

J1169, Clever pleading--miscellaneous.>

J1169.5, Laughing ass. [Ass's lips cut off in retaliation for cutting off horse's tail].

Link: |C0867.3\$, Tabu: cruelty to animals. |Q0285.1, Cruelty to animals punished.

Ref.: *DOTTI* 824 826/{Alg}; Mouliéras-Lacoste 523-29 no. 78; AUC: 38A no. 13.>

J1169.6, Receiver of stolen goods. [Tailor sells robe made of stolen cloth and accuses unsuspecting client].

Ref.: Wesselski *Hodscha* I 257 no. 191.>

J1169.8, Prophet's first disciple. [Pseudo-prophet offers proof: to cut off judge's head, then resuscitate him].

Type: 927D\$.

Link: |K1785, Miracle must wait till one man is sacrificed. No one volunteers [□]. |K1962, False prophet.

Ref.: Ibshîhî 619 620; *DOTTI* 619 620/{Egy, lit.}; Shamy (el-) "Egypt" (1971) no. 73; Wesselski *Hodscha* I 127 no. 197.>

J1169.10\$, Guessing the sex of fish: hermaphrodite. Type: 922C2\$.

Link: |H0528, Guessing sex of unborn child (or animal). |H1078\$, Task: bringing large number of insects (fleas, lice) in male-and-female pairs. |H1578.9.1\$, Test of sex of bird (animal, insect, etc.). |J1897\$, Telling the sex of object (automobile, bus, train).

Ref.: Ibshîhî 602/cf.; Basset *Mille* II 170 no. 78; *DOTTI* 602/{Irq, lit.}; Sallûm *Turâth* XVI:3 124 no. 9.>

J1170, Clever judicial decisions.

Ref.: *DOTTI* 475 585/{lit.}; *MITON*.>

J1171, Judging by testing love. Type: 926, 926C, 926L\$.

Link: |H0420\$, Tests of love.

Ref.: *DOTTI* 612 613 617.>

J1171.1, Solomon's judgment: the divided child. Type: 926.

Ref.: Ibshîhî 445; Chauvin VI 63 no. 231; *DOTTI* 612.>

J1171.3, The woman with two husbands is to be killed. [Awarded to husband who agrees to bury her]. Type: 926C.

Ref.: *DOTTI* 613.>

J1171.4, Which mare is mother of colt: colt taken in boat to the middle of river; mother will swim to it. Type: 926C, 926L\$.

Link: |F0989.8.1\$, Cow (mare, etc.) made to cross river by placing her calf ahead of her. |H0495, Mother test. |H0495.1, Baby finds its mother, goes to her for suckling. |H0495.5\$, Judging by testing degree of dependence: young will seek its mother for food (safety, etc.).

Ref.: *DOTTI* 590 613 617/{Syr}; Ritter I.2 640-55 no. 81.>

J1172, Judgment as rebuke to unjust plaintiff.>

J1172.1, Not the same purse as was lost. [Owner lies about amount of money to avoid paying reward: purse given to finder]. Type: cf. 926J\$.

Link: |K1696, Trickster makes believe he has found a purse (which he had filled with lead). Merchant claims it and pays ten crowns for it. Trickster wins ensuing suit.

Ref.: Chauvin IX 26 no. 15.>

J1172.2, Payment with the clink of money. [Y]. Type: 1804B.

Link: |J1551.13.1\$, Man eats bread on the aroma (smoke) of roast meat: payment made with the clink of money.

Ref.: *DOTTI* 930.>

J1172.2.1\$, Payment with a worthless (empty) compliment or praise: "Cafârim!". Type: 1804C\$.

Link: |J1435.1.1\$, Prescription of "Stems of wind" as eye-remedy deserves "broken wind" as doctor's fee. |K0249.6\$, Worthless payment for worthless goods (services).

Ref.: *DOTTI* 931.>

J1172.3, Ungrateful animal returned to captivity. [Serpent, bear, crocodile, etc., returned to captivity]. Type: 155.

Ref.: Chauvin II 121 no. 109, IX 18 no. 4; *DOTTI* 60.>

J1172.3.1.1\$, Ungrateful demon (jinni, afrit) returned to captivity. Type: 331.

Link: |D2177.1, Demon enclosed in bottle. |K0717, Deception into bottle (vessel). |R0181, Demon enclosed in bottle released.

Ref.: *MITON*.>

J1172.3.2, Animals render unjust decisions against man since man has always been unjust to them. Type: 155.

Link: |B0274.0.1\$, Animal as umpire in dispute. |N0747.1\$, Victim of crime (injustice) accidentally presides over trial of the culprit. |S0481.1\$, Animal cruelly overworked (overburdened). |W0154.29\$, Ingratitude due to nature. |W0256.9.1.1.1\$, Stereotyping: Adamites are treacherous (cruel, etc.).

Ref.: *DOTTI* 60 61 62 65/{Egy, Mrc}; Laoust *Maroc* 38-39 no. 34, 39-40 no. 34[.1], 40-41 no. 34[.2]; Shamy (el-) *Egypt* 287 no. 47; AUC: 31A no. 6.>

J1173, Series of clever unjust decisions: plaintiff voluntarily withdraws. Type: 1534.

Ref.: *DOTTI* 838; Shamy (el-) *Egypt* 209 no. 54, cf. Sha)lân 444; Wesselski *Hodscha* II 234 no. 515.>

J1174, Clever decisions concerning kissing and rape. Type: 895C\$.

Ref.: *DOTTI* 551.>

J1174.1, Youth in court for kissing prince's daughter pleads his love for her. Prince allows plea: "If we kill those who love us, what shall we do to those who hate us?".>

J1174.2, Complaint about the stolen kiss. Woman is allowed to take one in return.

Ref.: Basset *Mille* I 426 no. 133; *MITON*; Sha)lân 446; Wesselski *Hodscha* I 254 no. 173.>

J1174.5, Man's torn garment as proof of his innocence of rape. If he were the assaulter, the torn garment would be woman's. [(Joseph falsely accused)]. Type: 917\$.

Ref.: Tha^Clabî 71; *DOTTI* 583.>

J1174.5.1\$, Was the garment (shirt) of the accused torn from the front or from the behind (back)?" Joseph falsely accused. Type: 917\$, cf. 859C\$.

Link: |J1159.0.1\$, Defensive as opposed to offensive damage (injury). |J1990\$, Absurd claims are to be dismissed by empirical evidence.

Ref.: Tha^Clabî 71.>

J1176, Decisions based on experimental tests. Type: 926C.

Link: |F0989.8.1\$, Cow (mare, etc.) made to cross river by placing her calf ahead of her. |J0068\$, Experimenting so as to discover scientific laws (truths, facts).

Ref.: *DOTTI* 613.>

J1176.1, Pouring water into the inkwell. [Slavegirl must have learned it from author, not soldier]. Type: 926L\$.

Link: |J1153.2.1\$, To which of two men does woman belong? She knows how to prepare things necessary for one (e.g., ink for scribe, etc.).

Ref.: *DOTTI* 617.>

J1176.2, Measuring the dregs. Some full and some half-full wine casks left with man by neighbor, who accuses him of theft. Fraud of accusation detected by measuring the dregs. Type: 926K\$,/1617A\$.

Ref.: *DOTTI* 617 878.>

J1176.3, Gold pieces in the honey-pot. [Theft of money hidden under honey (pickles) proven]. Type: 926K\$, 1617A\$.

Link: |J1655.3, Coins concealed in jar of oil (pickles [olives]). |K1872.8\$, Money (jewels, treasure) camouflaged so as to escape detection.

Ref.: *DOTTI* 586 614 617 820 871 878/{Alg, Egy}.>

J1177, Story told to discover [(detect)] thief. [He has a robber's point of view]. Type: 926H\$, 964, 976, 976A, cf. 926G\$.

Link: |H0486.3\$, Test of paternity: reaction to an offer of illicit sexual liaison. |U0248\$, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things).

Ref.: *DOTTI* 615 669 678.>

J1178\$, Catching judge (umpire) by own words. Type: 613B\$, 613B2\$.

Link: |J1199\$, Hypothetical case provides basis for judgment. |J1280, **Repartee with ruler (judge, etc.)**.

Ref.: Simpson 115; Tha^Clabî 214; *DOTTI* 17 348 349 508/{Egy, Plst}.>

J1178.1\$, Inducing correct answer (judgment) by misquoting: judge (adversary) cites the correct quotation thus nonplussed (confounding self). Type: 613B3\$, cf. 918\$.

Link: |J1261, Repartee based on levity toward sacred persons and things. |J1290, **Reductio ad absurdum of question or proposal**.

Ref.: *DOTTI* 349 584; *RAFE* 305 n. 41.>

J1179.1, Damages for the field devastated by a flock. [Use of sheep's wool and milk].

Ref.: Damîrî II 191; Chauvin VIII 99 no. 71; Schmidt-Kahle 30-33 no. 18/cf.>

J1179.6, Thread awarded to disputant who knows what it was wound on.>

J1179.9, The judge pays fine himself. [Y A] trifling some.

Link: |P0421.0.4\$, Merciful (kind) judge. |W0010.9.4.4\$, Kind judge gives poor litigants money out of own pocket.>

J1180, Clever means of avoiding legal punishment.

Link: |P0522.0.3\$, Legal devices that allow evading law. (Legal loopholes).

Ref.: *DOTTI* 584.>

J1181, Execution escaped by use of special permissions granted the condemned. Type: 1426A\$.

Link: |K2020\$, Deception through secured promise of a granted wish. |P0535.6\$, 'Blood' (life) of a person condemned to death granted to another (to decide its fate).

Ref.: *DOTTI* 804; *MITON*.>

J1181.1, Execution evaded by using three wishes. Type: 927A, 927C\$, 2030D\$.

Ref.: *DOTTI* 618 966.>

J1181.2, Execution evaded by having three wishes granted: [condemned person frees himself]. Type: 2030D\$.

Ref.: *DOTTI* 966.>

J1181.3, Condemned man [(jester)] wins pardon by clever remark.>

J1183, Execution escaped by invoking laws of hospitality.>

J1183.1, Prisoner has drunk water furnished by king and thus becomes king's guest. Spared.

Link: |P0321, Salt of hospitality. Eating a man's salt creates mutual obligation.

Ref.: Chauvin VI 72 no. 238.>

J1183.3\$, Half the punishment for an unfinished sin (crime). Type: 1804D\$.

Ref.: *DOTTI* 931.>

J1184, No second punishment for same offense.

Link: |P0526.0.2\$, 'Accuser required to produce evidence (proof); accused (denier) required only to take oath (swear his innocence); i.e., 'Innocent until proven guilty'>

J1185, Execution escaped by story telling.

Link: |J0571.5, King restrained from hasty judgment by being told story. |P0790.0.1.1\$, Having a conversation (interesting social talk).

Ref.: *Alf* II 16/(reneged)/cf.; *Sabâh el-Khair* no. 552/cf.; *DOTTI* 221 659 693/{Egy}.>

J1185.1, Sheherezade: story with indefinite sequel told to stave off execution. Type: 1426, 1426A\$.

Link: |J1112.1.0.3\$, Wife reforms (tames) wayward (disgruntled, shrewish) husband--as she would a lion: by appeasement. |J1675.1.3\$, King's (husband's) attention attracted by story-telling. |K0455.2.1\$, Supper won by stretching story (report) till mealtime. |K0551.28\$, Respite from death until story is told. |S0062.1.1\$, Shahryâr (Sheheryar) kills a new wife (bride) every night so as to avenge self on women. |Z0010, **Formulistic framework for tales**. |Z0012.0.1\$, Partly-told story (account).

Ref.: Chauvin V 190 no. 111; *DOTTI* 802 804; *MITON*.>

J1189, Clever means of avoiding legal punishment--miscellaneous. Type: 1664\$.>

J1190, Cleverness in the law court--miscellaneous. Type: 926E\$.

Ref.: *DOTTI* 614.>

J1191, Reductio ad absurdum of judgment. Type: 875E.

Ref.: Chauvin VI 63 no. 231; *DOTTI* 510.>

J1191.1, Reductio ad absurdum: the decision about the colt. Type: 875E.

Ref.: *DOTTI* 510; Wesselski *Hodscha* II 212 no. 434.>

J1191.2, Suit for chickens produced from boiled eggs. Type: 821B.

Ref.: *DOTTI* 450 586.>

J1191.3, The funeral for the ineligible husband. A king awards a young woman to a gardener, who is already married. The young woman performs a funeral ceremony for him. The king is pleased with the jest and takes her into the harem.

Ref.: Chauvin V 245 no. 146.>

J1191.7, Rice pot on pole, fire far away. Type: 1262.

Link: |J1813.12.1\$, Cooking (warming) with star light.

Ref.: *DOTTI* 723.>

J1192, The bribed judge. Type: 1660, 1861.

Link: |P0426.0.8\$, Immoral (corrupt) cleric (judge). |P0520\$, Perjury at court of law.

Ref.: Amîn 175; Ibshîhî 140 142; *DOTTI* 776 938/{Mrc, Tns}; Faure-Biguet 10-11; Leguil I 83 no. 4; *MITON*.>

J1192.0.1\$, When a judge accepts bribes, bribed witnesses multiply.

Ref.: Taymûr no. 2140.>

J1192.1, Judge awards decision to the greater bribe. Type: 1861A.

Ref.: *DOTTI* 937.>

J1192.2, Error was in the honey [not in dishonest judge's verdict]. [Jar of dirt with honey only on top as bribe].

Ref.: Wesselski *Hodscha* I 252 no. 170.>

J1192.5\$, Biased judge: with personal interest in litigant (accused).

Link: |P0421.0.3\$, Unwise (foolish) judge.

Ref.: *MITON*.>

J1192.5.1\$, Judge (cleric) falls in love with litigant.

Link: |P0421.0.3.1\$, Judge who becomes personally involved with litigant punished (rebuked). |P0503.7.1.4\$, Bribery (barâfil) renders falsehood (*abâtîl*) victorious. |T0091.4.1.1, Old teacher wishes to marry his young girl pupil. |W0010.9.4.4\$, Kind judge gives poor litigants money out of own pocket.

Ref.: *MITON*.>

J1193, Clever interpretation of judge's statement. Type: 1586A.

Ref.: *DOTTI* 869.>

J1193.1, Killing the fly on the judge's nose. Type: 1586, 1586A.

Ref.: *DOTTI* 869; Wesselski *Hodscha* I 271 no. 280.>

J1193.2, The value of a blow. [An insult: same rule applied to judge]. Type: 1861B\$.

Link: |Q0393.4\$, Uttering insult(s) publicly punished.

Ref.: Chauvin V 186 no. 109; *DOTTI* 938/{lit.}; Wesselski *Hodscha* I 254 no. 172.>

J1197, Judge finds offense is not great when it is his own son who is guilty. Type: 1627\$.

Link: |U0021.5, Judge reduces penalty when accused is his own son. |U0248.0.3.3\$, "Our very own" affects perception.

Ref.: *DOTTI* 881.>

J1197.1\$, Judge finds defilement of goods (house) by dog's urine is not great (serious) offense when informed that it is his own property. Type: cf. 1627\$.

Link: |C0537.5\$, Tabu: touching dog. |U0021.6\$, "They said, 'O master judge, the wall has been urinated on (defiled) by dog!' He replied, 'It must be torn down and then rebuilt seven times [so as to be cleansed]!' They said, 'It is the wall that separates your house from hours.' He replied, 'The least amount of water will render it pure!'" |U0011.1.3\$, Cleric (official) worried about minor sin, rationalizes cardinal one (of his own).

Ref.: *DOTTI* 881; A.R. Sâlih 68; Shamy (el-) *Egypt* 203.>

J1199\$, Hypothetical case provides basis for judgment. Type: 613B\$.

Link: |J0039\$, Knowledge acquired from inferences from proverb--how proverbs (parables) work. |J1141.4, Confession induced by bringing an unjust action against accused. False message to thief's wife to send the stolen jewel case as bribe to the judge. She does. |J1163, Pleading for accused by means of parable. |Z0017.1.1\$, Inquisitiveness (curiosity) expressed in a chain of interrelated questions or hypothetical situations: "And why is that so!", "And what if Y?". |Z0018.0.3\$, Poet's dramatic dialogue with critic or adviser. (Ode or song as answer to hypothetical censor--usually spouse, lover or personified imaginary entity).

Ref.: *DOTTI* 73 348 582 657/{Irq}; Shamy (el-) "Eg. Balladry": "Shafîqah and Mitwallî" no. 1.>

J1199.1\$, Judgment on impersonal case secured before personal case is presented. Type: cf. 613B2\$, 919\$.

Link: |P0526.0.3\$, Law must be applied equally to all.

Ref.: Simpson 115-16; Ibn-^CAasim no. 385/cf.; Tha^Clabî 158; *DOTTI* 281 348 349 419 527 531 535 585/{Egy, lit.}; *MITON*.>

J1210-J1229, Clever man puts another out of countenance.>

J1211, Putting out of countenance by telling evil stories. Type: 570.

Link: |K1200, Deception into humiliating position.

Ref.: *DOTTI* 331.>

J1211.2, Clever thief may keep booty. [Price of silence]. Type: 1750C\$.

Ref.: *DOTTI* 853 929/{Egy}; Sha)lân 330-31/cf.; Wesselski *Hodscha* I 263 no. 236.>

J1211.2.1, Drunken officer's stolen mantle. [Thief describes with shameful additions: owner denies ownership]. Type: 1750C\$, cf. 1340A\$.

Ref.: *DOTTI* 743 929; Wesselski *Hodscha* I 239 no. 120.>

J1211.4\$, The bag of lies: threat to tell of king's humiliation. Trickster stopped and his wish granted. Type: 570.

Link: |H1045, Task: filling a sack full of lies (truths). |K1271.1.1, Bag of lies: threat to tell of queen's adultery. [Trickster stopped and his wish granted].

Ref.: *DOTTI* 331 468/{Plst}.>

J1212, Judge put out of countenance.>

J1213, Thief exposes owner's unjust claim.>

J1213.1, Complaint about the stolen ox. [Owner's claim: actually a calf].

Ref.: Wesselski *Hodscha* I 209 no. 16, cf. 254 no. 177.>

J1214, Absurd pretence [(claim)], when allowed, puts pretender out of countenance. Type: 500.

Link: |J1990\$, Absurd claims are to be dismissed by empirical evidence. |Q0335\$, Pretence (fibbing, unfounded boasting) punished. |W0142.1\$, Inability to acknowledge own ignorance (foolishness). |W0161.3\$, Fibbing (for publicity: unfounded pretence to power, wealth, ability, etc.). |X0775\$, Boastful of sexual prowess is given opportunity to prove his claim: disappointed female.

Ref.: *DOTTI* 252.>

J1215\$, Know-all person ("Abu-el-^CUrraif"): a talkative fool. Type: 1233A\$, cf. 1641.

Link: |J2350, Talkative fools. |K1969.0.1\$, Pretended knowledge: ignorant poses as knowledgeable. |W0141, Talkativeness. |W0142.1\$, Inability to acknowledge own ignorance (foolishness). |X0252.3.3\$, Barber's talkativeness (chatter). |X0478.1\$, Religious education leads to 'expertness' in all professions. |X0490.1\$, Military education leads to 'expertness' in all professions. |Z0067.4.2\$, Aggrandizement: being 'the father-of-all Y'.

Ref.: *DOTTI* 719 720 729 886/{Lib, Mrc}; *MITON*; *TAWT* 26 n. 47.>

J1215.0.1\$, The one standing on the (dry) bank is a more adroit swimmer [than the one in the water: so he thinks]. (I.e., 'Monday morning quarterback').

Ref.: Taymûr no. 306.>

J1217, Worldly man puts religious man out of countenance. Type: cf. 924A.

Ref.: *DOTTI* 610.>

J1217.2, Simple holy man puts philosopher out of countenance when he says to him that wisdom came before learning.

Link: |J0253\$, 'Wisdom' is more valuable than mere school 'knowledge'>

J1218, Thirty years old for twelve years.>

J1218.1\$, Man claims same age for many years: "A 'man' keeps (does not take back, change) his word".

Link: |W0037.0.1, Man never breaks his word.

Ref.: Sha)lân 365.>

J1223, Rebuke for telling a poor and long-winded story.

Link: |F0670\$, Skillful story-teller (bard, reporter, etc.).>

J1230-J1249, Clever dividing.>

J1241, Clever dividing which favors the divider. Type: cf. 51***.

Link: |K0334.2.1\$, Host induces the guest to talk and meanwhile eats all the food. |K0815.7.1\$, Monkey divides cheese between two cats; eats it all under pretence of making uneven halves even: remainder is his fee. |P0760.9.1.3\$, Division of treasure trove between land owner and finder.

Ref.: *DOTTI* 19; *MITON*.>

J1241.0.1\$, Dividing even-wise, and odd-wise. "Even-wise: you, your two sons, and one chicken make four; I and three chickens make four". "Odd-wise: you, your wife, your two sons, and one chicken make five; I and four chickens make five". Type: 1533B\$.

Link: |A1585.1.1\$, Dividing three grains of wheat (fetched from Paradise) between Adam and Eve (Adam receives two: hence,

the law).

Ref.: Jâhîz II 357-59; *DOTTI* 836 837/{lit.}; Shamy (el-) "Egypt" (1971) no. 78.>

J1241.0.2\$, Dividing in one's own favor by debasing self.>

J1241.0.2.1\$, Guest divides fowl (animal) among members of host's family: "The head is for the [family] head, the legs are for his legs (sons), and the wings are for his wings (daughters); as for the corpse, it is for another corpse (which is me)!" Type: 1533.

Link: |K0334, Owner gives up goods through flattery. |K0712\$, Prey lured into predator's power by flattery or promise of reward. |Z0188\$, Symbolism: limbs and other parts of the body--kinship relations.>

J1241.1, Dividing two sheep and a ram: trickster to divide with two friends. Type: 1533B\$.

Ref.: *DOTTI* 837; Wesselski *Hodscha* II 181 no. 339.>

J1241.2, Dividing four coins among three persons. [Third to wait till more are found].

Ref.: Basset *Mille* I 512 no. 203; Wesselski *Hodscha* II 181 no. 339.>

J1241.6\$, Cleric divides pot of gold among disputants by having its contents poured over his head (turban): each to receive what falls his way, divider keeps what remains on his turban as fee. (Pot proves to contain feces). Type: 982.

Link: |K1252.2\$, Heirs led to believe that pot next to aged parent's bed contains gold (money): proves to be a chamber-pot (containing feces). |P0760.9.1.2\$, "Divider (*qassâm*)": legal umpire who divides shared property (inheritance) among disputants. |X0420\$, Jokes on performers of grave-side rituals (*fu'ahâ*/lower clerics: *fuqahâ*).

Ref.: *DOTTI* 685 686/{Egy}>

J1242, Dividing by scripture quoting. Type: 1533A.

Link: |Z0001.1\$, Holy passages (from scripture) as formulas (usually in non-holy contexts, e.g., "The Lord says `Y'," "The Holy Book states," or the like).

Ref.: *DOTTI* 837/{Egy}; Rossi *San*â' 69-70 no. 3.>

J1242.1, Hog's head divided according to scripture. Type: 1533A.

Link: |H0601, Wise carving of the fowl.

Ref.: *DOTTI* 837.>

J1249.1, Dividing five eggs equally between two men and one woman. Three to the woman and one each to the men. Men already have two (testicles). Type: 1663, cf. 1533B\$.

Ref.: Burton II 55 n. 4; *DOTTI* 837 903; Schmidt-Kahle 155 no. 114/cf.>

J1250-J1499, Clever verbal retorts (repartee).>

J1250, Clever verbal retorts--general.

Ref.: Noy *Jefet* 33 no. 10; Taymûr no. 2084.>

J1251, Baffling malice with ready answers.>

J1251.1, Humiliated lover in repartee with disdainful [(scornful)] mistress. Type: 879.

Link: |T0072.2.1, Prince marries scornful girl and punishes her.

Ref.: *DOTTI* 512 760 761 923 925/{Egy}; *MITON*; *TAWT* 427 no. 15/{Egy}>

J1252, Quibbling answers.

Link: |J2028.1.1\$, Where are the two of them located? "I dwell with my brother; my brother dwells with me; I and my brother dwell together; we dwell in our house; our house is where we dwell; Y" etc. |J1268.1\$, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (*qawalân*) concerning this [matter]". |K2313, Death message softened by equivocation.

Ref.: Ibshîhî 70; Shamy (el-) "Eg. Balladry": "Ra'ûf and Ra'îfah" no. 20.>

J1252.1\$, "From where are you talking (calling)?" Answer: "From my mouth!". Type: 1637C\$.

Link: |H0507.2, Test: making senseless remarks. King brought to say, "What is the sense in that?".

Ref.: *DOTTI* 883.>

J1253\$, Repartee on "How it was done!">

J1253.1\$, Bribe offered for silence about shameful act: would-be recipient will pay more for an explanation as how it was managed. Type: 1528A\$.

Link: |J1742.5.2.1.1\$, Excrements placed in sack (wrapped in paper, etc.) and thrown out (a glass window which proves to be closed, or the like): unpleasant results. |P0788.2.1\$, Fear of public disgrace (*fadhah*) obliges victim to be silent. |X0701.1\$, Parrot wants to see how couple can "both be 'on top' simultaneously" during intercourse, even if it costs him his life. (They are actually talking about being on top of suitcase to close it).

Ref.: *DOTTI* 833 834/{Egy}>

J1254, Evading direct answer which may trap one.

Ref.: Ibshîhî 70.>

J1255, Answering only "yes" and "no".>

J1256\$, Retorts concerning rights (privileges) within family.

Link: |J1270, **Repartee concerning the parentage of children**. |T0380.5\$, A male's privileges.>

J1256.1\$, Retorts concerning inherited-rights (birthrights) of blood-relative. Type: cf. 758C\$.

Link: |N0190.1.1\$, One sibling protests the favoring of the other(s). |T0603.0.1\$, Pampered (spoiled) only-child ("*el-hîlah*").

Ref.: Tha^Clabî 26-27/(Cain's): Shamy (el-) "Arab Mythology" no. 60; *DOTTI* 422.>

J1256.1.1\$, "'The home is our father's home, yet strangers drive us away!'" (said by estranged blood relative(s) of head of household). Type: 872\$, 873, 874A\$, cf. 892.

Link: |P0215.0.1\$, A man's wife (e.g., a brother's, a father's, a paternal-uncle's) is viewed as stranger (by her husband's blood relatives). |T0109.1.1\$, Bride's troubles at in-laws' home. |U0010, **Justice and injustice**.

Ref.: *DOTTI* 488 499 502 542.>

J1256.2\$, Retorts concerning acquired-rights of family member.>

J1256.2.1\$, Woman declares her acquired privilege as mother (usually over childless rival).

Ref.: *DOTTI* xi n. 15; *MITON*; Shamy (el-) "Character Transmutation" 263 n. 102.>

J1256.2.1.1\$, Woman who is mother of boys (*'umm es-subyân*) declares her gained privileges: "I am a mother of male-children!"

Link: |A1282, The mother of men [(gods)]. |E0724\$, A person's counter-spirits (Qarînah, Qarîn, 'Ukht, 'Akhkh, 'Umm-es-Subyân, etc.). |E0724.3.5.2.1.1\$, "SIDS" (Sudden Infant Death Syndrome, '*khunnâq*') caused by suffocation by malevolent counter-spirit (Qarînah, 'Ukht, or the like). |P0231.0.1\$, Mother of a son more valuable. |T0277.3.2\$, A mother's daughter will marry a mother's son and control his life. (Thus, mother of son should not be haughty). |T0380.5.1\$, A boy (son) is preferred to a girl (daughter). |W0164.1.10\$, Fertility (fecundity) as promoter of self-esteem.

Ref.: HE-S: Aghûr 1950\$s personal knowledge; Cairo July 1, 1972--Ms. Y. Mostafa, et. al "Of course she would say/brag: 'I am the mother of boys'">

J1256.2.2\$, Woman declares her gained privileges over other women in household (other than motherhood).

Link: |P0207\$, There can be only one matriarch within a household.>

J1256.2.2.1\$, One wife declares her gained privileges over other wives (co-wives).

Link: |T0009.1.0.1\$, 'The one ([woman, wife]) whom he takes underneath himself wouldn't be [as un-influential with him] as his mother or his sister [are]'. |T0145.9.5\$, 'First wife sweetest'.

Ref.: Ibshîhî 596-97.>

J1260, Repartee based on church or clergy [(*fuqahâ*)]. Type: 1847\$.

Link: |J0090.1\$, Burial in ground or cremating? Former shown to be the correct (God's) way. |P0120, **Church dignitaries [(ulama, *fuqahâ*)]**. |X0420\$, Jokes on performers of grave-side rituals (*'fu'ahâ*/lower clerics: *fuqahâ*).

Ref.: Amîn 308; *DOTTI* 936; ^CAlî al-Fattâl *Turâth* XV:11/12 146.>

J1261, Repartee based on levity toward sacred persons and things.

Link: |V0320, Heretics.

Ref.: *RAFE* 305 n. 41/cf.>

J1261.1, Levity toward name of God.

Link: |C0051.3.1, Tabu: desecration of God's name.>

J1261.9, "Better a live confessor than a dead martyr." So answers a preacher when asked whether he preferred to stay at home and confess his flock or go to war against the infidels.

Link: |J0217.0.1, Unsatisfactory life preferred to death. |U0253.1.1\$, Better alive than dead. |V0357\$, Holy war (crusade, jihâd-*muqaddas*, etc.).>

J1262, Repartee based on doctrinal discussions. Type: 827C\$, 918\$, 1533, cf. 806A\$, 1810.

Ref.: Tha^Clabî 30: Shamy (el-) "Arab Mythology" nos. 83 84; *DOTTI* 446 452 584 619 761 836 932/{Egy, lit.}>

J1262.4, Levity regarding biblical [(holy)] passages. Type: 1533A.

Ref.: *DOTTI* 837; Sha)lân 315; Webber 6 no. 4.>

J1262.5, Parishioner hears preacher say that alms are returned "100 to 1." [But in the hereafter].

Link: |K0366, Theft by trickster's trained animal.>

J1263.1, Repartee based on clerical ignorance.

Ref.: Ibshîhî 615; Basset *Mille* I 440 no. 143, 542 no. 228.>

J1263.1.5\$, "The name of the wolf who did not eat Joseph". Preacher cites a name as that of the wolf that ate Joseph; a listener objects, "Joseph was not eaten!" The preacher corrects himself but keeps the name.

Link: |B0211.2.4.1\$, Wolf denies having eaten person (prey). |B0215.7.3.1\$, Name of "Joseph's Wolf". |W0142.1.1\$, Person

cannot bring himself to say: "I do not know". |Z0013.13\$, Listener corrects tale-teller's account. |Z0062.3.1\$, "[As] innocent as wolf's innocence of the blood of 'Jacob's Son'" (i.e., Joseph).

Ref.: Jâhiz VI 477; Basset *Mille* I 459 no. 158.>

J1263.1.6\$, Judge (cleric) as ignorant of holy book as litigants. Type: cf. 1824.>

J1263.1.6.1\$, Neither the judge nor the litigant(s) recognize that the supposedly holy text cited is fabricated.

Ref.: Ibshîhî 616.>

J1264, Repartee concerning clerical incontinence.>

J1265, Repartee based on church government.>

J1268\$, Repartee concerning the existence (nature) of God. Type: 827A\$, 827C\$, cf. 924A.

Link: |A0102.5.0.1\$, 'God's existence needs neither proof nor witnesses'. |H0045.1, God recognized by his supernatural powers.

|J2052.0.1\$, Man wishes (tries) to adjust (alter) God's creation: shown shortsightedness of his wish (as compared to God's wisdom). |U0232, No place secret enough for sin.

Ref.: *DOTTI* 452 610.>

J1268.1\$, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (*qawalân*) concerning this [matter]". Type: 1847\$.

Link: |H0607.1, Discussion between priest and Jew carried on by symbols. E.g., priest raises three fingers (Trinity); Jew raises arm (one God); tc. |J1252, Quibbling answers. |K2310.3.1\$, 'Scholar' (savant) answers all questions by saying: "There is a controversy about this [subject]". |K2313, Death message softened by equivocation. |P0426.0.4\$, Ignorant cleric. |W0188.2\$, Argumentativeness (*ghalabah*--fondness of arguments--being too clever with words, speciousness, sophistry).

Ref.: *DOTTI* 936.>

J1269, Repartee based on church or clergy--miscellaneous.>

J1269.4, Scolding priest says he is merely trying to get even for all the scolding he must undergo.

Link: |J2233.3\$, Victim of injustice (aggression) tries to get even by committing the same act (crime) against another (who is innocent).>

J1269.8, Robber's defense for stealing from rich. God will not permit them to enter heaven unless we take their ill-gotten goods from them.

Link: |G0610.1, Stealing from ogre for revenge. |U0025, Theft to avoid starvation forgiven.>

J1270, Repartee concerning the parentage of children.

Link: |W0003\$, '*ibn-halâl*' ('of legitimate birth\$, i.e., of good character, noble). |W0103\$, '*ibn-harâm*' ('bastard\$', 'of illegitimate birth\$, i.e., of bad character, vile). |Z0084.1\$, Insults concerning parentage (descent).>

J1271, Eunuch visits augurer to see whether he is to be a father.>

J1271.1\$, Eunuch accounts for how he became a father. He explains to another eunuch his recent successes in life: "As for this man (companion), he is my penis".

Link: |K1501, Cuckold. Husband deceived by adulterous wife. |P0181.3.1\$, Eunuch as paternal figure for girl (young mistress)--as her *murabbi'* 'male-governess'. |T0271.2\$, Impotent husband (eunuch) allows wife to have lover (extramarital affair). |T0271.3\$, Man who lost his sex organ (eunuch) twitted for being 'without' a member. |T0315.2.6.1\$, Continent husband's secret: "I am a woman like you!" "I have no organ," or the like. |T0479.1\$, Eunuch as lover (husband).

Ref.: Sâ'i (1970) 347-48 no. C-59.>

J1274, His father has been in Rome. A young man comes to Rome who looks like the emperor. Latter asks him if he mother has ever been in Rome. No, but my father has been here often. (Not son but brother).>

J1276, Child born too soon [to be legitimate]. Type: 1362, 1362A\$.

Link: |J2342.2.1, Woman gives birth to child fourteen months after husband's departure. The latter is made to believe it is legitimate. |T0648\$, Long pregnancy (short pregnancy): explanation for birth of illegitimate child.

Ref.: Basset *Mille* I 498 no. 190; *DOTTI* 765.>

J1276.3\$, Child born shortly after marriage is labeled: 'Fast runner'.

Link: |T0573, Short pregnancy. |T0648\$, Long pregnancy (short pregnancy): explanation for birth of illegitimate child.>

J1277\$, Child is unlike father.

Link: |T0318.0.1\$, Legitimacy of child established through similarities between its physical characteristics (color, race) and father's.>

J1277.1\$, Color (race) of child is not that of parents. Type: 1362A\$, cf. 513D\$, 873A\$.

Ref.: *DOTTI* 272 500 765.>

J1277.1.1\$, White man (*khawâgah*) told his wife gave birth to 'black' child due to her craving an image on advertisement poster showing a mighty black-man with elixir bottle in hand. Husband wonders, "And a bottle in hand!">

J1279, Repartee regarding the parentage of children--miscellaneous.>

J1279.4, In numbers there is strength. The children of the Genoese are strong because there is more help.

Link: |U0119.8\$, Numbers give appearance of strength (power).

Ref.: Légey 242 no. 67[.1].>

J1280, Repartee with ruler (judge, etc.).

Link: |U0011.2.1.1\$, King punishes thief: wise onlooker: "Big thief punishing small!" or "The one that steals openly is punishing the one that steals secretly!". |U0246.2\$, Lion, wolf, and fox (jackal) hunt together and catch rabbit, gazelle, and donkey; lion strikes off wolf's head for dividing game equitably among the three of them according to size (small for fox, medium for wolf, and large for lion), then asks fox to divide. Fox gives all to lion (small for breakfast, medium for dinner, and large for supper). Lion asks: "Who taught you this [wise] division?" Fox replies: "The wolf's head that just flew-by!".

Ref.: Ibshîhî 82-84 86-89; *DOTTI* 23 47 602/{lit.}; *MITON*; Spoer-Haddad 164.>

J1280.1\$, Judge (ruler) nonplussed when error of verdict is proven. Type: 465, 613B3\$.

Link: |A0196.4.1\$, Deity renders unjust decision (judgment, verdict). |P0519\$, Judging in error by law court: unfair verdict due to ignorance of the law or insufficient knowledge of the case--("absence of malice"). |V0223.0.3.1\$, Infant (child) saint surpasses (defeats) ulama in knowledge.

Ref.: Tha^Clabî 158; *DOTTI* 349.>

J1281, "If I were a tyrant you would not say so." Answer made by emperor to one who calls him a tyrant.>

J1281.1\$, "In order not to gain martyrdom": that is why the tyrant ruler was saved from drowning.

Link: |G0303.22.15\$, "So that God would not credit you for a good deed." That is why Satan helped the disabled man.

Ref.: Tha^Clabî 26/cf.: Shamy (el-) "Arab Mythology" no. 80; Basset *Mille* III 10 no. 6; *DOTTI* 452/{lit.}; *RAFE* 303 n. 32/cf.>

J1282, Trickster chooses his gift. [Given choice of one, trickster links all by showing how he will use each].

Ref.: Wesselski *Hodscha* II 237 no. 523.>

J1282.1\$, One more thing (gift) calls for another as its requirement. ('A thing that is a prerequisite for the another thing': dog, sheep, shepherd, woman, house, farm, etc.). Type: 513C, cf. 530, 1655, 2010C\$, 2412\$.

Link: |U0007\$, Nothing is perfect: there will always be a lack. |U0305.1\$, Gradual increments: gives sense of 'moderate' total.

|Z0047.3\$, Series of ascending demands (requests): one thing requires another. |Z0055.3\$, Social (interactional) process carried to its climax.

Ref.: Jâhîz II 168 170-71; Damîrî II 144-45; Ibshîhî 393; *DOTTI* 270 292 901 958 976/{lit.}>

J1283, Gifts from the brothers. A king gives a man a coin. "Is that all you give your brother?" "Are you my brother?" "Surely, we both pray, Our father, etc." "If all your brothers give you as much as I you will be rich".>

J1284, Do not leave it [(justice)] to your successor. [Inauspicious omen by woman addressing king going to war].

Ref.: Chauvin VIII 204 no. 246.>

J1284.1, Show me how it [(bearing insult)] is done.>

J1285, Against his will. [Thief steals against his will, and to be executed against his will. Compulsion to steal, certainty of executing thief].

Link: |F1042\$, Mania: compulsion--uncontrollable (involuntary) behavior.

Ref.: Basset *Mille* I 507 no. 199.>

J1285.0.1\$, Retorts concerning theft.>

J1285.1\$, "If not in daytime, and if not in night-time, then when is the time for stealing?" (Thief asks judge).

Ref.: Anonymous AAl-Thalâthah al-mughaffalîn" 8.>

J1285.2\$, "Small gun may become cannon," therefore robbery (with small weapon) must be punished. Type: cf. 1800.

Link: |K0188, Stealing only a small amount. [As promised, stealing only a rope--but with animal on the end of it].

Ref.: Anonymous AGharâ'ib al-'aqwâl" 15.>

J1286, His [(judge's)] proper title. [Using high titles to address judge was a mistake: insult used instead].

Ref.: Wesselski *Hodscha* I 262 no. 223.>

J1286.1\$, Tyrant to advisor: "Caliphs are given such formal titles as 'Rules by Allah's Command,' 'Adheres to Allah['s Path],' and so forth; what do you think my title should be?" Advisor: "Na^Cûdhu bi Allah! ('We Seek Refuge in God [from You]!,' i.e., 'May heaven help us!')!").

Link: |A0102.0.1\$, God's names (99 attributes). (God's beautiful names). |J1286, His [(judge's)] proper title. [Using high titles to address judge was a mistake: insult used instead]. |Z0183.7\$, Personal names formed from one of God's names (deus-nymics)--e.g., ^CAbd-Allâh, ^CAbd-al-Karîm, 'Amatu-Allâh etc.

Ref.: Anonymous "Gohâ wa himârih" 2.>

J1287\$, Repartee concerning the illegal (that which is "Prohibited by law"). Type: 1609\$.

Link: |J1310, **Repartee concerning wine [and similar drugs]**. |S0485.1\$, King prohibits practice of crafts (trades, means of livelihood).

Ref.: *DOTTI* 873.>

J1287.1\$, Judge insults litigant (witness) inside law court--litigant retorts.

Ref.: *DOTTI* 585 586.>

J1287.1.1\$, Judge to accused woman: "You, whore!" Woman to judge: "I might be a 'whore' on the street, but now I am in court of law!" (Judge finds self guilty of breaking law). Type: 919\$.

Link: |W0036.2\$, Judge (ruler) punishes self for mistreating the accused (litigant). |Z0084.4.5.2\$, Insult: whore (*sharmûtah/qalbah'âhirah*).

Ref.: *DOTTI* 586/{Egy}>

J1288\$, Repartee concerning (sinful) sexual misdeeds (deviance). Type: 1874E\$.

Link: |U0192.2\$, "When we said so [(i.e., spoke the truth)] you ordered us: 'Get out of the country!'" |U0239.2.1\$, Pedophile (sodomist) surprised in the act rebukes his shocked accusers: "Are we committing theft!" [i.e., it is not as serious a crime as theft is].

Ref.: *DOTTI* 943/{lit.}; *MITON*.>

J1288.1\$, Repartee concerning incest.

Link: |T0410.0.1\$, Pseudo-incestuous interaction (description). Symbolic.>

J1288.1.1\$, Repartee concerning parent-child incest.>

J1288.1.1.1\$, Repartee concerning mother-son incest. Type: 705A\$.

Ref.: *DOTTI* 375.>

J1288.1.2\$, Repartee concerning brother-sister incest. Type: 872B\$.

Ref.: *DOTTI* 494/{Ymn}>

J1288.2\$, A pedophile's infamy is due to the fact that his victims (children) cannot keep a secret. Type: 1874E\$.

Link: |J0404.1.1\$, 'He who keeps company with children will not be spared indignities'. |J1280, **Repartee with ruler (judge, etc.)**. |J1287\$, Repartee concerning the illegal (that which is "Prohibited by law"). |J1310, **Repartee concerning wine [and similar drugs]**. |U0197.2\$, Don't trust your secret to the unworthy (e.g., child, woman, etc.). |X0785\$, Jokes on characteristic behavior of homoerotic sodomites.

Ref.: Jâhîz V 189; *DOTTI* 943/{lit.}>

J1288.3\$, Repartee concerning anal intercourse. Type: cf. 1664\$.

Link: |U0284.3\$, Merits and demerits of homoerotic love (male: sodomy). |T0185.1\$, Anal coition (sodomy) detested by wife. |T0463.8\$, Anal intercourse (sodomy). |P0199\$, *bitû*^C-*iyâl*, *lawâfî*, *lûtiyyah* (homoerotic sodomites, the pedophilic).

Ref.: *DOTTI* 903 943; *MITON*.>

J1288.3.1\$, Homosexuality (sodomy) is a pleasure not found in the eternal life (hereafter); it is available only in the here-and-now.

Link: |F0499.9.1.1\$, Beardless waiters of Paradise are for serving foods and drinks only.

Ref.: *MITON*.>

J1288.3.2\$, Male subject for sodomy does not menstruate, get pregnant, nor demand financial support (alimony).

Ref.: *MITON*.>

J1289, Repartee with ruler (judge, etc.)--miscellaneous.

Ref.: *DOTTI* 602/{lit.}>

J1289.0.1\$, False prophet's repartee with ruler (judge, etc.). Type: 927D\$.

Link: |K1874.0.1.3\$, The Lord did not say: "There will be no prophetess after 'The Seal of Prophets'". |K1962.5\$, False prophet's lame excuse.

Ref.: *Ibshîhî* 620; *DOTTI* 619/{lit.}>

J1289.0.1.1\$, Waiting for miracle of nature is a must: producing such a miracle requires at least as much time as it takes God (nature) to produce it. Type: 927D\$.

Link: |H0257.3\$, Claim of a false prophet tested: asked to show a miracle.

Ref.: *Ibshîhî* 620.>

J1289.1, Not a locksmith [but a prophet]. A judge asks a pseudo-prophet to prove his powers by opening a difficult lock. "I am a prophet not a lock smith".

Link: |K1962.5\$, False prophet's lame excuse.

Ref.: Wesselski *Hodscha* I 258 no. 198, cf. BASSET *Mille* I 340 no. 64.>

J1289.10, King cannot destroy the city. A philosopher of the city came to him asking mercy for it[.] King said he would do nothing he asked. Philosopher then asked him to destroy the city. This saves the city.

Link: |J0021.37.1\$, 'Seek their [(women's)] advice and act contrary-wise'. |W0129\$, Disagreeableness (dissonance, contrariness).>

J1289.14, Gem offered by monarch to one who can first go around the kingdom. Trickster goes around king and says king is kingdom.>

J1289.14.1\$, Prize offered by king for one who can perform (absurd) task: won by clever answer. Type: 1677A\$.

Link: |K1253.1\$, Trickster cannot lay an egg: "Roosters do not lay eggs--but hens do".

Ref.: *DOTTI* 905; Shamy (el-) *Egypt* 226 no. 62/cf.>

J1289.21\$, Is ill-omen induced by ruler's cruelty or a man's ugliness (being one-eyed)?. Type: cf. 1874D1\$.

Link: |D1812.5.1.7.3\$, Encountering (meeting) a deformed person as bad omen. |J2285, Foolish interpretation of omen.

|P0014.2, King will not permit a one-eyed man in his presence. |N0119.3, Ill-omened face of king; harbinger of evil.

|N0134.2.1\$, One-eyed person brings bad luck.

Ref.: Ibshîhî 440; Chauvin II 204 no. 61 V 160 no. 84; *DOTTI* 943; *MITON*; Y. Shâkir II 150-55; AUC: 2 no. 18.>

J1289.22\$, King orders jester thrown to monkey. Jester, "Living with monkey is preferred to living under king's rule!".

Ref.: M.I. Hassan 49-52 no. 12; Sha)lân 385 405.>

J1290, Reductio ad absurdum of question or proposal.>

J1291, Question answered by absurd counterquestion.>

J1291.1.1, Why is it that black cow eats green grass, gives white milk and yellow butter? Answer: The same reason blackberries are red when they are green.>

J1291.6\$, "Did she (he) write the letter with her (his) hand?" "Do people write with their feet!".

Ref.: *MITON*.>

J1293, Reductio ad absurdum of proposal. Type: 879, 1627\$, cf. 1592B.

Link: |H1049.2.1\$, Task: bringing pregnant virgins. Countertask: bringing a 'male radish' grown in rock. |J1551.7.1\$, Imagined ownership: based on dream. Proved false by another dream.

Ref.: Ions 75; *DOTTI* 512 871 881.>

J1293.5\$, If the dead can □ (eat, drink, etc.), why not also be able to □ (strike, disappear, etc.)?. Type: 1592, cf. 1534, 1592B.

Link: |J1531.2, The iron-eating mice. [Dishonest trustee's claim]. Trustee's son abducted; depositor claims: carried off by falcon].

Ref.: *DOTTI* 838 870 871 872/{Mrc}; Leguil I 125 no. 8.>

J1300, Officiousness or foolish questions rebuked. Type: cf. 2301A.

Ref.: Ibn-^CAasim no. 256; 'ġhâj *Bujâ* 103; *DOTTI* 974.>

J1301, How he shall be mourned. ["Was tormented to death by foolish women"].

Ref.: Wesselski *Hodscha* I 232 no. 86.>

J1303, Aesop with the lantern. [Lantern lighted in daytime--he reproves meddling fool].>

J1303.1\$, Why blind man is holding a lighted lantern? (To be seen).>

J1304, Why the black clothes. [□], "I am wearing mourning for the father of my son".

Link: |J1886, Hens in mourning. [Numskull dresses hens in black clothes for death of their mother]. |Z0143.1, Black as symbol of grief [(mourning)].

Ref.: Anonymous "Gohâ wa himârih" 11; Wesselski *Hodscha* I 211 no. 27.>

J1307\$, "Which one of the two of you is the husband and which is the wife?".

Ref.: Damîrî II 42; Basset *Mille* I 346 no. 69.>

J1308\$, Which is more proper at a funeral procession: to walk ahead of, or behind the bier? Either--provided one is not inside it.

Link: |J1664, Clever solution of debated question. |P0681.1.0.1\$, Funeral procession.

Ref.: Burton II 46 n./cf.; Khalîfah 117/cf.; Sha)lân 322.>

J1309, Officiousness or foolish questions rebuked--miscellaneous.>

J1309.1, Man asks naked Indian if he is not cold. Indian asks if man's face is cold. Man replies that it is not. Indian replies: "Me all face!".

Link: |J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |J1900, Absurd disregard or ignorance of animal's nature or habits.>

J1309.1.1\$, Bedouin asked, "How can you go about in winter wearing only one garment?" He replied, "I got my body accustomed to what is usual to [other] people's faces".>

J1309.4\$, "O Gohâ, count your sheep!": "One standing up and one lying down!".

Ref.: Taymûr no. 2195.>

J1310, Repartee concerning wine [and similar drugs]. Type: 1366A*.

Link: |U0283.1\$, Merits and demerits of liquor. |X0338.1\$, Why consume the contraband substance (hashish) inside law court (police station)? "Because government closes facilities where illegal practices are committed: courthouse should be closed-down".

Ref.: *DOTTI* 768; Elder pt. 2B 14 no. 1; Sha)lân 405.>

J1319.2\$, Wine said to be milk blushing out of shame. Type: 1366A*.

Link: |J1320, **Repartee concerning drunkenness [and similar states of altered consciousness]**.

Ref.: *DOTTI* 768/{Irq}; Stevens 85-56 no. 16[.1].>

J1320, Repartee concerning drunkenness [and similar states of altered consciousness].

Link: |J1319.2\$, Wine said to be milk blushing out of shame. |P0196.1\$, Disgraceful act(s) by drunkards. |U0283.1\$, Merits and demerits of liquor.

Ref.: Maspero 282-84 no. 21; Sayce *Folk-Lore* 31:3 184-15 no. 12.>

J1321, The unrepentant ["unrepentent"] drunkard.

Ref.: Maspero 284 no. 21; Lane 410-12.>

J1321.1, Where did he get the wine? Father shows drunkard son a drunk man being mocked on the street. Instead of taking it as a warning the son says "Where does one get such good wine?".>

J1325\$, A drunk's ascending delusions of grandeur. Type: 1531.

Link: |F0950.0.2.1\$, Drug-induced illusion (hallucination).

Ref.: *DOTTI* 835.>

J1325.0.1\$, Drunk's attempt to perform the impossible ends in humiliation. He forswears drinking.

Link: |P0196.1.2\$, Drunkard loses control over his social conduct. |V0315.2.1\$, Penitent forswears sinful activity (occupation).>

J1325.1\$, A guest of lowly descent (slave, eunuch) is served wine; he hallucinates about his identity in a spiraling manner. Host stops serving: "I'm afraid you will reach the point of thinking you are the Prophet!".

Link: |D2031.5, Man magically made to believe himself bishop, archbishop, and pope. [Shown reality when he refuses to pay].

|J0950, **Presumption of the lowly**.

Ref.: Ibshîhî 612; Basset *Mille* I 418 no. 127.>

J1326\$, Drunkard's excuse ("I was drunk!", "The liquor made me do it!", or the like).

Link: |P0196.1\$, Disgraceful act(s) by drunkards.

Ref.: *MITON*; Ibshîhî 621.>

J1330, Repartee concerning beggars. Type: 1871\$.

Link: |K1996.4.2\$, Beggar's feigned disability (e.g., blindness, lameness, etc.).

Ref.: *DOTTI* 939.>

J1331, Persistent beggar invited upstairs. [Only to be denied alms]. Type: 1871A\$.

Link: |P0160.0.1\$, Beggars's ways (means).

Ref.: *DOTTI* 939; *MITON*; Wesselski *Hodscha* I 238 no. 113.>

J1332, Beggar wants bread. [He does not want boy's mother--who claims not to be home].

Ref.: Wesselski *Hodscha* II 239 no. 528.>

J1333, Prove me a liar [by giving me alms]. [Beggar's accusation of stinginess and challenge].

Link: |X0535\$, Beggar accused of pretending to be needy.

Ref.: Ibshîhî 620; *DOTTI* 939 833/{Tns}; Wesselski *Hodscha* II 202 no. 329.>

J1334, Beggar tells stingy to go beg. [You are more needy]. Type: 1871\$.

Ref.: Ibshîhî 620; Basset *Mille* I 486 no. 181; *DOTTI* 939/{Egy, lit.}; Wesselski *Hodscha* II 236 no. 519.>

J1335\$, Beggar turned down through chain of command in a miser's palace. He evokes a divine chain of command to punish the miser: God, Gabriel, Michael, □, Azrael (Death). Type: 1871B\$.

Link: |M0411.2, Beggar's curse. |V0247.1.2\$, Chain of command among angels. |Z0055.3\$, Social (interactional) process carried to its climax.

Ref.: Basset *Mille* I 370 no. 85; *DOTTI* 940/{lit.}; *RAFE* 299 n. 9.>

J1337, Beggar claims to be emperor's brother. (All men are descended from Adam). Emperor gives him small coin. Beggar protests. Emperor: "If all your brothers gave you that much you would be richer than I".>

J1340, Retorts from hungry persons.

Ref.: Basset *Mille* I 347 no. 70; Houri-Pasotti 121-22 no. 55/cf.; Shalabî 33.>

J1340.1\$, Retorts between guest and miserly host. 1388A\$, 1388C\$, 1407.

Link: |W0152.19\$, Stingy man and his guests.

Ref.: Ibn-^CAasim no. 481.>

J1341, Retort from underfed servant (child).>

J1341.2, Asking the large fish. Type: 1567C.

Ref.: *DOTTI* 863; Wesselski *Hodscha* I 247 no. 158.>

J1341.2.1\$, Avenging drowned father would be by eating the large fish, not the small ones. (Small were unborn). Type: 1567C.

Ref.: *DOTTI* 863.>

J1341.3, A dog to scent the rice. [Dog needed to detect the meat].

Ref.: Wesselski *Hodscha* I 259 no. 206.>

J1341.3.1\$, What is lacking in pot of meat offered at dinner is not salt (spices, etc.) but the meat.>

J1341.4, Two eggs. Widow serves tailor one egg. He sings, "One egg, one egg." She decides one egg is not enough and serves him two next time. He then sings "Two eggs are two eggs." He is next given two eggs and a sausage, etc.

Link: |Z0170.7.1\$, Foods with elongated form--e.g., sausage, hot-dog, `subâ-of-Y\$, e.g., `finger-of-kuftah (stick-of-ground-meat), `finger-of-stuffed-[grape-leaves]\$, or the like: penis.>

J1341.10, Hungry student gets meat [by telling mewling cat that he got only bone]. Type: cf. 1358C.

Ref.: Basset *Mille* I 387 no. 99; *DOTTI* 757 758/{lit., Syr}; Sâî 357-59 no. 78[+1]; *TAWT* 458 no. 50/{Egy}>

J1342, Prayer over the underdone hen. [Fire seems to have had no effect on tough old chicken: "Must be a saint (goddess)"].

Link: |F0850.1.1\$, Tough (old) meats.

Ref.: Basset *Mille* I 504 no. 196, cf. 456 no. 155; Bushnaq 256; Wesselski *Hodscha* II 193 no. 378.>

J1343, The liking of food and drink.

Link: |U0250.1\$, Enjoyment of life recommended. (Usually because life is short).

Ref.: Ibshîhî 621-22; Basset *Mille* I 501 no. 193; Green *Modern* I 26-29 no. 6; *MITON*; Spitta *Grammatik* 469-72.>

J1343.0.1\$, Compulsion to eat (drink).

Link: |F1042\$, Mania: compulsion--uncontrollable (involuntary) behavior. |H1199.2.3.2\$, Task: curing obesity. Fear of death used as remedy.

Ref.: Jâhîz V 566-67/(locusts); Basset *Mille* I 543 no. 229.>

J1343.0.2\$, The longing for a certain delicacy (food, sweets, etc.). Type: 210A\$, 859F\$, cf. 949A*.

Link: |T0570.1\$, Pregnant woman's wish (craving). |U0135, Longing for accustomed food and living.

Ref.: *DOTTI* 79 479 585 654/{Egy}; *MITON*; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 12.>

J1343.0.2.1\$, The longing for eating meat (flesh).

Link: |F0849.1\$, Loved meat (mammals, fowl, fish, insects) dishes. |U0101.0.2\$, Greatest pleasures are those of the flesh: eating flesh, riding flesh (horse), flesh entering into flesh (sexual intercourse).

Ref.: Ibshîhî 242; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 12.>

J1343.1, The best music. [Sound of spoons, plates].

Link: |U0304.0.1\$, 'What is sweeter than honey? Free *mishsh* (salt-cured cheese)'.

Ref.: Wesselski *Hodscha* I 244 no. 133.>

J1343.2, Before, during and after [a meal]. [Wine (delicacy) to be served].>

J1343.3\$, Sponger's (glutton's) favorite passages from holy book: ones where food is mentioned.

Link: |U0264\$, Learning (recall, retention) as a function of meaningfulness. |U0248.0.3.1\$, Exaggerated perceptions due to ego-involvement.

Ref.: Ibshîhî 622.>

J1344, Unwelcome guest tells about the hidden food.>

J1344.1\$, Long story told in one sentence (shortened) at supper-table. Type: 1526A, 1526C\$.

Link: |J1564.1, Trickster's interrupted feast revenged. [Questions when mouth is full, answer when host is with wife].

|K0334.2.1\$, Host induces the guest to talk and meanwhile eats all the food. |K0334.3\$, Host tries unsuccessfully to induce guest to talk so that guest may not eat so much. |K0454.3\$, Futile attempts to avoid (drive away) uninvited guest. |W0047.2\$, Eloquence of brevity.

Ref.: Bâzargân (al-) 392-93 no. 298; *DOTTI* 831 832/{Irq}; Shamy (el-) "Folkloric Behavior" 207-8.>
J1346, Maid rebukes pilgrim for eating too much.

Ref.: Sha)lân 434 406.>

J1346.1\$, Gluttonous guest is on his way to see stomach-doctor. Host: "When cured don't come this way".

Link: |J1468, Not in good form. [Gluttonous guest's complaint about his stomach].

Ref.: Ibshîhî 247; Basset *Mille* I 251 no. 3; Bâzargân (al-) 369-70 no. 281/cf.; *DOTTI* 833/{Egy}; Littmann *Ägypten* pt. II 106 no. 35.>

J1347\$, Occasion furnishes opportunity to get delicious foods (drinks). (See: J0735\$, P0950\$); Type: 41A\$, 1526D\$, 1533, 1568*, cf. 1533, 1871\$.

Ref.: *DOTTI* 12 758 802 832 836 864 865 939/{lit.}>

J1347.1\$, Personal occasions furnish opportunity to get delicious foods.

Ref.: *MITON*.>

J1347.1.1\$, Illness (surgery): patient served delicious foods. Type: cf. 511A, 1358C, 1372*.

Link: |K2091.1, Illness feigned in order to get better food.

Ref.: *DOTTI* 266 757.>

J1347.1.1.1\$, Circumcision: the circumcised served delicious foods. Type: cf. 910K1\$.

Link: |J1347.2.1.3\$, Circumcision procession (celebration): foods provided to guests.

Ref.: *DOTTI* 575.>

J1347.2\$, Social occasions furnish opportunity to get delicious foods. Type: 41A\$, 910K1\$, 1526A-D\$, 1920L\$.

Link: |P0634.0.3\$, Custom of eating certain food on given occasion (celebration). |P0681.1.0.4.1\$, Public reception for mourners to extend their condolences (*ma^czâ/^cazâ*). Black (sugarless) coffee is served.

Ref.: *DOTTI* 13 575 831 832 953; Shamy (el-) *Egypt* 101 no. 14, 173 no. 40.>

J1347.2.1\$, Family (communal) festivity: foods provided to guests.>

J1347.2.1.1\$, Wedding (engagement) celebration: foods provided to guests. Type: 1526D\$.

Link: |T0059.0.3\$, Accompaniments of coition: accessories (food, drink, drug, music, lighting, etc.).

Ref.: *DOTTI* 832.>

J1347.2.1.2\$, Birth celebration: foods provided to guests.>

J1347.2.1.3\$, Circumcision procession (celebration): foods provided to guests. Type: 910K1\$.

Link: |J1347.1.1.1\$, Circumcision: the circumcised served delicious foods. |P0963\$, Celebration of circumcision.

Ref.: *DOTTI* 575; *MITON*; *TAWT* 390 n. 534.>

J1347.2.2\$, Religious occasions (Bairam festivities, Ramadan, Prophet's Birthday, ^cAashûrâ, Christmas, Epiphany, etc.): foods provided.

Link: |P0625.1\$, Religious occasion provides opportunity to get new clothing. |V0072, Christmas. |V0076\$, Clid: Moslem bairam(s).

Ref.: *MITON*; Boqarî 195-96; Kîlânî *Bilâd al-Shâm* 52-57.>

J1347.2.2.1\$, Ramadan-fasting: rich foods (especially pastries) are prepared.

Link: |F0849.3.6\$, Loved sweet food (pastry, sweets). |X0591.3\$, Moslem fasting (Ramadan) contrasted with Christian fasting (Lent).

Ref.: *DOTTI* 356 556/{Egy}; *TAWT* 427.>

J1347.2.2.1.1\$, Little-bairam (end-of-Ramadan): cookies (meats, and other foods) provided.>

J1347.2.2.2\$, Big-bairam: meat (mutton) provided.

Link: |V0065.0.6.1.1\$, Ram sacrificed in commemoration of substitute sacrifice (Clid al-'Adhâ).

Ref.: *TAWT* 407 n. 836.>

J1347.2.3\$, Saint's day celebration (*mûlid*): meat (and sweets) provided.

Link: |F0960.1.0.2\$, Beam (ray) of light shines at birth (conception) of holy person. |P0991.1\$, Saint's day festival (*mawlid*, 'mûlid').>

J1347.2.3.1\$, Candy at a saint's fair ("mûlid's sweets"): readily available to all.

Link: |F0855.7\$, Edible statue (image). |P0634.0.3\$, Custom of eating certain food on given occasion (celebration). |Z0063.3.3.3\$, 'To emerge from the fair (*mûlid*: saint's-day celebration, festival) without any chick-peas'--[where as everyone else gets some].>

J1347.2.4\$, An eve for God's sake, or for God's people (Sufi occasion, 'khatmah'): food provided. Type: 1526C\$, 1526D\$.

Link: |P0775.2.3\$, Water and food made available to the needy.

Ref.: Boqarî 74/cf.; *DOTTI* 402 768 831 832 837/{Egy, lit.}; *MITON*; Shamy (el-) "Eg. Balladry": "el-

Badawî and Three Axes" no. 58 16; TAWT 384 n. 440.>

J1347.2.5\$, Funeral feast: meat provided to condolers (guests, mourners).

Link: |P0970\$, Commemoration of a death--(social aspects). |V0065.6\$, Funeral feast. |X0427.1\$, A good evening (lucky day) for a *fi't*: two funerals.

Ref.: *MITON*; Shamy (el-) *Egypt* 101 no. 14.>

J1347.2.5.1\$, Commemoration of a death: food provided.>

J1347.2.7\$, Seasonal feast (spring, autumn): food is provided.

Link: |F0849.1.4.2\$, Pickled fish eaten on special occasions. |P0981\$, Harvest festivals. |P0982\$, Spring festivals (*sham en-nasim*). |V0070.4, Harvest-festival. [Religious].>

J1348\$, Glutton willing to risk his life for a delicacy (food). Type: cf. 162A*.

Ref.: Basset *Mille* I 269 no. 17; *DOTTI* 69.>

J1350, Rude retorts.

Link: |M0412.4\$, Curse which mimics an action demanded. Retort formula; e.g., A: "Stop!" B: "May water stop in your throat!", A: "Go!" B: "May your life be gone!". |Q0136.2\$, Verbal rewards (praise) or punishments (condemnation).

Ref.: *DOTTI* 621 837/{Plst}; *MITON*.>

J1351, Women call each other prostitutes.

Link: |Z0087.1\$, Women's duel with formulistic insults (*radh, tashliq*).>

J1351.2, The envious accuser. [One woman accuses another of prostitution: only because she would be unwanted as whore].

Link: |J1063.0.1.1\$, "She struck me with her own affliction and then slipped away"--(said by woman who was surprised to hear her rival accuse her of the same defect with which she has been taunting her rival). |J0870, **Consolation by pretending that one does not want the thing he cannot have**. |J1360\$, The envious accuser--general. |W0199\$, Self-deception (rationalization, regression, projection, etc.). |Z0084.4.5.2\$, Insult: whore ('*sharmûtah/qahbah*'/'*âhirah*).>

J1352, Person calls another an ass.

Link: |B0840.1\$, Donkey (ass) as unfortunate animal (though valuable).

Ref.: Anonymous 'AAl-Thalâthah al-mughaffalîn' 9; Burton IV 160 n./(Burton/Egyptians); *DOTTI* 883 932/{Egy}; *MITON*; Shawqî 325 [no. 49]; *Zir* 120/(poem).>

J1352.1, The burden of two asses: [fool carrying coats of king and his son].

Ref.: Wesselski *Hodscha* II 239 no. 527.>

J1352.2, Age is relative. Young rival derides old one for his age. Oldster: "An ass of twenty is older than a man of seventy".

Link: |J1450.1\$, Retorts about age and mind (maturity).>

J1352.3\$, "Good morning, father-(mother)-of-asses!" "Good morning, son!".

Ref.: Elder pt. 1 2 no. 5, cf. Sha)lân 314.>

J1352.3.1\$, Heckler told ass thinks he is its son.>

J1352.4\$, 'His voice is mentioned in the Koran'--(only donkey's is).

Link: |F0566, Celibate peoples. |J1739\$, Damning praise, and flattering condemnation (by fool). |Z0098\$, Contradictions (oxymoron).>

J1352.5\$, 'To give by the pair' (i.e., gives double the usual gift; or like a donkey, kicks with both hind legs at once). Type: 1637A\$.

Link: |P0320, **Hospitality. Relation of host and guest**. |W0011, Generosity [and philanthropy]. |Z0095.0.1\$, Double-meaning: word or phrase that denotes more than one meaning.

Ref.: *DOTTI* 882 883/{Egy}.>

J1353, Whom it concerns: [goose being carried to house].

Ref.: Wesselski *Hodscha* II 231 no. 497.>

J1354, Not in this line of business: [trading in moons].

Ref.: Basset *Mille* I 437 no. 141; Wesselski *Hodscha* I 209 no. 17.>

J1358, No thanks to the messenger. [Father beholden to God, not to bearer of tidings about newborn son].

Ref.: Wesselski *Hodscha* I 223 no. 59.>

J1360\$, The envious accuser--general.

Link: |J0870, **Consolation by pretending that one does not want the thing he cannot have**. |J1351.2, The envious accuser. [One woman accuses another of prostitution: only because she would be unwanted as whore]. |U0293.1\$, Demerits of success. |W0199.3.3\$, Blaming "The other"--('people/society,' 'adversaries/enemies,' 'blamers/censurers\$, 'the envious\$, etc.).

Ref.: Hujelân 261 no. 39-4.>

J1360.0.1\$, The envious accusers should be ignored; a jealous person is never helpful.

Ref.: *MITON*.>

J1360.1\$, Tailless mouse accuses mouse with tail of using it for stealing; latter retorts: "Only because you are tailless!".

Link: |K0331.4, Mouse's tail in mouth of sleeping owner causes him to cough up magic object.

Ref.: Sha)lân 438; Stephan "Fables" 178 no. 7; Taymûr no. 2246.>

J1362\$, Person calls another (religious) hypocrite. Type: 896.

Link: |K2000, **Hypocrites**. |U0110, **Appearances deceive**.

Ref.: Jâhîz I 124; *DOTTI* 552 941/{Tns}.>

J1362.1\$, Person accused of performing religious duties, and then committing major sins ('boring holes in earth [so as to tunnel into houses and rob]').

Link: |J0021.18, "Do not trust the over-holy". |K2057, Hypocrite refuses gift orally but stretches out his hands.

Ref.: Jâhîz III 25/cf.>

J1365\$, One rude retort rebukes another--paying back with similar rude response.

Link: |J1530, **One absurdity rebukes another**. |K2400\$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.).>

J1365.1\$, A: "Please lend me this book?" B: "You may read it in my study because my books don't leave my home!" B: "Please loan me your sprinkling can!" A: "You may use it here, because my tools don't leave my garden!".

Link: |J1559, Miscellaneous retorts concerning borrowing and lending.>

J1365.2\$, Careless, unintentionally rude, address repaid with rude reply (comment).

Ref.: Burton V 163 n. 2.>

J1365.2.1\$, A (referring to B): "This *marah* (lady/'broad') Y". B (angrily): "'Broad in your eye! Y".

Link: |M0494\$, Wishing that object (pebble of salt, offensive appellation, or the like) be "in offender's eye". |Z0069\$, Formulas signifying contempt.>

J1365.2.2\$, A (referring to B): "This Cagûzah (old woman) Y". B (angrily): "'Old woman' in your eye! Y".

Ref.: Burton V 163 n. 2.>

J1369, Rude retorts-miscellaneous.>

J1369.6\$, Man prays for money, but stumbles: "No need to shove, just say, 'No!'" . Type: 1718*.

Link: |X0690\$, Humor concerning the higher powers (deities, angels, saints and arch-saints, or the like).

Ref.: *DOTTI* 922/{Tns}.>

J1369.7\$, Shortest conversation; no invitation (anticipatory rejection). Unwelcome guest greets man who is about to eat, but he replies, "No!" He Explains: the exchange would have eventually led to whether guest may get some food, and that the answer would be: "No!". Type: 1704A\$.

Link: |J2198.0.1\$, Anticipatory calamity: person expects it and reacts accordingly (e.g., cries, wails, etc.).

Ref.: *DOTTI* 920/{Lbn}.>

J1369.8\$, Anticipatory insult. "If I were to loan you my donkey, you will eventually insult him and his owner". Type: 1674\$.

Link: |J1552.1, The ass consulted about the loan: "Says he is unwilling to be lent out".

Ref.: *DOTTI* 904/{Egy}.>

J1370, Cynical retorts concerning honesty.>

J1371, The account book of mistakes. [Entrusting a large sum of money to servant is a mistake; his returning it would be another].

Ref.: Chauvin II 153 no. 20.>

J1380, Retorts concerning debts.

Ref.: Râsî (al-) *Khabâyâ* 139-41.>

J1381, Where you got it last year. [Borrower did not return item: hence, it cannot be lent].

Link: |J1552, Loan refused. |J1555.6\$, Repayment of debt makes taking another loan possible. |U0169.4\$, Liar's cries for help from others ignored: he had lied before.

Ref.: Kh. Ibrâhîm *Hikam* 96-97 no. 49.>

J1381.1\$, Repayment of debt makes further borrowing (lending) possible.

Link: |P0776.3\$, Credit (loan) denied.

Ref.: *MITON*.>

J1382, Payers of cash favored.

Link: |P0776.0.1.1\$, Sale on credit (with no interest) inadvisable.

Ref.: Taymûr no. 2699.>

J1382.1, The one to blow the whistle. [Only those who pay for requested goods shall receive them].

Ref.: Wesselski *Hodscha* I 246 no. 146.>

J1385\$, 'Debt is grief by night, humiliation by day'.

Link: |P0776.0.2\$, Debts (being debtor).

Ref.: Ibshîhî 143; Basset *Mille* II 486 no. 184; *DOTTI* 66 244 588/{Egy, lit.}; *MITON*; Râsî (al-) *Khabâyâ* 139-41; Shamy (el-) *Egypt* 82; Sulaymân 126-27 no. III-A-6; Taymûr no. 1267/cf.; î (al-) 115; HE-S: Minya 69-63 no. 26.>

J1385.0.1\$, Poverty without debt is richness complete.

Link: |U0060.0.4\$, Poverty (being penniless) is humiliating.

Ref.: Taymûr no. 2108.>

J1385.1\$, Neither borrow nor lend.

Ref.: Râsî (al-) Haky 47.>

J1385.1.1\$, 'Borrowing is corruptive, repayment is a loss'.

Link: |W0026.0.2.1.1\$, Don't live on borrowed funds: live on earnings (profits from investments).

Ref.: Taymûr no. 1611.>

J1385.1.2\$, Neither 'take from nor give to' a friend you wish to keep.

Link: |P0318.0.1.1\$, Danger to friendship: business transactions.>

J1385.2\$, Discourteous (inconsiderate) lenders.

Link: |P0436\$, Greedy (cruel) money-lender.

Ref.: Râsî (al-) *Khabâyâ* 139-41.>

J1385.2.1\$, What is you own, even if defective, should spare you from the need to borrow.

Link: |W0040.0.1\$, 'Nothing scratches one's skin except [(i.e., as effectively as)] one's own fingernail'. |Z0188.7.1\$, "He who would rely on his she-neighbor's vagina will spend his nights with a [painfully] throbbing penis!".

Ref.: Ibn-^CAasim no. 336/cf.; Taymûr no. 761.>

J1385.2.1.1\$, 'Your own lame she-donkey should spare you the need to beg from the wicked'.

Link: |J1030.2\$, Necessity of self-reliance.

Ref.: Taymûr no. 1093.>

J1385.2.2\$, Creditor reminds debtor often of his indebtedness: debtor cuts off own hand for having received the loan.

Link: |W0164.3\$, Person too proud to ask (borrow, receive grant).

Ref.: Chauvin VII 127 no. 393D; Hanauer 32-33; Jarâjrah (al-) *Turâth* XII:11 149-50; Tahhân II 17-21.>

J1385.4\$, Accepting a loan from a stranger proves costly. Type: 911*.

Link: |S0221.2, Youth sells himself to an ogre in settlement of a gambling debt.

Ref.: *DOTTI* 129 579/{Alg}.>

J1386\$, Squaring accounts with the nagging mother over her nine months of pregnancy. Numskull son will do the same for her.

Link: |P0236.7, Undutiful son taught lesson showing his mother has suffered from him. |P0240.3.1\$, Dutiful son punishes nagging (impossible-to-please) mother. |W0027.2.1\$, Gratitude to parent(s).

Ref.: Sha)lân 319.>

J1390, Retorts concerning thefts.>

J1391, Thief makes a lame excuse. Type: 1624A*, 1624G\$.

Link: |K1962.5\$, False prophet's lame excuse.

Ref.: *DOTTI* 880 881/{Alg, Mrc}.>

J1391.0.1\$, Thief (spy) unable to explain: "I am trying to concoct an excuse!" (or "Truly amazing!", or the like). Type: 1624G\$.

Ref.: *DOTTI* 881.>

J1391.1, Thief's excuse: the big wind. [Wind blew stolen goods into his sack]. Type: 1624.

Ref.: *DOTTI* 880/{Alg}; Wesselski *Hodscha* I 207 no. 7, cf. II 214 no. 441.>

J1391.1.1\$, The thieving object as thief's excuse: "Not I, but my cane" (or the like). Type: 1624G\$.

Ref.: Jâhîz III 17; *DOTTI* 881.>

J1391.2, The ladder market. [Thief's excuse: selling ladders].

Ref.: Wesselski *Hodscha* I 210 no. 18, cf. BASSET *Mille* I 457 no. 156.>

J1391.4, How he would act if he were a hawk. [Hawk steals meat from trickster, trickster steals meat from a man].

Ref.: Wesselski *Hodscha* I 214 no. 41.>

J1391.9\$, Thief caught: claims to be an angel.

Link: |K0311.2, Thief disguised as angel. |K0455.4.2\$, Pretending to be an archangel (or prophet) to avoid paying for food: restaurant owner pretends to be God.

Ref.: Jâhiz II 231-33/cf.; Basset *Mille* I 363 no. 79.>

J1391.10\$, Thief caught inside house (store, etc.): claims that he was taking a short cut. Type: 1624A*.

Link: |J1521.1, The shoes carried into the tree [(minaret)]. [Thief's plot to steal shoes foiled: shoes may be needed to walk home on air, from there].

Ref.: *DOTTI* 880.>

J1391.11\$, Thief's excuse: eater of stolen bird's leg claims that he forgot to awaken the bird--(a goose asleep standing on one leg)--before slaughtering it--hence the missing leg. Type: 785A.

Link: |B0760.1.1\$, Bird sleeps (rests) standing on one leg. |J1144.3\$, Owner takes notice of missing food: intruder detected. |K0402.1, The goose without a leg. [Eater of stolen food maintains his innocence].

Ref.: *DOTTI* 443.>

J1391.12\$, Thief's (criminal's) excuse: crime predestined. ("God made me do it").

Link: |A0604.3.1.1\$, Sinning (disobedience to God) preordained at creation. |N0101.5.1\$, 'Caution does not prevent [(alter)] fate'. |V0318\$, Fatalism. Belief in predestination, not free-will. |U0046\$, Usurper justifies (rationalizes) theft (plagiarism). |U0230.0.3\$, Sinning is preordained (predestined). |W0199.3.4.1\$, "The Devil made me do it".

Ref.: *MITON*.>

J1391.13\$, Thief's (criminal's) excuse: "It was only a game (contest)". Type: 1538A\$.

Link: |K0305, Contest in stealing.

Ref.: *MITON*.>

J1392, Owner assists thief. Type: 1341C.

Link: |P0322.4\$, Owner (host) helps uninvited guest in pretending to be the 'master of the house'.

Ref.: *DOTTI* 745.>

J1392.1, Thief followed home. [Owner of stolen goods thought he was being moved to new home]. Type: 1341D\$.

Ref.: Basset *Mille* I 460 no. 159; *DOTTI* 745; Wesselski *Hodscha* I 212 no. 32.>

J1392.2, Robbers commiserated. Type: 1341C.

Ref.: *DOTTI* 745.>

J1392.4, Owner laughs at thief who finds nothing in the house.

Link: |J1847.3.1.1\$, Owner, ashamed of possessing nothing worth stealing, hides from thief (burglar).>

J1393, The double fool. [A simple fool would steal meal (corn) from others and fill his sack, but a double fool would fill the sacks of others from his own].

Ref.: Elder pt. 2A 13 no. 4; Y. Shâkir I 342; Wesselski *Hodscha* II 181 no. 342.>

J1394, Thieves' nocturnal habits.>

J1394.2, Man [(vizier)] who rises too early. [In order to correct his vizier's habit (counsel) the king has him robbed. Vizier explains: thieves arise even earlier]. Type: 1644A\$.

Link: |J0021.23, "Rise earlier!" [Late-rising master is in debt because servant steals]. |K1636, Maids must rise even earlier. They have killed the cock for waking them too early, but their mistress punishes them.

Ref.: Chauvin II 196 no. 26; *DOTTI* 568 892/{lit.}>

J1397, The cost price recovered. [Stolen item to be sold is stolen: seller gets nothing].

Ref.: Wesselski *Hodscha* II 230 no. 491.>

J1400, Repartee concerning false reform.

Link: |J1876\$, Absurd kindness to animal (bird) before cruel treatment. |U0130.3\$, 'If a prostitute (whore) were to forswear [her profession], she would still pimp (become procuress)'.

Ref.: *MITON*; Shamy (el-) "Psych. Criteria" 236.>

J1401, The [thieving] tailor's dream. [He dreams, at Judgment Day, of a flag made of the pieces of cloth he stole and decides to become honest; but the patch he is about to steal does not fit into the flag]. Type: 1574.

Link: |U0248.6\$, Profession (occupation) affects perception. |W0199\$, Self-deception (rationalization, regression, projection, etc.).

Ref.: Ibshîhî 404/cf.; *DOTTI* 866; Shamy (el-) "Psych. Criteria" 236; Wesselski *Hodscha* I 256 no. 190.>

J1408\$, Repartee based on religious themes (rituals).>

J1408.1\$, Landlord claims that crackling roof is praising God; tenant fears it might continue its prayers by prostrating itself.

Link: |J1467.1.1\$, A killer-blessing. Animal dies in spite of prayers for its safety: threatening the trouble-maker with "A blow

with the same blessing".

Ref.: Ibshîhî 615.>

J1410, Repartee concerning fatness.

Link: |F1041.9.8.1\$, Illness from obesity (fatness). |X0151, Humor of fatness. |Z0084.2.2.2\$, Insult: fatness.

Ref.: *DOTTI* 95 596/{lit.}; *MITON*.>

J1413\$, Fat is beautiful.

Link: |F0575.1.0.1\$, Plump (full-bodied) woman--beautiful (pleasing). |J1913.3\$, Swelling of body (from sickness) thought to be plumpness (fatness). |T0101.1.3.1.1\$, Bride quality: sex-appeal. |U0101.0.2\$, Greatest pleasures are those of the flesh: eating flesh, riding flesh (horse), flesh entering into flesh (sexual intercourse). |U0281\$, Merits and demerits of physical attributes. |Z0077.4\$, 'To be the fill out of own clothing' (i.e., respectable, portly). |Z0191.3.2\$, Duck--female's physical attributes and characteristic walk (waggle, gait).

Ref.: *MITON*; Ibshîhî 596-97; Amîn 1; Taymûr no. 1270/(gen.).>

J1413.1\$, They asked, "O fat-woman, what do you do?" She replied, "I straighten the 'lean'-one".

Ref.: Taymûr no. 1290.>

J1420, Animals retort concerning their dangers.

Ref.: Shalabî 33.>

J1421, Peace among the animals. (Peace fable). [□] Dogs have not heard of the new law. Type: 62.

Link: |A0530.1.1\$, Culture-hero maintains law and order among animals. |A1105\$, Peace established among the animals.

|K0815.1.1\$, Fox tries to persuade cock to come down and talk to him.

Ref.: Chauvin II 202 no. 51 V 241 no. 141; *DOTTI* 26.>

J1422, Good bath. [Mouse's bath would have been good had he not seen cat].

Link: |P0774.2.3.2\$, Cat to mouse: "I'll give you a reward (sugar, egg) if you pass under my whiskers." Mouse: "The wages are 'sweet' but the route is perilous".

Ref.: Chauvin III 55 no. 11.>

J1423, [No] roast falcon. [Rooster's retort to falcon who accuses him of cowardice for fleeing master].

Ref.: Jâhîz II 361-63; Chauvin II 117 no. 96.>

J1424, Where the [trapped] foxes will meet. [At the furrier's].

Ref.: Chauvin III 77 no. 51.>

J1425\$, "I'd rather lick a whetstone [to counteract hunger] and spend the night contentedly than to have your kebab which [almost] killed me!" (said by country mouse to city mouse after narrow escape from death at restaurant in city). Type: 112.

Link: |F1076, Tightening belt to counteract hunger: when loosened person falls dead. |J0211.2, Town mouse and country mouse.

Latter prefers poverty with safety. |N0664\$, Narrow escape from trap's (snare's) sudden closure.

Ref.: *DOTTI* 42/{Egy}; Taymûr no. 230/(no story) 425-26/(abst./prov.).>

J1430, Repartee concerning doctors and patients.

Ref.: Anonymous "Idhâk^C ala mahlak" 10; *DOTTI* 938 975/{lit.}; *MITON*.>

J1431, I know not how. Sick man: "I came to a place I know not where; something happened I know not how; I am sick I know not where." Doctor: "Go to the pharmacy and buy I know not what, and eat it I know not how, and you will become well I know not when".>

J1435\$, Repartee concerning medicine (treatment, cure, etc.). Type: 1862.

Link: |K0824, Sham doctor kills his patients. |X0372, Jokes on doctors. |X0375\$, Ridiculous medicine (treatment, cure, etc.).

Ref.: Damîrî I 249; *DOTTI* 938 975/{lit.}; *MITON*.>

J1435.1\$, Absurd (poor) medication deserves poor payment.>

J1435.1.1\$, Prescription of "Stems of wind" as eye-remedy deserves "broken wind" as doctor's fee. Type: cf. 1862.

Link: |J1172.2.1\$, Payment with a worthless (empty) compliment or praise: "Cafârim!". |K0249.6.1\$, Payment with broken wind (or the like). |Z0070.7.2\$, To be [like] excreta ('shit\$, 'broken wind\$, etc.).

Ref.: Damîrî I 249; *DOTTI* 938.>

J1440, Repartee--miscellaneous.

Ref.: Ibshîhî 334.>

J1441, God of the earth. [Trickster's excuse: he claims to be God; king demands proof].

Link: |K1962.5\$, False prophet's lame excuse.

Ref.: Wesselski *Hodscha* I 279 no. 326.>

J1442, A cynic's retorts. Type: 210A\$/2272\$.

Ref.: Ibshîhî 454-55; *DOTTI* 79/{Ymn}; Rossi *San*â' 67-68 no. 1, 68 no. 2; Shamy (el-) *Egypt* 296 no.

52.>

J1442.1, The cynic wants sunlight. King (to cynic): "What can I do for you?" "Get out of my sunlight. Don't take away from me what you can't give me".>

J1442.3, The cynic and the pale gold. "Why is gold so pale?" "It is in great danger".>

J1442.5.1\$, A cynic judge. Type: 210A\$/2272\$.

Ref.: Ibshîhî 454-55/(lizard), 455; *DOTTI* 79/{Egy}.>

J1442.7, The cynic and the bastard stone-thrower. Cynic: "Be careful; you might hit your father".>

J1442.9, The cynic and the bald-headed man. His only reply to the baldheaded man's slanders is to compliment the hair that has left such a horrible head.>

J1442.11.1, The cynic's wish. When he learns that a woman has hanged herself from a tree he explains: "Would that all trees bore such fruit!".>

J1442.12.0.1\$, A cynic's retort concerning the folly of marriage. Type: 1516\$-1516D*.

Link: |T0251.0.9\$, The folly of marriage (marrying)--miscellaneous.

Ref.: Basset *Mille* I 285 no. 27; *DOTTI* 820/{lit.}>

J1442.13, The smallest woman makes the best bride. "Of an evil choose the smallest part".>

J1443, The fools in the city. [Too many fools to number; easier to number the wise men].

Ref.: Chauvin VII 126 no. 393bis; Wesselski *Hodscha* II 241 no. 535.>

J1445, The forgotten traditions. [Trickster claims to have learned two soul-saving sayings of the Prophet: "My source forgot one, and I the other"]. Type: 1526D\$.

Ref.: *DOTTI* 832 833/{lit.}; Wesselski *Hodscha* II 186 no. 353.>

J1448, The contagious yawns. [Y].

Link: |K0331.2.1.3\$, Thief induces guard to sleep by yawning (hypnotic suggestion).

Ref.: Burton IX 220 n.>

J1449\$, Person calls another 'worthless'. Type: 1637A\$.

Link: |H1182.3\$, Task: three things king has never heard, seen or tasted. Trickster: "'Your mother's vagina!"; bares privates; "Eat feces"--(or the like). |J0815.5\$, Tactful and tactless truth-speaking. |J1352, Person calls another an ass. |J1450\$, Retorts concerning age (young-old). |U0119.8.1\$, Additions for the sake of numbers (appearance): must be inconsequential.

Ref.: Ibshîhî 80; *DOTTI* 882; *MITON*.>

J1450\$, Retorts concerning age (young-old).

Link: |J0911.1, Men [(office-holders)] not chosen for their ignorance; else should have reached heaven. [Position is due to what he knows, not what he does not know]. |J1449\$, Person calls another 'worthless'. |J2214.2, Conclusion: youth and age are alike. [Fool could not lift certain stone then and now]. |P0248\$, Generational gap. |U0281.3\$, Merits and demerits of age (young, old). |W0256.7\$, Stereotyping: age traits. |Z0094.2.2.1\$, Symbolism: salted and unsalted character--(balanced and imbalanced persons).

Ref.: Hujelân 94.>

J1450.1\$, Retorts about age and mind (maturity).

Link: |Z0094.2.2.1\$, Symbolism: salted and unsalted character--(balanced and imbalanced persons).

Ref.: Boqarî 133-35.>

J1450.1.1\$, Callowness of youth: man calls youth (son) inexperienced ('green\$', immature, etc.).

Link: |P0248.0.2\$, Rebellious youth: brash ways of the immature (*taysh al-shabâb*). |W0256.7.2\$, Stereotyping: foolishness (callowness, inexperience) of the young.

Ref.: *MITON*; Boqarî 133-35/cf.>

J1450.1.2\$, Feeble-mindedness of old age: youth calls mature man (father) senile.

Link: |F0571.9.1\$, Senility (*zamânah*): madness (diminished mental capacity) from old age.

Ref.: *MITON*.>

J1451, Who gets the beehive. Badger: "I was a hundred years old when grama grass first grew." Crane: "My daughter was a hundred years old when grama grass first grew." Wolf: "I am only eight years old, but we shall see who gets the beehive". Type: 80A*.

Link: |K0289.2\$, Artificial (deceptive) compliance: "I am the youngest (eldest)".

Ref.: *DOTTI* 16 34/{Irq}.>

J1456, The liar. [A man attempts to lie out of having called another a liar].>

J1458, An oath to break oaths.>

J1461, The cause of grayness. Fool asked what made him gray-headed replies, "My hair".

Link: |A1329.1.1\$, Hair grayness was begun as means of distinguishing the aged from the youthful. |J0759\$, Repartee concerning age (the old and the young). |J2112.5\$, Grayness of beard (whiskers) cured.>

J1466\$, Repartee concerning capriciousness of luck.

Link: |N0170, **The capriciousness of luck**. |J1467.1.1\$, A killer-blessing. Animal dies in spite of prayers for its safety: threatening the trouble-maker with "A blow with the same blessing".>

J1467.1, Sailor prays for gods to sink ship during storm, since gods never do what they are asked to do.>

J1467.1.1\$, A killer-blessing. Animal dies in spite of prayers for its safety: threatening the trouble-maker with "A blow with the same blessing".

Link: |J1408.1\$, Landlord claims that crackling roof is praising God; tenant fears it might continue its prayers by prostrating itself. |J2215.7\$, Religious services (or God) blamed. |X0593\$, Humor concerning exercise of prayers.

Ref.: Sha)lân 437, cf. Sayce *Folk-Lore* XI:4 395.>

J1468, Not in good form. [Gluttonous guest's complaint about his stomach].

Link: |J1346.1\$, Gluttonous guest is on his way to see stomach-doctor. Host: "When cured don't come this way".>

J1472, The fairest thing in the garden. [The princess is]. Type: 925*.

Ref.: *DOTTI* 611.>

J1472.1\$, "Princess is as beautiful as a certain flower (rose)." Answer betrays man's intimacy with certain secluded female. Type: 926H\$, cf. 925*.

Link: |J0134.5\$, Behavior of household animals (birds) reveals family secret. |U0248\$, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things). |Z0169\$, Flower symbolism.

Ref.: *DOTTI* 288 611 615 616 674 675 764/{Mrc}.>

J1473, The greedy dreamer. [Regrets rejecting money offered in dream]. Type: 1543A\$, cf. 1543.

Ref.: Basset *Mille* II 249 no. 26; *DOTTI* 854 855/{Egy, lit., Tns}; Sha)lân 378; Wesselski *Hodscha* I 206 no. 5.>

J1473.1, The 999 gold pieces. [Man will not accept a penny less than what he had prayed for, but he can trust God for the other coin]. Type: 1543.

Link: |K1977\$, Sham answer to prayer. Prayer (wish) expressed aloud: trickster in hiding emerges to miraculously fulfill the wish. |Z0071.0.1.1\$, Formulistic numbers: a number less one (39, 99, 999, etc.).

Ref.: *DOTTI* 854; Wesselski *Hodscha* I 220ff. no. 54.>

J1473.1.1\$, Reward for alms spent is found incidentally in latrine: "But only nine-fold not ten!". Type: 1301*, cf. 1543.

Link: |J1262.5, Parishioner hears preacher say that alms are returned "100 to 1." [But in the hereafter]. |J1369.6\$, Man prays for money, but stumbles: "No need to shove, just say, 'No!'". |Q0044.0.1\$, 'God rewards almsgiving (charity) tenfold'. |Q0044.3, One rupee given away for charity incidentally brings back ten rupees.

Ref.: *DOTTI* 730 854.>

J1478, Husband and wife burn their mouths. [Hot soup causes wife to shed tears of remembrance over dead mother and husband tears of regret that she did not take inept daughter along].

Link: |J1547\$, Husband wants wife to die so that he may escape death.

Ref.: Wesselski *Hodscha* I 238 no. 115.>

J1482, Keeping the secret. Man tells parson secret and asks him to keep it. The parson refuses; "If you can't keep the secret, you must not expect me to".

Link: |W0037.6\$, Betraying secret (breaking promise of confidentiality) in order to prevent greater injustice. |U0197.0.1.1\$, Person with secret: "If I were to suspect that my shirt knows my secret I would burn it!".>

J1483.2, Where his mule will. [The rider's destination is the mule's]. Type: 1291**.

Link: |J1881.2.1, Ass loaded and commanded to go home.

Ref.: Basset *Mille* I 525 no. 211; *DOTTI* 728; Wesselski *Hodscha* II 181 no. 343.>

J1484, The sound of [painful] shaving. [Must also be the reason for an animal's howl].

Link: |J1808.9.1\$, Grunts of hard labor (e.g., kneading, lifting, digging, etc.) mistaken for grunts of sexual enjoyment (or vice versa). |X0252, Jokes about barbers.

Ref.: Wesselski *Hodscha* II 226f. no. 473.>

J1485, Mistaken identity. [Bride's excuse for kissing her husband]. Type: 921G\$.

Link: |H1189\$, Task: to concoct an excuse which is worse than the offense.

Ref.: *DOTTI* 597.>

J1485.2\$, Mistaken identity. Trickster commits an indiscretion with the king and pleads: "Pardon! I thought you were the queen". Type: 921G\$.

Link: |Z0063.3.1.1.2\$, To be given (receiving) finger (wedge, peg, etc.) in anus--failure.

Ref.: *DOTTI* 597/{Egy, Tns}.>

J1487, Progress at school. [Reckoned by passages reached in Holy Book]. Type: cf. 1848A.

Link: |U0265\$, Date (time) recognized by act performed (social activity, ritual, etc.).

Ref.: Boqarî 15; *DOTTI* 936; *TAWT* 376 n. 280.>

J1489\$, Repartee concerning broken wind. Type: 1874A\$, cf. 1653G\$.

Link: |P0783.1\$, Breaking wind in public: disgraceful. |Q0328.1\$, Breaking wind in public punished.

Ref.: Jâhiz III 24-25; Ibshîhî 613; *DOTTI* 597/{lit.}; Fâdil M. ^CAbd-Allâh *Turâth* IV:6 73 17; Hujelân 94; Sha)lân 12 388 399-400.>

J1489.1\$, Broken wind: done in foreign language, will not be understood.

Ref.: CFMC: N-Nubia 69-10C 11-1-no. 31.>

J1490\$, Repartee concerning letting wind ('farting'): inaudible.

Link: |Z0055.1\$, Biological process carried to its climax.

Ref.: Ibshîhî 463.>

J1490.1\$, Repartee concerning let wind's odor.

Ref.: Jâhiz III 24-25.>

J1490.2\$, Repartee concerning let wind's heat.>

J1494, Why captain takes lame and one-eyed soldiers into army. The lame cannot flee from the enemy; the one-eyed soldiers will not see enough to make them afraid.>

J1495, Person runs from actual or supposed ghost.>

J1495.5\$, Person running from demons is joined by a companion. Person: "Afrits have goat (donkey) feet!" Companion: "You mean like mine?".

Ref.: AUC: AUC: 44 no. 5; CFMC: Sawâm)ah 71-1 10-1-no. 5.>

J1500-J1649, Clever practical retorts.>

J1500, Clever practical retort.

Ref.: Shamy (el-) *Egypt* xvi n.>

J1510, The cheater cheated.

Link: |J1520\$, Swindler-to-be swindled by intended victim. |L0406\$, Hunter (predator) becomes hunted (prey).>

J1511, A rule must work both ways. Type: 570A, 850A\$.

Link: |M0013, Sentence [(rule)] applied to king's own son. [□].

Ref.: *DOTTI* 332 361 419 449 469 527 585 767 881 938/{Egy, Mrc, Ymn}; Noy *Jefet* 263-66 no. 114; S. Jahn 394 no. 55.>

J1511.1, Make-believe eating, make-believe working. Type: 1560.

Link: |J1551.12\$, Real repayment for make-believe hospitality. |P0327, Barmecide feast. [Host gives imaginary feast, guest repays (reciprocates) with a slap; host admires guest's daring and serves real banquet].

Ref.: *DOTTI* 860.>

J1511.3, Eating cure becomes epidemic. [Feigned illness so as to eat is imitated]. Type: 1372*.>

J1511.6, Porter's revenge for the three wise [but worthless] counsels. [Porter drops load: "Don't believe load is not broken"]. Type: 915B\$.

Ref.: Basset *Mille* II 391 no. 117; Chauvin VIII 139 no. 136; *DOTTI* 582; Wesselski *Hodscha* I 260 no. 211.>

J1511.7, No clothes needed for Day of Judgment. [Host burns up guests' clothes in retaliation for tricking him into killing lamb and giving feast because end of world is coming].

Ref.: Delheure 324-25/cf.; Y. Shâkir II 249-51 (shoes)/cf.; Wesselski *Hodscha* I 212 no. 31.>

J1511.14, Things on highway belong to the public. [Traveler argues that fruits which overhang the highway are public property: owner applies rule to traveler's horse].

Link: |J1511, A rule must work both ways. |P0760.3\$, Everything is God's property. |W0154.29.1\$, A plant whose fruits overhang owner's property (grow outward): ungrateful. |Z0167.3.1\$, Symbolism: 'Pumpkin vines reach only outward' (i.e., they benefit the others, rather than owner).>

J1511.21\$, Make-believe drinking, make-believe drunkard's disgraceful acts: (host beaten).

Link: |P0327, Barmecide feast. [Host gives imaginary feast, guest repays (reciprocates) with a slap; host admires guest's daring and serves real banquet].>

J1512, Impossible demand rebuked. Type: 465, 879, 908\$, 981, cf. 1408B.

Ref.: *DOTTI* 236 512 566 791.>

J1512.1, Milk from the hornless cow. [Rebuked Y].

Link: |J2219.1.1\$, We say: "[It is] an ox!" They command: "Milk him!">

J1512.2, To return the eye to the one-eyed man. "Let me have your other so that I can see whether the one I

bring you matches". Type: 978, cf. 1534.

Link: |K0251.7.1\$, Weighing eyes to see whether they are equal in value: "An eye for an eye." The one-eyed accuser declines the test: he will be blinded while the accused would be left with one eye. |X0335.3\$, Person of high communal rank causes another of lesser communal rank to lose an eye; judgment: the injured should lose his other eye in order to have the right to put out one eye of the higher ranked culprit. (Legal principle: the lesser ranked is worth one half of the higher ranked).

Ref.: *DOTTI* 678 679 838/{lit.}; *MITON*.>

J1512.4\$, Demand that crop be grown in rock rebuked by pretending to eat wind as crop's fruit. Type: 981.

Link: |H1136.2, Task: gathering wind in fists. |H1023.3.3\$, Task: Growing crop in rock (mountain).

Ref.: *DOTTI* 684/{Egy}>

J1512.5\$, Impossible (fatal, unattainable) quest rebuked.

Link: |H1371, Impossible quests.>

J1512.5.1\$, Adventurer on hazardous mission advised to give up his quest. Type: cf. 472\$.

Ref.: Budge/*Romances* 150-60 no. A-11/(Nefer-Ka-Ptah); *DOTTI* 246.>

J1513, Healed [(treated)] with his own medicine.

Link: |H0588.20.1\$, "If you plant thorn, you harvest wounds". |K1633.1\$, The evil counsel: human (animal) organ is the only cure; applied to counselor. |K1681.1, Inventor of death machine is first to use it. |K2099.1.1\$, Wife punished severely for offense; husband is shown that he would be willing to commit a more serious offense for the same gain. |Q0581, Villain nemesis. Person condemned to punishment he had suggested for others.

Ref.: Ibshîhî 489/cf./(killed).>

J1514\$, Wisdom of benevolence (exercising goodwill), and foolishness of malevolence (harboring ill-will).

Link: |J0026, Enemies can be won more by kindness than cruelty. |P0775.2\$, Sharing, reciprocity, and voluntary redistribution of wealth. |Q0009\$, Virtue rewarded, vice punished. |V0301.1\$, "Deeds are [judged] according to intent (*niyyât*)". |V0443\$, Compassion (mercy) as religious virtue. |W0010, **Kindness**. |Q0552.18.5\$, Ill-gotten property 'sweeps away' usurper's own.

Ref.: Ibshîhî 117; *DOTTI* 458 459 572; *MITON*; Shamy (el-) *Egypt* 195 no. 49.>

J1514.1\$, 'Like (wish) for your fellow-man what you would like (wish) for yourself'.

Link: |U0010.0.1\$, 'What you do (deal) to others will be done (dealt) back to you'.

Ref.: Simpson 37 n. 23; Tha^Clabî 24-25; Ibshîhî 117.>

J1514.2\$, Benevolence may be met only with benevolence.

Link: |W0154.0.1\$, Perfidy: repayment of good deeds with evil ones.

Ref.: *MITON*; Taymûr no. 2609.>

J1514.4\$, 'The evil plot encloses those who make it (the conspirators)'. Type: 837A\$, 837B\$,/910C, 613A1\$,/980*.

Link: |H0588.20.1\$, "If you plant thorn, you harvest wounds". |K1601.1, Pitfall arranged but victim escapes it. |K1613, Poisoner poisoned with his own poison. |K1633.1\$, The evil counsel: human (animal) organ is the only cure; applied to counselor. |N0253, Safety [sought] in shadow of wall. [After many misfortunes: wall collapses on man]. |N0331.4\$, Large object (rock, log, etc.) dropped on person from above (so as to kill him) accidentally falls on would-be-killer's own child (children). |Q0550.0.1\$, 'Poetic justice'. |Q0552.18.5\$, Ill-gotten property 'sweeps away' usurper's own. |Q0581.0.1, Loss of life because one's own treachery. |U0010.1.0.1\$, 'Justice is the foundation of rule (kingship, legitimacy, government)'.

Ref.: Shamy (el-) *Egypt* 195 no. 49.>

J1514.5\$, 'He who would dig a pit for another will [himself] fall in it'.

Link: |H0588.20.1\$, "If you plant thorn, you harvest wounds". |J1514\$, Wisdom of benevolence (exercising goodwill), and foolishness of malevolence (harboring ill-will). |J0708.8.1\$, "He who [would plant a kindness] on Saturday, will find [a kindness awaiting him] on Sunday. And he who would serve people, will find all people in his service". |U0024.1\$, 'A builder is upward-bound, a digger is downward-bound'.

Ref.: Maspero 256 no. 17; Ibshîhî 39; *MITON*; Taymûr no. 3076.>

J1515, You lead and I will follow: hard command is thus evaded.>

J1516, Rogues exchange objects and cheat each other. Type: 1525N.

Ref.: *DOTTI* 827; Schmidt-Kahle 46-49 no. 23.>

J1517, Thieves deceived by prearranged conversation which they overhear. Type: 956E\$, cf. 1889E.

Link: |K1054, Robber persuaded to climb down moonbeam.

Ref.: *DOTTI* 666 744 945/{Egy}; Mursî "Fayyûm" 145 no. 27.>

J1518\$, Trick-gifts exchanged.

Link: |Z0047, Series of trick exchanges.>

J1518.1\$, 'Snuff' (powdered feces) given acquired from the same source of 'oil' (urine) received. Type: 1572K\$, cf. 1525N.

Link: |J1565, Inappropriate entertainment repaid. |K0143, Sale of dung. |K0249.6\$, Worthless payment for worthless goods (services). |K1044, Dupe induced to eat filth (dung).

Ref.: *DOTTI* 827 865/{Egy}; AUC: 10 no. 10; Sha)lân 404.>

J1520\$, Swindler-to-be swindled by intended victim.

Link: |L0406\$, Hunter (predator) becomes hunted (prey).

Ref.: *MITON*.>

J1521, Swindler's plan foiled.

Link: |N0659.6\$, Criminal's plan accidentally foiled.>

J1521.1, The shoes carried into the tree [(minaret)]. [Thief's plot to steal shoes foiled: shoes may be needed to walk home on air, from there].

Link: |J1391.10\$, Thief caught inside house (store, etc.): claims that he was taking a short cut.

Ref.: Taymûr no. 951; Wesselski *Hodscha* I 233 no. 96.>

J1521.5, Catching by [one's own] words.>

J1521.5.1, Bargain: to render service for "something". Claimant has called dead cricket "something" and must be content.

Link: |J1172.2.1\$, Payment with a worthless (empty) compliment or praise: "Cafârim!". |J2489.10, Payment with "something or other." Offered money, fools insist on "something or other". |K0199.2\$, Buying a valuable item for 'three words' (fulfilling three wishes): seller's requests for customary (routine) acts of hospitality (coffee, tobacco, etc.) are held as part of payment.>

J1521.5.1.1\$, "Nothing" promised as wages. Judge induces worker to hold "nothing" in hand as his payment.

Link: |P0421.0.1\$, Clever judge.

Ref.: Anonymous "Gohâ wa himârih" 6.>

J1522, Rebuke to the stingy.>

J1522.1, Half price for half a shave.

Link: |J2082, Squaring accounts [with barber] by shaving the wife.

Ref.: Sha)lân 357/cf.>

J1522.4\$, Slave wishes master would free the rooster, not himself.

Ref.: Littmann *gypten* pt. II 111 no. 47.>

J1524\$, Rebuke to the careless.

Link: |P0190.1.1\$, Last hired, first fired (due to servile societal station). |Q0281.6.1\$, "Remembered (called on) only in plights (sorrows), but forgotten (ignored) in delights (festivities)".>

J1524.1\$, Poor (careless, dishonest) performance of task rebuked. Type: cf. 1852\$.

Link: |H0950, **Task evaded by subterfuge**. |J1484, The sound of [painful] shaving. [Must also be the reason for an animal's howl]. |J2083, The foolish attempt to cheat the buyer. [Resulting in a loss for seller]. |X0252, Jokes about barbers. |U0274\$, Casualness (carelessness) brings about mistakes.

Ref.: *DOTTI* 937.>

J1524.1.1\$, Large fee (baksheesh, tip) for bad service (shave, etc.), small fee for the good service that followed: accounts thus (cleverly) squared.

Link: |J2082, Squaring accounts [with barber] by shaving the wife. |U0084.1\$, Price of an object depends on who is buying it. |X0252, Jokes about barbers.>

J1524.2\$, Failure to safeguard valuables (secret) rebuked.>

J1524.2.1\$, Jinni-servant of magic object rebukes former master for carelessness. Type: 561.

Ref.: *DOTTI* 317; *MITON*.>

J1525, Poor girl outwits prince in fright contest. Type: 879.

Link: |K1218.4.2\$, Three women in disguise humiliate importunate lover: they are his wife, sister, and mother. |K1828.1.1, Woman disguised as angel of death [(Azrael)]. |T0072.0.1\$, Man loses battle of wits with (is humiliated by) girl (his paternal-cousin) then marries her for spite.

Ref.: *DOTTI* 512; *TAWT* 428 no. 15/{Egy}.>

J1527, Dream answered with a dream.

Link: |J1581.1, Poem for poem: all for all. [Emperor awards a poet with a poem]. |J1551.13\$, Imagined payment for imagined goods.>

J1530, One absurdity rebukes another.>

J1531, Borrower's absurdities.>

J1531.1.2\$, "Bull gives birth to calf" is as believable as "Man gives birth to child". Type: 613B1\$/875B4.

Ref.: *DOTTI* 348 508/{Sdn}.>

J1531.2, The iron-eating mice. [Dishonest trustee's claim]. Trustee's son abducted; depositor claims: carried off by falcon]. Type: 1592.

Link: |J1293.5\$, If the dead can □ (eat, drink, etc.), why not also be able to □ (strike, disappear, etc.)!.

Ref.: Chauvin II 92 no. 37; *DOTTI* 870 871/{lit., Sdn}; S. Jahn 395 no. 56.>

J1531.2.2\$, Conclusion: calf-eating (sheep-eating) flies killed calf: animal dies of hunger and found covered with flies. Type: 1433*.

Ref.: *DOTTI* 806.>

J1531.3, The pot has a child and dies. Type: 1592B.

Ref.: Bouhdiba 7 (Fr. only); *DOTTI* 871; Hurreiz 87 (140) no. 10; Légey no. 44 174-78; Narciss *Morgeland* 48-49; Wesselski *Hodscha* I 213 no. 35.>

J1532, Adulteress's absurdity rebuked.>

J1532.5\$, Adulterer's absurdity rebuked.>

J1532.5.1\$, Man committing adultery with woman rebuked by her child.

Link: |J1847.4.1\$, Whose shame (sin, 'ill-omen,' etc.) is greater: that of the one with a legitimate need (hunger) easily fulfilled, or that of the one with illicit desire (fornication) that cannot be satisfied? (Hungry boy's retort at his mother's seducer).

Ref.: *MITON*.>

J1535\$, Absurdity tactfully rebuked by answering the question, "What are you thinking?" Answer raises a philosophical issue (riddle)--(e.g., I am wondering whether there are more women than men). Type: 908\$, cf. 813*.

Link: |B0566\$, Bird (animal) teaches man a lesson. |H0571, Counterquestions. Riddles answered by a question that reduces the riddle to an absurdity. |H0708, Are there more men or women in the world?. |H0774, Riddle: why are there more women than men? (Some women make women [i.e., weaklings] of their husbands). |J0099, Wisdom (knowledge) taught by parable-- [miscellaneous]. |J2377, Philosophical watchman. [He ponders about who stole the horse]. |K0455.11\$, Falling asleep said to be in deep thoughts (meditation).

Ref.: *DOTTI* 448 566.>

J1536, Ruler's absurdity rebuked.

Link: |Q0281.6\$, Ingratitude rebuked.>

J1536.3\$, Absurdity of accusation of impossible crime rebuked.

Link: |H0572, Reductio ad absurdum of riddle: stallions of Babylon. "Why is my mare restless when stallions of Babylon neigh?" Hero beats cat [in Egypt] for having strangled a cock last night in Babylon (impossible distance away). |K2105.1.5.1\$, The hippopotami of the Nile: their neighing said to awaken sleeper at great distance. King of land held responsible.

Ref.: Maspero xxix.>

J1537\$, Absurdity of selfishness rebuked.>

J1537.1\$, Selfish passenger rebuked.

Link: |W0180\$, Selfishness. |Q0327, Discourtesy punished.>

J1537.1.1\$, A selfish person, on a crowded bus (train, etc.), has his headdress (turban, fez, hat, etc.) occupy a seat as "Paying passenger." Person standing up throws it out of window: "It got off at the past station". Type: 1558A\$.

Ref.: *DOTTI* 859/{Egy}.>

J1538\$, Absurdity from unexpected person (source).

Link: |Z0062.0.1\$, "Khurâfah's report, [mythical, but it is the truth]".>

J1538.1\$, Absurdity from the wise (savant).

Link: |J1531.1.2\$, "Bull gives birth to calf" is as believable as "Man gives birth to child".

Ref.: Jâhiz V 220 502-3.>

J1539, One absurdity rebukes another--miscellaneous.>

J1540, Retorts between husband and wife. Type: 332G*, 756H\$, 1354.

Link: |J1544\$, Husband outwits his wife.

Ref.: Anonymous "'Idhak ^Cala mahlak" 11; *DOTTI* 178 419 755; Shamy (el-) *Egypt* 300 no. 60; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 2-3.>

J1542\$, Retorts between couples concerning their appearances (who is more beautiful, ugly, etc.). Type: 1460A\$, cf. 1460\$.

Link: |J1548\$, Ugly husband asks his beautiful wife whether they will be in Paradise or in Hell. Both in Paradise: she for her endurance (suffering, patience), and he for being 'thankful to God'. |X0770\$, **Jokes concerning sexual prowess.**

Ref.: *DOTTI* 813 814.>

J1542.1\$, The imperfect beauty of the rival (lover, suitor, etc.).>

J1542.1.1\$, Man induces woman to believe that he is the most handsome of men, but when she informs him that another is more handsome, he finds fault with him. Type: 1460A\$.

Link: |K2108\$, Attempting to dissuade by slander: claiming that desired item (person) is defective. |T0061.9\$, Betrothal of the veiled female (unseen). |U0300.0.1\$, In the absence of comparison a judgment (claim, value) is absolute.

Ref.: Jâhiz VI 259-60; *DOTTI* 814/{Irq}.>

J1542.2\$, Retorts between couples concerning sexual prowess. Type: 1460\$.

Link: |T0366.1\$, Female 'too wide'. |X0775\$, Boastful of sexual prowess is given opportunity to prove his claim: disappointed female.

Ref.: Jâhiz VI 260/(wide-vagina); Ibshîhî 596-97; *DOTTI* 813 814/{Irq}; Hujelân 357 no. 3-6.>

J1542.2.1\$, A father and son see a donkey with erect penis, and the boy asks why the donkey's penis is so large; the father explains: "Because he [the donkey] is sick". When the son points out the 'sick animal' to his mother she retorts: "I wish your father was in the same [poor] health". Type: 1460A\$.

Link: |F0547.3.0.1\$, Donkey's penis. |W0195.2.0.1\$, 'Penis envy'.

Ref.: *DOTTI* 814/{Egy}.>

J1542.2.2\$, Man accuses woman--who had previous sex partner (husband, lover, etc.)--of having 'too wide' a vagina; she replies: "You are a mere substitute (*fidâ'*) for him who was able to fill it". Type: 1460\$.

Link: |F0547.3.8\$, Small penis. |F0547.5.2.1\$, Wide vagina: man's organs fall in it. |T0185.3\$, Complaint about unsatisfactory coition (sex, love-life, etc.)--in general. |W0018.1\$, Envious husband sets out to kill his wife's former husband (^CAmr), but he is overpowered, then set free. Impressed even more with her former husband's chivalry, wife retorts: "None, except ^CAmr!". |X0703\$, Humor concerning size of sex organ(s).

Ref.: Jâhiz VI 260-61/(man reproached); Ibshîhî 603; *DOTTI* 813 814/{Irq}.>

J1542.2.3\$, Boaster of sexual prowess courts woman (nurse) and when they finally get together he reveals his organ which proves to be very small. When he asks, "How do you want it?", she retorts, "Intravenously!". 901B\$, Type: cf. 1460\$.

Link: |F0547.3.8\$, Small penis. |J1545.5, Husband tells wife in indecent posture to "lock up shop." She retorts that he has the key. |P0665, Custom: boasting of sexual prowess. |X0775\$, Boastful of sexual prowess is given opportunity to prove his claim: disappointed female. |Z0197.3.4\$, Spear, peg, wedge, screw-driver, pen, key, needle, plough, etc.--penis.>

J1542.3\$, Taunts between couples concerning physical handicap.

Link: |C0486.1\$, Tabu: twitting (taunting, ridiculing, reproaching of shortcomings). (*tahakkum/naqwazah'*). |C0867.2.3\$, Tabu: ridiculing physical deformity (ugliness).

Ref.: Hujelân 94.>

J1542.3.1\$, Wife taunts husband for being one-eyed (^aCwar).

Ref.: Shamy (el-) *Egypt* 15; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 12.>

J1542.3.2\$, Wife taunts husband for intolerable mouth odor (bad breath).

Link: |F0687.4\$, Person with remarkably bad breath (*abkhar, bakhrâ*). |K2135, The complaint about bad breath: trouble for the king's favorite.

Ref.: Ibshîhî 643.>

J1544\$, Husband outwits his wife.

Link: |J1540, **Retorts between husband and wife.**

Ref.: *DOTTI* 792.>

J1544.1\$, Unpleasant surprise for the over curious (snooping) wife.

Ref.: *DOTTI* 792.>

J1544.1.1\$, Husband tells his over curious wife that a sealed jug contains "'A-a-ah!,' 'Ouch!,' and 'O mother, help me!'" When she opens it in his absence wasps placed there by husband sting her: she screams in pain: "'A-a-ah!,' 'Ouch!,' 'Y'". Type: 1416.

Link: |J1141.11.1\$, Liar nonplussed: truth detected through trap-doll. The biting mother-in-law (daughter-in-law, co-wife): proves to be a dummy (doll, stick). |J2370, Inquisitive fool. |J2392.2\$, Ignoring instructions and opening closed container: snakes (wasps, scorpions, etc.) come out and attack (kill) opener.

Ref.: *DOTTI* 792.>

J1544.1.2\$, Wife who searches her husband's pocket (purse) gets her fingers caught in mouse-trap (or the like).>

J1545, Wife outwits her husband.>

J1545.1, Will work when beaten. [Abused wife's report to king, as revenge on her husband].

Link: |H0916.1, Task imposed because of wife's foolish boast. |K0992.2\$, Severe beating recommended as cure.

Ref.: Chauvin II 205 no. 62.>

J1545.2, Four men's mistress. [Same husband but in varying roles (servant, knight, fool, priest)]. Type: 1410.

Link: |P0007\$, Playing multiple social roles.>

J1545.3, Fault-finding husband nonplussed. Type: 1408B.

Link: |J1063.0.2\$, He whose house is glass should not hurl stones at others. |K0235.7.1\$, Wife provoked into demanding divorce so that she would forfeit her "*mu'akhkhar sadâq* (end of marriage compensation)".

Ref.: *DOTTI* 791; Shamy (el-) *Egypt* 218-19 no. 56; Taymûr no. 248.>

J1545.3.1, Which does the more work. Wife shows that she does [□]. Type: 923D\$, cf. 923B.

Ref.: *DOTTI* 603 608.>

J1545.4, The exiled wife's dearest possession. [Her husband is]. Type: 875, 875C, cf. 985B\$.

Ref.: ^CAbd-al-Latif Bandar-Oghlo *Turâth* III:10 153-57; *DOTTI* 501 504 507 508 509 510 514 541 689/{Alg/Mrc, Bhrn, Glf/gen., Irq, Jrd, Qtr}; Duwayk (al-) I 77-78; Dwyer 143-44 no. 32; Jarâjrah (al-) 101-3; AGSFC: BHR 86-4 13-x-491.>

J1545.5, Husband tells wife in indecent posture to "lock up shop." She retorts that he has the key.

Link: |P0783.2\$, Public expression of erotic matters (love, sex): disgraceful. |J1542.2.3\$, Boaster of sexual prowess courts woman (nurse) and when they finally get together he reveals his organ which proves to be very small. When he asks, "How do you want it?", she retorts, "Intravenously!". |Z0186.3\$, Symbolism: hole (crack, wound)--vagina. |Z0186.8.2\$, Enclosures: female genitalia. |Z0197.3.4\$, Spear, peg, wedge, screw-driver, pen, key, needle, plough, etc.--penis.>

J1545.13, Neglected bride feigns sickness; is "cured" by husband's fulfillment of marital duty.

Link: |T0315.2, The continent husband.>

J1547\$, Husband wants wife to die so that he may escape death. Type: 1354, cf. 332G*.

Link: |J1478, Husband and wife burn their mouths. [Hot soup causes wife to shed tears of remembrance over dead mother and husband tears of regret that she did not take inept daughter along]. |K2065.2\$, Sick husband wants wife to look pretty so that Death (Azrael) may choose her, not himself.

Ref.: *DOTTI* 178 755/{Egy}; Shamy (el-) *Egypt* 300 no. 60.>

J1547.1\$, One spouse narrowly misses accidental death, the other `bemoans that [good] luck'.

Link: |U0149.2\$, Lucky accident for one, unlucky for another (or vice versa).

Ref.: Anonymous "*Idhak ʿala mahlak*" 11.>

J1547.4\$, Husband swears at his wife: "May a calamity strike you!" She retorts: "Upon your head [as well]!".

Ref.: Taymûr no. 2149.>

J1548\$, Ugly husband asks his beautiful wife whether they will be in Paradise or in Hell. Both in Paradise: she for her endurance (suffering, patience), and he for being `thankful to God'. Type: 756H\$.

Link: |F0576, Extraordinary ugliness. |Q0064.1\$, Redemption of sins as reward for those who are patient in adversity. |Q0064, Patience rewarded. |Q0087.3.0.1\$, Long-suffering rewarded. |Q0172, Reward: admission to heaven. |T0121.9\$, The ugly spouse. |T0268, Beautiful woman married to hideous man: he is thankful, she patient. She says that they have thus both gained paradise. |V0446.1\$, God is with those who are patient.

Ref.: Ibshîhî 355/(var.) 600; Chauvin V 174 no. 98; *DOTTI* 419 420 814/{lit.}>

J1549\$, Retorts between couples--miscellaneous.>

J1549.1\$, The reluctant female retorts. Type: 879, cf. 2020\$.

Link: |P0180.8.6\$, Slave-girl refuses to surrender self to buyer (master). |T0075.8.1\$, Lover scorned for showing weakness toward the beauty of the beloved--(he weeps: shameful). |T0192.0.1\$, Misery brought about by forced marriage. |T0311.2.2\$, Girl threatens to kill herself (and husband-to-be) if forced to marry.

Ref.: Ibshîhî 355/(nose size); *DOTTI* 512 959.>

J1549.1.1\$, Woman tells importunate suitor that he can have intercourse with her only after she has died and been entombed, if he can bring himself then to do it.

Link: |J1540, **Retorts between husband and wife**. |K0288\$, Artificial (deceptive) non-compliance: one party to a bargain arranges for the terms (conditions, stipulations) never to occur. |T0081.2, Death from unrequited love. |T0466, Necrophilism: sexual intercourse with dead human body. |Z0061, Never.

Ref.: Jâhiz VI 263-64.>

J1549.1.2\$, Beautiful woman tells deformed suitor, who received injury in holy war, that he should seek reward from God, not from her.

Link: |J1549.1\$, The reluctant female retorts. |P0180.8.6.1\$, Slave-girl refuses to submit to ugly master (owner). |Q0056.6\$, Reward for lover's constancy and long-suffering. |T0042.3.1\$, Lover begs for erotic act (kiss, glance, regard, etc.) as alms-tax (*zakâh*). |X0598.1.2\$, Erotic act (kissing, embracing, etc.) as alms.

Ref.: Jâhiz VI 263-64; Musawi (Al-) *Islamic Context* 184.>

J1549.1.3\$, Seducer tells woman he is attracted to her because of her "apparent virtue". She retorts, "If a woman's virtue makes a man think she is available, then may God save us all".

Ref.: Jâhiz III 36.>

J1549.1.4\$, Girl tells undesirable suitor: "You are neither a religious requirement (*fard*), nor an optional (preferred-way, *sunnah*), nor [do you even have any] appeal to my taste!".

Link: |T0005\$, Sexual attractiveness (sex-appeal) is relative. |U0318.1\$, Sexual needs and religious needs fused. |V0001.0.3.2.1\$, Religious requirement (*fard*), and optional preferred-way, (*sunnah*). |V0003\$, Required religious services ('pillars,' corners, '*arkân, furûd*') and fundamental beliefs.>

J1549.1.5\$, Suitor describes himself as ferocious fighter (lion). Girl retorts: "You need a lioness not a woman!".

Ref.: Ibshîhî 596-97.>

J1549.1.6\$, Husband taunts his wife with a new female in his life; she answers that she will gladly give herself to a youth who can appreciate her beauty. When the husband asks whether she would have gone through with her threat, she replies: "In my heart, God is great and glorious, while you are too pitiful and insignificant to disobey Him over you [by committing adultery]!".

Link: |U0249.0.2\$, Actions explained in terms of expectancy of reward.

Ref.: Ibshîhî 596-97.>

J1549.1.7\$, One of a separated couple taunts the other when she (he) comes seeking aid: "You should have thought of that!" or the like).

Link: |N0340.0.1.1.1.2.1\$, Wife's hasty divorce from husband regretted when food becomes scarce.

Ref.: Hujelân 222 346 no. 15-4.>

J1549.2\$, The willing female retorts.

Link: |X0761\$, Humor on the unwilling, but accommodating, sex partner. |X0775\$, Boastful of sexual prowess is given opportunity to prove his claim: disappointed female. |X0789\$, The disappointed female: the seemingly virile man proves to be a 'faggot'.>

J1549.2.1\$, Woman will heal love-sick man as an act of 'benevolence' (for being in love with her).

Link: |T0056.5\$, Sweetheart attracted by 'begging' him (her).

Ref.: *MITON*.>

J1550, Practical retorts: borrowers and lenders.

Ref.: Houri-Pasotti 92-93 no. 38.>

J1551, Imaginary debt and payment.>

J1551.1, Imagined intercourse, imagined payment. [Intercourse in dream, money shown in mirror]. Type: cf. 1804.

Ref.: Chauvin VIII 158 no. 163; *DOTTI* 930/{lit.}>

J1551.2, Imagined penance for imagined sin. Type: cf. 1804.

Link: |K1313\$, Seduction by use of telepathy-like communication (computer, telephone).

Ref.: *DOTTI* 930.>

J1551.3, Singer [(poet)] repaid with promise of reward: words for words.

Link: |K2318\$, Promise broken by making a greater promise.>

J1551.6, The hare at third remove. [Distant relatives of gift-giver as guests, served clear water--a distant relative of hare soup]. Type: 1552*.

Link: |W0152.19.1.1.1\$, Hoopoe invites Solomon and his army for dinner; serves a locust dropped into sea water and explains: "Those who get no meat should get their fill from the broth (soup)".

Ref.: *DOTTI* 833 857 858/{Egy}; Wesselski *Hodscha* I 234 no. 97.>

J1551.7.1\$, Imagined ownership: based on dream. Proved false by another dream. Type: 1627\$.

Link: |J1293, Reductio ad absurdum of proposal. |J1527, Dream answered with a dream. |J1551.13\$, Imagined payment for imagined goods.

Ref.: *DOTTI* 881.>

J1551.9, Half of money thrown into tank. The monkey to the grocer: "You sold half water and half milk".>

J1551.12\$, Real repayment for make-believe hospitality.

Link: |J1511.1, Make-believe eating, make-believe working. |P0327, Barmecide feast. [Host gives imaginary feast, guest repays (reciprocates) with a slap; host admires guest's daring and serves real banquet].>

J1551.12.1\$, Host serves make-believe food, guest repays with actual punishment (slaps, insults or the like).

Ref.: *MITON*.>

J1551.13\$, Imagined payment for imagined goods.

Link: |J1527, Dream answered with a dream. |J1551.7.1\$, Imagined ownership: based on dream. Proved false by another dream.>

J1551.13.1\$, Man eats bread on the aroma (smoke) of roast meat: payment made with the clink of money. Type: 1804B.

Link: |J1172.2, Payment with the clink of money.

Ref.: Boqari 1804/cf.>

J1552, Loan refused. Type: 1674\$.

Link: |J1381, Where you got it last year. [Borrower did not return item: hence, it cannot be lent].

Ref.: *DOTTI* 904; AUC: 31A no. 15.>

J1552.1, The ass consulted about the loan: "Says he is unwilling to be lent out".

Link: |J1369.8\$, Anticipatory insult. "If I were to loan you my donkey, you will eventually insult him and his owner".

Ref.: *DOTTI* 904/{Tns}; Sha)lân 375; Wesselski *Hodscha* I 223 no. 60.>

J1552.1.0.1\$, Ass cannot be consulted about being loaned: "He (the donkey) is not on speaking terms with me!". Type: cf. 1674\$.

Ref.: Anonymous "Gohâ wa himârih" 11; *DOTTI* 904/{Egy}>

J1552.1.1, The ass is not at home. [Ass brays; owner: "Will you believe an ass and not a graybeard like me?"]. Type: 1534E\$.

Link: |M0119.11.4\$, Oath by the 'right' of beard (usually gray). |U0090.1\$_(formerly, J2218.2\$), Whom should you believe: me or the donkey (animal)?.

Ref.: *DOTTI* 841/{Egy}; Wesselski *Hodscha* I 224 no. 65.>

J1552.1.1.1, The bigger fool. [Hiding man betrays his presence by a retort (responding to insult)].

Link: |J2219.2\$, Illogical conclusions about clothing (appearance)>

J1552.4, Better to donate half of what is asked than lend all. Two farmers ask a priest to lend two measures of grain to each of them. The priest refuses to lend them any but donates one measure to each. Thus he saves two measures.>

J1555.6\$, Repayment of debt makes taking another loan possible.

Link: |J1381, Where you got it last year. [Borrower did not return item: hence, it cannot be lent].

Ref.: Farag 409; Kh. Ibrâhîm *Hikam* 96-97 no. 49.>

J1559, Miscellaneous retorts concerning borrowing and lending.

Link: |J1365.1\$, A: "Please lend me this book?" B: "You may read it in my study because my books don't leave my home!" B:

"Please loan me your sprinkling can!" A: "You may use it here, because my tools don't leave my garden!". |T0042.4.1\$,

Expression of love (smile, kiss) will be reciprocated several folds (twofold, tenfold, hundredfold, etc.).>

J1560, Practical retorts: hosts and guests.>

J1561.3, Welcome to the clothes. Type: 1558.

Link: |U0087.1\$, Importance of clothes.

Ref.: *DOTTI* 859; Wesselski *Hodscha* I 222 no. 55.>

J1562, The greedy host.

Link: |W0159.2\$, 'A boatman's invitation, [while he aboard his vessel in midstream and guest on land]'>

J1562.1, Turning the plate around [so as to get the good food]: "See how things turn about in the world". Type: 1568*.

Link: |K1613.5\$, Turning the plate around: would-be poisoner poisoned with his own poison. |P0632.2.2\$, One should eat from what is set in front of him (when eating with others). |P0632.6\$, Customs concerning seating in formal social gatherings.

Ref.: *DOTTI* 864.>

J1563, Treatment of difficult guests.

Ref.: Basset *Mille* I 349 no. 72; *DOTTI* 833/{lit.}>

J1563.1, The guest who could not keep warm. [Guest covered with heavy objects (ladder, etc.): almost stifled, cries out for help].

Ref.: Wesselski *Hodscha* I 259 no. 200.>

J1563.5, Guest frightened away by housewife [(host's wife)]. Type: 1741.

Link: |K0335.1.10, Robbers frightened by pretended cannibalism. |K1720\$, Bluff: pretended cannibalism--unwanted person frightened away. |K2137.1\$, "Both are yours if you catch me!" Wife smuggles two geese prepared for dinner with guest to her paramour. She induces guest to believe that her husband is after his testicles; he flees. She tells her husband that the guest fled with 'both' geese. The husband calls: "Give me one." Guest retorts. |K2326, Miser's family impersonates ghosts. Try to frighten him for being miserly.

Ref.: *DOTTI* 849 927 928/{Egy, Mrc}.>

J1563.6, When hints do not get rid of unwelcome guests, force must be used.

Ref.: *DOTTI* 833/{Tns}.>

J1563.9\$, Host attempts to shame unwelcome guest.

Link: |J1333, Prove me a liar [by giving me alms]. [Beggar's accusation of stinginess and challenge]. |K0454.3\$, Futile attempts to avoid (drive away) uninvited guest.>

J1563.9.1\$, Host (hostess) sits naked at dinner table (so as to shame sponger away): sponger joins declaring: "So! This is the (messy) meal for which one disrobes completely!".

Link: |J1344, Unwelcome guest tells about the hidden food.

Ref.: Anonymous "Gohâ wa himârih" 1.>

J1564, Talker keeps person from eating.>

J1564.1, Trickster's interrupted feast revenged. [Questions when mouth is full, answer when host is with wife]. Type: 1572J\$.

Link: |K0334.2.1\$, Host induces the guest to talk and meanwhile eats all the food. |K0334.3\$, Host tries unsuccessfully to induce guest to talk so that guest may not eat so much. |X0012, Man interrupted each time he tries to eat something.

Ref.: *DOTTI* 864 865/{N.-Afr}; Narciss *Morgeland* 186-88; Wesselski *Hodscha* II 242 no. 537.>

J1565, Inappropriate entertainment repaid.>

J1565.1, Fox and crane invite each other. Type: 60.

Link: |J1732.0.1\$, Ignorance of the other's foods (diet) and table manners.

Ref.: *DOTTI* 25.>

J1566.1, Philosopher spits in king's beard. It is the only place he can find at the royal table not covered with gold and jewels.>

J1577, Deceptive invitation to feast. Type: 41A\$, cf. 1526D\$.

Link: |K0811.7\$, Fox has invitation to feast in writing (a ruse). Fox sends wolf (lion) to people's feast by claiming to have such an invitation. Wolf is captured, and begs fox to show the invitation; fox replies: "Even if they could read, they wouldn't understand!". |W0159\$, Pseudo-hospitality: equivocal invitation, or impossible circumstances.

Ref.: *DOTTI* 13 832.>

J1580, Practical retorts connected with almsgiving.

Link: |V0003\$, Required religious services ('pillars,' corners, 'arkân, *furûd*) and fundamental beliefs.>

J1581, Stingy almsgiving repaid.>

J1581.1, Poem for poem: all for all. [Emperor awards a poet with a poem].

Link: |J1527, Dream answered with a dream. |Q0091.5\$, Poem as expression of gratitude for grant (reward) given. |Q0136.2.1\$, Poem as reward. (Panegyric poetry).>

J1585\$, Treasurer (courtier) envious of ruler's generous grant to person (poet, fisherman, etc.) seeks an excuse to cancel it. He is nonplussed by clever retort. Type: 922C1\$.

Link: |J1250, Clever verbal retorts. |Z0134.3.0.1\$, Symbolism of coins (monetary bills of different denominations).

Ref.: *DOTTI* 602.>

J1600, Practical retorts--miscellaneous.>

J1601, How much the ass cost. [Cost of newly acquired item (ass, slippers, etc.) announced publicly]. Type: 1551*.

Ref.: *DOTTI* 857.>

J1602, Throw at a rich man. Philosopher gives a penny to a man who throws stones at him but advises him that it will be wiser to throw at one who can afford to give more. The advice is followed and the rascal is arrested and hanged.>

J1603, Eyes treated for the stomach ache. [So as to be able to tell (see) good bread from bad]. Type: 1572B*, cf. 1577A\$.

Link: |F0512.8\$, Squint-eyed person ("birbish", 'a^C mash). |X0372.3, Eyedrops prescribed for stomach ache so that patient can see what he eats.

Ref.: Chauvin II 124 no. 121.>

J1605, One wrong and five hundred good deeds. [Man steals a large sum of money, keeps half and distributes the rest among five hundred persons].

Link: |V0416, Act of charity obliterates sin.

Ref.: Jâhiz III 17; Chauvin II 208 no. 76.>

J1606.0.1\$, Choice denied: what was intolerable becomes less so.

Link: |J0321.5\$, Hungry (thirsty) man kicks aside modest food (basket of palm-dates) hoping for better: gets nothing. |U0304\$,

Relativity of perceiving quality.>

J1607, The testament of the dog. Type: 1842.

Ref.: *DOTTI* 935.>

J1607.1\$, Dog as saint: "We buried him (it) together!" Two impostors pretend that entombed dog is a saint. Later, one cheats and swears his innocence by the saint; the other retorts. Type: 1842D\$.

Link: |K1600, **Deceiver falls into own trap**. |K1961.1.5, Sham holy man. |U0163.1\$, Master teaches apprentice a skill (tactic, trick), apprentice uses the newly acquired skill against the master. |W0199.9.1\$, Self-deception: liar believes his lie and behaves accordingly. |V0113.0.3.2\$, Tomb-shrine without corpse. Deceased buried elsewhere. |X0599.1\$, Humorous oaths. |X0902, Liar comes to believe his own lie [due to repetition].

Ref.: *DOTTI* 935; Lane 286-87 n. 1/cf.>

J1608, Ass's charter in his hoof. Type: 47E.

Ref.: *DOTTI* 15.>

J1611, The stolen meat and the weighed cat. [Weight of cat equals that of meat it is accused of having eaten]. Type: 1373.

Link: |J1990.0.1\$, Seemingly absurd claim (wisdom) verified (proven) by application.

Ref.: *DOTTI* 769; Wesselski *Hodscha* I 232 no. 87 II 185 no. 348.>

J1612, The lazy ass repaid in kind. [Loads of salt, then of sponge]. Type: 211.

Link: |K2400\$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.).

Ref.: *DOTTI* 80.>

J1620\$, Sharing his earnings: vendor asks for payment with strokes for his goods; half must go to the guard (vizier, page, etc.) who demanded half of his earning as bribe for admission. Type: 1610.

Link: |K0187, Strokes [and presents] shared. |M0241.5\$, Agreement (contract) to share earnings.

Ref.: *DOTTI* 875.>

J1623, Drunkard cured of seeing double. When he claims to see two roast chickens, his wife takes the one chicken away and he falls into the fire trying to find the other.>

J1625, Armies like seeds and peppercorns. One king sends large sack of seed to the other to represent the number of his soldiers. The second replies with a small bag of peppercorns: "My army is small compared to yours but has all the power of the peppercorn compared to your lifeless seed". Type: 465, 725.

Link: |Z0093.1.1.1\$, Symbolism: sacks filled with sesame (mustard, etc.) seeds sent by one king to another king--threat of invasion with large army.>

J1634, To follow the king. In order to test a favorite, a king says that he is going to retire from the world and offers the regency to the favorite. On advice from his philosopher, the favorite says that he is going to accompany the king into retirement.

Link: |H1556.0.3\$, Test of allegiance of trusted official (vizier, minister, general, etc.). |J0810, **Policy in dealing with the great [(powerful)]**. |P0500.1\$, Government under inherited right to rule subjects--(authoritarian, rights of kings). |P0506\$, Government seized by force (revolt, coup d'etat, etc.). |P0509.2\$, The sole leader: there can be only one chief (head, king, etc.).>

J1650-J1699, Miscellaneous clever acts.>

J1655, Clever ways of concealing jewels (treasure). Type: 910L\$, 947A.

Link: |K1872.8\$, Money (jewels, treasure) camouflaged so as to escape detection.

Ref.: *DOTTI* 577 650.>

J1655.1, Jewels concealed in cowdung cakes.>

J1655.2, Valuable rubies baked in bread. Type: cf. 947A.

Ref.: *DOTTI* 650.>

J1655.3, Coins concealed in jar of oil (pickles [olives]). Type: cf. 926E\$, 926K\$.

Link: |J1176.3, Gold pieces in the honey-pot. [Theft of money hidden under honey (pickles) proven]. |K1872.8\$, Money (jewels, treasure) camouflaged so as to escape detection.

Ref.: *DOTTI* 586 614 878/{Egy, Egy, lit.}; *MITON*.>

J1661, Clever deductions.

Ref.: Basset *Mille* II 126 no. 56.>

J1661.0.1\$, Deduction from examination of animal (bird) residuals. Type: 312, 655, cf. 926K\$.

Link: |J1142.7\$, Examination of urine or feces as method of detecting. |R0266\$, Fugitives or abducted person trailed by animal (bird) residuals.

Ref.: *DOTTI* 122 360 617.>

J1661.0.2\$, Deductions from examining tracks (made by human, animal, machine: *al-qiyâfah*). Type: 50,

655A, 655F\$, cf. 872X1\$, 883F\$,/891B*.

Link: |F0677, Skillful tracker. |J0069.8\$, Quasi-scientific explanations based on observation. |J1142, Pseudo-scientific [and quasi-scientific] methods of detecting.

Ref.: Qazwîni II 100; Ibshîhî 436; Akiko 105/(lit.); *DOTTI* 17 362 364 499 527/{lit.}; Shamy (el-) *Egypt* 108 no. 16.>

J1661.0.2.1\$, Deduction: intruder is present. One set of footprints going into house (tent) but none coming out.

Link: |J0644.1, Fox sees all tracks going into lion's den but none coming out.>

J1661.1, Deductions from observation. Type: 655, 655A.

Ref.: *DOTTI* 360 362.>

J1661.1.1, Deduction: the one-eyed camel. Type: 655A.

Ref.: *DOTTI* 362 363 506 510/{Egy}; Shamy (el-) *Egypt* 110 266 no. 16.>

J1661.1.2, Deduction: the king is a bastard. Type: 655.

Link: |W0251\$, Beliefs (theories) about composition of character (personality). Implicit (folk) Personality theory.

Ref.: *DOTTI* 360 361 428 449 590 612 767 881/{Irq, Ymn}; Shamy (el-) *Egypt* 110 266 no. 16.>

J1661.1.3, Deduction: bread made by a sick woman. It falls apart; therefore it was kneaded by a weak person. Type: 655.

Link: |V0223.2.1\$, Saint detects unclean (tabu) food.

Ref.: Chauvin VII 159 no. 438; *DOTTI* 360.>

J1661.1.3.1\$, Deduction: bread made by a menstruous woman. Hair found in bread. Type: 655.

Ref.: *DOTTI* 360; Shamy (el-) *Egypt* 110 266 no. 16; *TAWT* 372 n. 208.>

J1661.1.4, Deduction: mare has she-buffalo as mother. Told by shape of hoofs.

Ref.: Chauvin VII 162 no. 439.>

J1661.1.5, Deduction: horse has been brought up on ass's milk. Has drooping ears.

Link: |Z0194.1.4.4.1.1\$, Donkey's ears: drooping.>

J1661.1.5.1, Deduction: animal has been brought up on dog's milk. Type: 655.

Link: |F0647.5.1, Marvelous sensitiveness: meat is dog's flesh. Animal has been suckled by a dog.

Ref.: *DOTTI* 360; Shamy (el-) *Egypt* 110 266 no. 16.>

J1661.1.9, Banker able to recognize honest merchant by a single hair of his mustache.>

J1661.1.12\$, Color of bones (human) reveals social (ethnic) identity and circumstances of death: effects of burial customs and the elements. Type: cf. 926K\$.

Ref.: *DOTTI* 617; Hanauer 140-1; Shamy (el-) *Egypt* 139-40 273 no. 25; AUC: 28 no. 1.>

J1661.2, Clever deductions by eating, smelling, drinking, etc.

Ref.: Aswad (al-) 129-31; Basset *Mille* I 408 no. 117 II 13 no. 5.>

J1661.2.1\$, Keys to rooms of various functions (cooking, storing, etc.) detected by residuals left on them.

Ref.: *MITON*.>

J1661.4\$, Clever deductions examining footprints.>

J1662, The cat's only trick. [Saves her self by climbing up tree; but fox is captured]. Type: 105, cf. 105*, 105A*.

Link: |B0128.9\$, Resourceful animal uses clever devices--miscellaneous. |J0251.1, The bookman and the boatman: each ignorant of other's work.

Ref.: Chauvin III 54 no. 10; *DOTTI* 38.>

J1664, Clever solution of debated question. Type: cf. 922.

Link: |H0659.28\$, What is the best time (season) to die. |J1308\$, Which is more proper at a funeral procession: to walk ahead of, or behind the bier? Either--provided one is not inside it.>

J1675, Clever dealing with a king.

Link: |L0404\$, Tyrant sets certain days as "cross-days" (*nahs/karb*) and executes whomsoever he sees (or acts in certain manner) then.>

J1675.1, Clever ways of attracting the king's attention. Type: 1534X\$, cf. 981.

Link: |K0094\$, Seduction (sex-appeal) as means of attracting king's (judge's) attention. |K0477, Attention secured by trickery. |K0778.5\$, Maiden in tree lured down and captured through the wiles of an old woman feigning ignorance or helplessness.

Ref.: *DOTTI* 842.>

J1675.1.1, King's attention attracted by fighting when it cannot otherwise be gained.

Link: |K0477, Attention secured by trickery. |N0619.3\$, Accidental attracting of king's (ruler's) attention.

Ref.: Chauvin VII 162 no. 439 n. 1; *DOTTI* 590/{lit.}>

J1675.1.3\$, King's (husband's) attention attracted by story-telling. Type: 1426A\$.

Link: |J1185.1, Sheherezade: story with indefinite sequel told to stave off execution.

Ref.: *DOTTI* 365; *MITON*.>

J1675.1.4\$, Ruler's attention attracted by making false accusation (claim).

Link: |K2176\$, Planting false evidence: the wheat measure (cup) in the sack.

Ref.: *MITON*.>

J1675.2, Clever ways of breaking bad news to a king, who will kill bearer of bad news.

Link: |J0815.5\$, Tactful and tactless truth-speaking. |P0469.5\$, "Bad news travel fast".>

J1675.2.1, Tidings brought to the king: You said it, not I. Type: 925.

Ref.: *DOTTI* 611.>

J1675.2.2\$, Bad news brought to the king by joker (jester).

Ref.: Tha^Clabî 104-(jester).>

J1675.4.1\$, Painting the one-eyed, one-legged tyrant: aiming arrow, with one eye closed, kneeling on one knee. Type: 921P\$.

Link: |K1872, Camouflage. |K1872.9.2.3\$, Healthy (powerful) made to appear as if sick (weak). |P0482, Painter (artist).

|W0256.8.1\$, The might of (tyranny by) the handicapped (e.g., blind, lame, etc.).

Ref.: *DOTTI* 598 599 600 685/{Irq}; Jamali 95-97; Spoer-Haddad 166-67.>

J1675.9\$, King's promise of safety secured before breaking news to him. Type: 517A\$, 725, 930, 938B.

Link: |M0222, Man umpires dispute in exchange for guarantee of safety. Disputants, bear and tiger, agree not to eat him.

|M0302.7.2\$, Dream interpreter declines to interpret dream. (Usually king's dream. This motif applies also to diviners: geomancers, fortunetellers, astrologers, and the like).

Ref.: Ibshîhî 536 538-39; Basset *Mille* I 311 no. 44 III 537 no. 327; *DOTTI* 286 400 416 621 644

956/{Irq, lit.}; Lane 417; *MITON*; Shamy (el-) *Egypt* 102 no. 15; *TAWT* 444; *Zîr* 4.>

J1681, Cleverness in dealing with the enemy.>

J1700-J2749, FOOLS (AND OTHER UNWISE PERSONS).>

J1700-J1729, Fools.>

J1700, Fools.

Ref.: Ibshîhî 334.>

J1700.1\$, The foolish couple (husband and wife). Type: 1430-1439, 1681C\$.

Link: |J0682.0.2.3\$, "Mishkâh wed to Rimah: no worth in either". |Z0130.1.1.2\$, Comic (uncoordinated, contrary) couple: 'Zaqzûq and Zarîfah'.

Ref.: *DOTTI* 908.>

J1701, The stupid [(foolish)] wife. Type: 1380-1404, 1384A\$, 1385A\$, 1442\$, 2021*.

Ref.: *DOTTI* xvii n. 58 158 718 735 739 741 742 749 773 780 781 782 808 813 834 851 861 908 915 918 960/{Egy, Irq, Tns}; Ghadab 46-47; Shamy (el-) "Arab Mythology" no. 91; McCarthy-Raffouli II pt. 2 276-27 no. 17; Schmidt-Kahle 52-57 no. 25; *TAWT* 436 no. 27/{Egy} 439 no. 31/{Egy}.>

J1701.0.1\$, Wife's (foolish) advice proves disastrous.

Link: |C0195, Tabu: taking the advice of a woman. |J0021.37, "Do not take a woman's advice": counsel proved wise by experience. |J0155.4, Wife as [wise] adviser. |W0256.6.1\$, Stereotyping: 'Women are lacking in mind and religion'.

Ref.: *DOTTI* 602/{lit.}; *MITON*.>

J1701.0.1.1\$, Lover's (friend's) advice proves disastrous. Type: 208*.

Ref.: *MITON*.>

J1701.0.2\$, Only the husband who disregards his wife's advice proves correct.

Link: |J0021.22, "Never tell a secret to a woman".

Ref.: *DOTTI* 179/{Jrd}.>

J1701.2\$, "That is the only (trivial) reason as to why my husband divorced me!" Seven (three) women tell their stories. Type: 1384A\$.

Ref.: *DOTTI* 718 739 749 780 781 813 834 861 918/{Egy}; Kîlânî *Bilâd al-Shâm* 24-30.>

J1702, Stupid [(foolish)] husband. Type: 1214, 1361, 1405-1423.

Ref.: *Aḥmad al-Nûbah* 105-10; *DOTTI* 715 725 726 765 789 835 861/{Egy, Irq}.>

J1702.0.1\$, Foolish man.

Link: |J2301.4\$, Gullible husband believes ogress, but not his own wife.>

J1702.1\$, Foolish husband. Type: 1214, 1361, 1406B\$, 1405-1423.

Ref.: *DOTTI* 715 765 789; Hujelân 231 no. 23-4.>

J1702.2\$, Foolish father.

Link: |J0581.7.1\$, While hiding, foolish father punishes child causing him (her) to cry: hiding place betrayed.>

J1703, Town (country) of fools.

Ref.: Basset *Mille* I 427 no. 134, 451 no. 151, 535 no. 221; *DOTTI* 729/{lit.}; Hourî-Pasotti 122-23 no. 57.>

J1704\$, Stupid ethnic group (or race). Type: 802D\$, cf. 1718\$.

Link: |J2467\$, Servant (slave) instructed that when sent to fetch something he should bring it along its prerequisite: when sent to call a physician, he comes back with an undertaker (grave digger) as well. |W0256\$, Stereotyping: generalization of a trait of character, from person to group (and vice versa). **|X0600, Humor concerning races or nations.**

Ref.: *DOTTI* 740/{Alg}; Mouliéras-Lacoste 336-37 no. 41, 338 no. 42; *RAFE* 298 n. 8.>

J1705, Stupid classes.

Link: |W0256\$, Stereotyping: generalization of a trait of character, from person to group (and vice versa).

Ref.: *DOTTI* 726/{Irk}.>

J1705.1, Stupid peasant.>

J1705.1.1\$, The countryman (peasant) as stupid servant.

Link: |J1742, The countryman in the great world [(city)].>

J1705.1.1.1\$, The rustic countryman in the army (police).

Ref.: Shamy (el-) "Eg. Balladry": "Cobbler and *fiqi*" no. 41.>

J1705.1.1.1.1\$, Countryman as officer's attendant (servant--*murâslah*).

Link: |X0494\$, Jokes concerning social class privileges in army (officers and privates).

Ref.: Anonymous AA1-Thalâthah al-mughaffalîn" 5.>

J1705.5\$, Stupid slave-class. Type: 1225, 1336, 1336A, 1433*.

Ref.: *DOTTI* 718 723 724 741 806 909/{Qtr}; AGSFC: QTR 87-3 671-1-no. 6.>

J1705.6\$, Stupid nomad (Bedouin).

Link: **|P0730\$, Pastoralists (Bedouins, nomads, hunters, gypsies).**

Ref.: *DOTTI* 910 916/{Tns}.>

J1705.7\$, Stupid officials (clerks).

Link: |P0503.2\$, Mindless bureaucrats.>

J1706, Stupid animals.>

J1706.2\$, Ass as stupid animal.

Link: |J1117.2\$, Ass as trickster. |Z0194.1.4.1\$, Donkey: stupidity.>

J1706.4\$, Bear as dull-witted beast. Type: 163A*, 1586A.

Ref.: *DOTTI* 70 735/{Egy}; Shawqî 305 [no. 32].>

J1707\$, Lazy social group (class, race).

Link: |P0196.2\$, Lazy (dull, impotent) drunkard. |W0111, Laziness. |W0256.1\$, Stereotyping: ethnic and national traits.>

J1710-J1729, Association with fools.>

J1711, Numskulls go a-traveling.

Ref.: *DOTTI* 733 739 748 789/{Mrc}; Y. Shâkir I 296-03.>

J1712, Numskulls quarrel over greeting. [Contest held to decide who is the biggest fool]. Type: 1332, cf. 1406B\$.

Link: |J2065\$, More foolish. |J2755\$, The real fool ('without a brain'). |P0682.4.2\$, Greeting according location and motion (one's physical position in relationship to another).

Ref.: *DOTTI* 736 738 739 748 749 789 938 956/{Egy, Irq}; Shamy (el-) "Egypt" (1971) no. 79; Wesselski *Hodscha* I 263 no. 237; CFMC: ^cUKH-I no. 25 no. 77 no. 113a no. 117 no. 178, ^cUKH-II: ^cAyyât 66 no. 21.>

J1714.2, The wise man and the rain of fools. A wise man is persuaded to taste water which has turned many persons into fools. He also becomes a fool.>

J1730-J1749, Absurd ignorance.>**J1730, Absurd ignorance.**

Link: |W0134\$, Foolishness (ignorance, stupidity).>

J1731, The city person ignorant of the farm. Type: 1338, 1338A.>

J1731.9\$, Absurd ignorance of agriculture (farming)--miscellaneous.

Link: |J1900, **Absurd disregard or ignorance of animal's nature or habits.** |J1932, Absurd practices connected with crops.

|K0499.3, Old man cheats crocodile by playing on its ignorance of agriculture.>

J1731.9.1\$, Ignorance of which part of plant is the fruit (crop). Type: 9B, 1030.

Link: |J0260, **Choice between worth and appearance**. |U0110, **Appearances deceive**.

Ref.: *DOTTI* 3 698; Shamy (el-) *Egypt* 193 no. 49.>

J1731.9.3\$, Ignorance of sowing (planting) times (crop). Type: 1930.

Ref.: *DOTTI* 953; Shamy (el-) *Egypt* 28 no. 3.>

J1731.9.4\$, Absurd ignorance of plant care (maintenance).

Link: |J1973, Tree pulled down in order to give it water to drink.>

J1731.9.4.1\$, Plant pulled upward to make it look taller (farther grown) than it really is: it dies.

Link: |K0134.9\$, Weak (sickly) animal made to look spirited.>

J1732, Ignorance of certain foods [(drinks)]. Type: 1339F\$, cf. 1260A, 1390*.

Link: |J1732.4\$, Countryman unacquainted with stuffed foods: why wrapped (concealed)? |J2425, The bungling host.

[Ignorance of the other's foods (diet) and table manners]. |P0339.1\$, Too many chickens served: guest suspects they were dead (not legitimately slaughtered) and refuses to eat. |U0139.3.0.1\$, Distrust of the new (modern) and the unfamiliar.

Ref.: Boqari 87; *DOTTI* 722 743 784; Webber 9 no. 8/cf.>

J1732.0.1\$, Ignorance of the other's foods (diet) and table manners. Type: cf. 60.

Link: |J1565.1, Fox and crane invite each other. |J2425, The bungling host. [Ignorance of the other's foods (diet) and table manners].

Ref.: *DOTTI* 25.>

J1732.1.1\$, Countryman unacquainted with sausage: orders it in the likeness of his organ. Type: 1339A.

Link: |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

Ref.: *DOTTI* 742/{Egy}>

J1732.3.1\$, Countryman unacquainted with tea: wants leaves served like steamed rice. Type: 1339C.

Ref.: *DOTTI* 742/{Egy}>

J1732.3.1.1\$, Countryman unacquainted with soap: thinks it is cheese (honey).

Ref.: Destaing *Cheluks* 46 (144) no. 23; *DOTTI* 742/{Mrc}; Stumme *Tckertwalt* 179 no. 24[.2].>

J1732.2, Fool is unacquainted with bananas, throws away the fruit, finds the rest bitter. (Similar for watermelon, plums). Type: cf. 1339D.>

J1732.4\$, Countryman unacquainted with stuffed foods: why wrapped (concealed)? Type: 1339F\$.

Link: |J1732, Ignorance of certain foods [(drinks)].

Ref.: Campbell *Market Place* 97-98; *DOTTI* 743/{Irq}>

J1732.5\$, Countryman (Bedouin) unacquainted with city pastry (sweets).

Link: |F0849.3.6\$, Loved sweet food (pastry, sweets).

Ref.: *DOTTI* 784/{Egy}; *MITON*.>

J1734, Layman's ignorance of medicine.>

J1734.1, Urine diagnosis to tell where a man comes from. A farmer takes some of his master's urine for examination. The doctor asks where the man comes from. "You will soon see," says the man, expecting the analysis to tell.

Link: |H1582.4\$, Recognition of good health by force of urination: healthy man's will penetrate ground.>

J1735, Fool cannot tell his right hand in the dark.>

J1735.1, How to tell the right hand in the dark. [Numskull places candle at right side of bed].

Ref.: Anonymous "Gohâ wa himârih" 11; *DOTTI* 831/{Egy}; Wesselski *Hodscha* I 236 no. 104; AUC: 31A no. 16.>

J1736, Fools and the unknown animal.

Link: |J2624.1\$, Fools frightened by 'Yellow-eye' (rabbit).>

J1737, Foolish lover ignorant of mistress's flaws.

Link: |K1305\$, Deceptive marriage arrangements: the man is tricked.>

J1738, Ignorance of religious matters. Type: 1718\$, cf. 1718*.

Link: |J1742.6.1\$, Religious rituals misunderstood.

Ref.: *DOTTI* 921; *RAFE* 298 n. 8.>

J1738.8, Men hide so that God will not see their sin. Type: 827C\$.

Link: |T0331.4, No place secret enough for fornication. |U0232, No place secret enough for sin.

Ref.: *DOTTI* 452.>

J1738.9\$, Ignorance of religious service (ritual) and personage(s)--miscellaneous.

Link: |V0320.3\$, Punishing the higher powers (god, angels, etc.).

Ref.: *RAFE* 298 n. 8.>

J1738.9.1\$, Ignorance of the nature of the higher powers (god, angels, etc.). Type: 1718\$, cf. 1718*.

Ref.: *DOTTI* 921.>

J1739\$, Damning praise, and flattering condemnation (by fool).

Link: |J1352.4\$, 'His voice is mentioned in the Koran'--(only donkey's is). |X1918.5\$, Pseudo-praise. |Z0098\$, Contradictions (oxymoron).

Ref.: *Ibshîhî* 446; *Boqarî* 197.>

J1739.1\$, Fool's damning praise (naive). Type: 1703\$, cf. 1376C*.

Link: |W0179.1.2\$, Devastating praise--('kiss of death'): praising someone to his powerful nemesis so as to bring about his destruction.

Ref.: *Jâhîz* V 161-78; *Boqarî* 54/(goat/dog); *DOTTI* 769 770 919/{Egy, lit.}>

J1739.2\$, Fool's condemnation actually flattering.>

J1739.3\$, Fool's flattering proves to be condemnation.

Link: |K1049\$, Dupe induced to praise himself by citing his good assets: prove disastrous to his quest.

Ref.: *Ibshîhî* 446.>

J1740\$, Foolish attempt to punish (reprimand) the higher powers (god, the angels, fate, etc.)--non-religious. Type: 1718\$, 1718*, cf. 759, 759A-F\$, 1543.

Link: |J1869\$, Animals or objects absurdly punished--miscellaneous. |J2215.7\$, Religious services (or God) blamed. |K2371, Deceiving the higher powers (God, the saints, fate). |V0320.3\$, Punishing the higher powers (god, angels, etc.). |V0330.2\$, Mortal puts deity (idol) to test. |W0185.7\$, Man loses temper at deity (god).

Ref.: *DOTTI* 100 423 424 854 898 899 921 922 948/{Alg, Egy, Plst}; *RAFE* 298 n. 8.>

J1740.1\$, Angel foolishly 'punished'. Type: 1718\$.>

J1740.1.1\$, 'Angel of the Left' punished (reprimanded) for being betrayer of secrets: he reports mortal's sins to God--(but 'Angel of the Right' praised: he reports good deeds). Type: 1718\$.

Link: |A0189.8.1.1\$, 'Angel of the Right' registers mortal's good deeds, 'Angel of the Left' registers mortal's sins.

Ref.: *DOTTI* 921 922/{Egy}>

J1740.2\$, Foolish fight with the elements (wind, rain, etc.). Type: cf. 1624.

Link: |J0355.1, Widow's meal. King upbraids wind for blowing away a poor widow's last cup of meal. [God's justice vindicated]. |L0471, The man scorns the storm: killed by it. |V0320.3.2\$, Heretic (infidel) fights the higher powers by shooting at the elements (wind, rain, sky, etc.).

@Z0094.5.4.1\$, "Person seated [by roadside] calling-out: 'Provocation (conflict, quarrels) for sale'".>

J1741, Priests (schoolmasters) ignorant of Latin.

Link: |Z0096\$, Cross-lingual puns (based on phonetic similarities).>

J1741.3, Prearranged answers in Latin not always successful. Type: 1699B.

Link: |X0111.9, Deaf man visits the sick. He plans the conversation with the expected answers. The answers turn out otherwise. |X0365\$, Humor concerning pupils and their answers.

Ref.: *DOTTI* 918/{Egy}>

J1741.4\$, Inappropriate use (ignorance) of elitist speech (classical Arabic, Latin, etc.).

Link: |J1805, Other misunderstandings of words. |W0116.7, Use of strange language to show one's high education [(*tahadhluq*)].>

J1741.4.1\$, Memorized verbal formula used inappropriately. Type: 1698I, 1873\$.

Ref.: *DOTTI* 917 940.>

J1741.5\$, Translator must be totally bilingual and bicultural.

Link: |P0005.6\$, Ability to speak foreign language as status symbol. |T0604.5.1\$, Offspring of mixed marriage (cross-lingual, cross-species) bilingual--(acquires languages of both parents).

Ref.: *Jâhîz* I 76-77.>

J1742, The countryman in the great world [(city)]. Type: 1337.

Link: |J2413.7.1\$, Country mouse tries to procuring food in town (home)--is killed (maimed). |P0141.3\$, Stupid (ignorant, crude) mayor.

Ref.: *DOTTI* 52 710 742 828 834 849 938/{Egy, Egy, Lib, Mrc}; *Farrâj* 91-103 (S. Jahn 409 no. 58); *MITON*; *Sallûm Baghdad* 32 no. 12 (Bedouin); *Shajlân* 420 cf. 412-19; *Webber* 9 no. 8; *AUC*: 7 no. 4, 41 no. 15, cf. 38B no. 1.>

J1742.0.1\$, The countryman (peasant, Bedouin, nomad, mountain dweller) as simpleton.

Ref.: *Ibshîhî* 285.>

J1742.5, Countryman misunderstands comforts of city. [Latrine thought to be kitchen, etc.].

Ref.: AUC: 38A no. 5, cf. Sha)lân 356 420.>

J1742.7\$, Countryman unacquainted with the urban female. Type: 1359, 1469\$.

Link: |P0149\$, Urban community's strong-woman (*mi^callimmah*). |W0256.6.2\$, Women are wily (resourceful).>

J1742.7.1\$, Countryman (Bedouin, farmer, etc.) tricked by urban female. Type: 1359, 1469\$.

Ref.: *DOTTI* 760 814 815/{lit.}>

J1742.5.2\$, Countryman (fool) unacquainted with modern toiletry.>

J1742.5.2.1\$, Ignorance of modern means of disposing of excreta (indoor latrine). Type: 1528A\$.

Link: |K1252.2\$, Heirs led to believe that pot next to aged parent's bed contains gold (money): proves to be a chamber-pot (containing feces).

Ref.: *DOTTI* 833.>

J1742.5.2.1.1\$, Excrements placed in sack (wrapped in paper, etc.) and thrown out (a glass window which proves to be closed, or the like): unpleasant results. Type: 1528A\$.

Link: |J1253.1\$, Bribe offered for silence about shameful act: would-be recipient will pay more for an explanation as how it was managed.

Ref.: *DOTTI* 718 739 749 781 813 834 861 918/{Egy}>

J1742.5.2.1.2\$, Countryman surprised defecating on city street hides feces under his cap (hat). He claims that a bird is caught under the hat. Type: 1528.

Link: |J0811.7\$, Polluter in the dark invited to urinate (relieve self) in lighted area (the open). Invited to do so, instead of being punished as intended upon discovering he is powerful. |K1252, Holding down the hat. [Feces underneath it]. |K1872.9.4\$, Feces (dung) camouflaged.

Ref.: *DOTTI* 833.>

J1742.5.2.2\$, Modern barber (hair-dresser) shop mistaken for medical office (hospital).>

J1742.5.3\$, Countryman mistakes statues (manikins) in shop-windows for living beings.

Link: |P0773\$, Publication of availability of goods or services (commercial advertisement). |U0087.2\$, Window-dressing sells.>

J1742.5.3.1\$, Countryman is vexed by the silence of store clerk (actually a manikin on display) strikes him (it), and then pleads with shopkeeper: "He struck me first!"

Link: |J1141.11.1\$, Liar nonplussed: truth detected through trap-doll. The biting mother-in-law (daughter-in-law, co-wife): proves to be a dummy (doll, stick). |K2100, **False accusations**.>

J1742.6\$, Countryman unacquainted with social diversity in city.>

J1742.6.1\$, Religious rituals misunderstood. Type: 1718\$.

Link: |J1738, Ignorance of religious matters. |V0370\$, **Moslem traditions about non-Moslems**.

Ref.: Artin *Soudan* 9 (flesh eaten); ^CAbd-al-)Aal *Tutwân* 393; *DOTTI* 921; *RAFE* 298 n. 8.>

J1742.6.1.1\$, Funeral procession (with music) mistaken for happy event. Type: cf. 1526D\$.

Link: |J1742.6.8.2\$, Party of guarded prisoners thought to be dignitaries being escorted to honorific affair--fool sneaks into group. |K0815.15.1\$, Musician (philosopher) lures mice out of city with music. |P0204.1.1.1\$, Funeral with tambourine-music, (which is unheard of) would be preferable to a husband (disgracefully) lodged immobile at home. |P0681.1.0.1.1.1\$, Simple (austere) and lavish funeral processions. (Number and social class of mourners, quality of bier or coffin, etc.). |V0370\$, **Moslem traditions about non-Moslems**.

Ref.: *DOTTI* 832; CFMC: Aswan 70-12A 2-1-no. 10.>

J1742.6.1.2\$, Steps (sequence) of burial rituals misunderstood.

Link: |V0066, Funeral sermon. |V0067, Accompaniments of burial [(i.e., things buried with corpse)]. |V0068, Preparations for burial.>

J1742.6.1.3\$, Mystic's acts (prayers) mistaken for signs of insanity (madness).

Link: |P0426.2.1.1\$, Unreasonable mystic (sufi)--seems to speak nonsense. |V0462.8.0.2\$, *shath*: philosophical unorthodoxy due to ascetic immersion.

Ref.: *MITON*.>

J1742.6.2\$, Racial (or ethnic) trait misunderstood.

Link: |H0740\$, Ship (boat) coming from afar full of blacks. Answer: tray full of black eggplants. |J1763.4\$, Black man wearing green turban thought to be an eggplant.>

J1742.6.8\$, Governmental, (political, military) affair misunderstood.>

J1742.6.8.1\$, Parade thought to be battle (invasion).

Link: |P0097\$, Royal children paraded before the king.

Ref.: *DOTTI* 735/{Tns}>

J1742.6.8.2\$, Party of guarded prisoners thought to be dignitaries being escorted to honorific affair--fool sneaks into group. Type: 1526D\$.

Link: |J1742.6.1.1\$, Funeral procession (with music) mistaken for happy event. |K0712.7\$, Capture by providing deceptive model for empathetic reward. |N0393.1\$, Parasite (sponger) sneaks into a party of seemingly important men, accompanied by guards, thinking that they are being escorted to feast. They prove to be prisoners to be executed.

Ref.: *DOTTI* 832 833/{lit.}>

J1743, Ignorance of dates.>

J1744, Ignorance of marriage relations.

Link: |T0166.2, Bridegroom must be taught sexual intercourse.>

J1744.1, Bridegroom does not know what to do on his wedding night. Type: 1685B\$.

Ref.: *DOTTI* 910; Prym-Socin 41-43 no. 13.>

J1745, Absurd ignorance of sex. Type: cf. 1443*, 1685.

Link: |J1745.0.2\$, Absurd ignorance of conception, pregnancy, and parturition. |T0055.12\$, Failure to respond to (perceive) girl's advances rebuked. |T0405.2.4.1\$, Parent or parent-like person is not representative of one's "opposite sex" (male/female). |T0610.1.1\$, Sexual awakening: becoming aware of own sexuality (adolescence, puberty).

Ref.: Boqarî 123/cf./??; *DOTTI* 687 782 810 909 910/{lit., Syr}>

J1745.0.1\$, Absurd ignorance of genitals. Type: 1425A\$-B\$, 1457A\$, cf. 1396\$.

Link: |K1327.1\$, Seduction by pretended ignorance of sex: person of opposite sex explains (instructs). |X0757\$, Properly raised (polite) girl trained to think of obscene words as signifying decent things (e.g., vagina--eye, penis--arm, etc.): absurdly obscene conversation with suitor.

Ref.: Jâhîz VII 237-39; *DOTTI* 631 785 801 802 812 813 910/{Egy, lit.}; *MITON*.>

J1745.0.2\$, Absurd ignorance of conception, pregnancy, and parturition. Type: 1739A*.

Link: |J1745, Absurd ignorance of sex. |J1911, Nature of a baby misunderstood. |T0584, Parturition. [The act of childbirth].

Ref.: *DOTTI* 926.>

J1745.2, Foolish girl ignorant of what is happening at her first menses.

Link: |F0779.5\$, Extraordinary experiences (illusory) while attending call of nature (urinating, defecating). |J1911.3\$, Woman gives birth while defecating: thinks baby is her feces. |T0610.2.1.1\$, First menses (menstruation).>

J1745.3\$, Girl totally ignorant of sex. Type: 901B\$, 901C\$./1646A\$, 1457A\$.

Link: |H0389.3\$, Bride test: total ignorance of men (sex-naivety). |X0757\$, Properly raised (polite) girl trained to think of obscene words as signifying decent things (e.g., vagina--eye, penis--arm, etc.): absurdly obscene conversation with suitor.

Ref.: *DOTTI* 561 562 631 728 801 812 813/{Egy}>

J1745.3.1\$, Sexual intercourse and combat: conditioning the naive bride. Groom teaches the bride to fetch and test war-gear (sword, spear, gun, etc.) whenever asked for intercourse. Type: 901C\$./1646A\$.

Link: |J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response).

Ref.: *DOTTI* 562.>

J1745.5\$, Simpleton thinks that a good ('straight') bride doesn't have sexual intercourse; only a ('gay'/'whore') would submit to such licentious act. Type: 1685B\$.

Link: |P0198\$, Cilûq, khawalât ('gays\$', 'faggots'). |Z0119.3.1\$, The *fâ^Cil* ('doer\$', active subject of a verbal clause) is superior to the *ma^fûl* ('done to\$', object, passive participle).

Ref.: *DOTTI* 910/{Egy}>

J1746, Absurd ignorance of reading. Type: 1331A*, 1331E*.

Ref.: *DOTTI* 738; *MITON*.>

J1746.3\$, Size of a word and size of its meaning (referent).

Link: |H0779.1.1\$, Riddle: of minute size ('*add/qadd en-nimmimah*') but would bring horses [fully] stirruped. (Answer: writing).

Ref.: *DOTTI* 941/{Egy}>

J1746.3.1\$, Little pupils should be taught little words such as "sparrow, and chick", not big ones such as "camel, and cow".>

J1748, Absurd ignorance of use of spectacles. Type: 1331A*, 1331E*.

Ref.: *Alf* II 293; *DOTTI* 738.>

J1748.1\$, Illiterate thinks spectacles alone will make him able to read. Type: 1331A*.

Ref.: *DOTTI* 738.>

J1749.1, Fool thinks that "aforesaid" is title of honor.

Link: |W0117.1, Neglected wife given trifle boasts of it. |Z0067.0.2\$, Aggrandizement: to be addressed indirectly via one's 'presence' (*ḥadrah*), 'highness' (*rif^Cah*), or the like.>

J1749.5\$, Countryman ignorant of the modern machine (automobile, train, airplane, etc.).

Link: |U0139.3.0.1\$, Distrust of the new (modern) and the unfamiliar.

Ref.: Anonymous AAl-Thalâthah al-mughaffalîn" 7-8; Gairdner 68 no. 25[.1]; Sha)lân 369 435 438; AUC: 38A no. 8.>

J1749.6\$, Countryman ignorant of modern appliances (scientific tools).>

J1749.6.1\$, Germ incubator (in medical laboratory) thought to be oven: used to keep food warm. Eaters become sick. Type: cf. 1221\$.

Link: |J1813.12.3\$, Cooking pot placed on cesspool: bubbling cesspool mistaken for boiling water.

Ref.: *DOTTI* 717.>

J1750-J1849, BSURD MISUNDERSTANDINGS.>

J1750-J1809, One thing mistaken for another.>

J1750, One animal mistaken for another.>

J1752, Wolf thought to be colt. In the man's absence eats the mare. Type: 1311.>

J1760, Animal or person mistaken for something else.>

J1761, Animal thought to be object.>

J1761.1, Whale thought to be island. Type: 936A\$.

Link: |B0556, Sea-beast allows voyager to land upon his back. |F0730, **Extraordinary islands**. |F0931.4.4\$, Waves that look like mountains. |F0944.3.1\$, Seafarers set camp (light fire) on small island: it proves to be a whale when it dives into sea.

|K1886.1.3\$, Aiming toward illusory island in the sea (marshes).

Ref.: Ibshîhî 498; Chauvin VII 9 n. 1 no. 374A; *DOTTI* 639 808/{Qtr}; *MITON*; AGSFC: QTR 87-3 698A-x-4-132.>

J1761.3, Glowworm [(butterfly)] thought to be a fire. The bird who tries to keep the monkeys from this error is killed for her pains.

Link: |J1064.1, Raven killed by apes who will not receive his teaching that a shining stone [(butterfly)] is not fire.

Ref.: Chauvin II 90 no. 32.>

J1761.6.1, Snake mistaken for a whip by a blind man.

Ref.: *DOTTI* 61/{lit.}>

J1761.6.2\$, Snake thought to be a rope.

Link: |J0011.1, Man bitten by snake fears snake-like rope. |W0255.1.2\$, 'He who gets burnt by [hot] soup will blow on yogurt, and he who gets bitten by a snake will fear a [snake-like] rope'>

J1761.10, Blind men and elephant. Four blind, men feel an elephant's leg, tail, ear, and body respectively, and conclude it is like a log, a rope, a fan, and something without beginning or end. [Different perception by each]. Type: 1317.

Link: |J2214, Absurd generalization from a particular incident. |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0107\$, Consistency (texture) symbolism: association based on sensation (touch) similarities.

Ref.: *DOTTI* 733.>

J1761.11, Fool mistakes dung-beetles for fruit [(berries)]: eats them. Type: 1319J*.

Ref.: *DOTTI* 735; Socin "Mosul und Maerdîn" 14-16 no. a-3.>

J1761.11.1\$, Dung-beetle thought to be (black) olive. Type: 1319J*.

Link: |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

Ref.: *DOTTI* 735.>

J1761.12\$, Feces (dung, bird droppings) mistaken for food: eaten. Type: 1319J*, 2412\$.

Link: |K1044, Dupe induced to eat filth (dung).

Ref.: *DOTTI* 735 976.>

J1762, Animal thought to be a person.

Ref.: Jâhiz II 231-33.>

J1762.2.2\$, The wolf mistaken for man (suitor). Type: 1477*.

Ref.: *DOTTI* 815.>

J1762.10\$, Humming of bees (wasps) thought to be pupils's (religious) recitation. Type: cf. 49A, 1321C, 1785C.

Ref.: *DOTTI* 930.>

J1762.10.1\$, Beehive (wasp-nest) thought to be school (children's *kuttâb*).

Ref.: *DOTTI* 718 735 741 742 749 781 851 908 915/{Tns}>

J1763, Person thought to be an object. Type: 1319P*.

Ref.: *DOTTI* 735.>

J1763.4\$, Black man wearing green turban thought to be an eggplant. Type: 1319P*'.>

Link: |H0740\$, Ship (boat) coming from afar full of blacks. Answer: tray full of black eggplants. |J1742.6.2\$, Racial (or ethnic) trait misunderstood. |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object. |Z0166.3.2.3\$, Eggplant--testicles. ('*bedingân/bâdhingân* = *baid el-gân*: literally, "eggs of the jinn" [i.e., jinn=s testicles]).>

Ref.: Fâdil M. ^CAbd-Allâh *Turâth* III:7 103-6; *DOTTI* 735 736 739 749/{Irq}; Hasaballâh Yahyâ *Turâth* I:7 80-81 no. 1.>

J1766, One person mistaken for another.>

Link: |K1874.5\$, Features of person altered (usually without his knowledge) so that he would be mistaken for another.>

J1766.3\$, Disguised ruler (caliph, king, etc.) mistaken for poor laborer.>

Link: |K1812, King in disguise.>

Ref.: *MITON*.>

J1766.4\$, Person of one gender mistaken for being of the other.>

Link: |J1307\$, "Which one of the two of you is the husband and which is the wife?">

J1766.4.1\$, Woman mistaken for man.>

Ref.: *MITON*.>

J1768\$, One type of social relationship mistaken for another. Type: 706C1\$, 872E\$, 939B\$, 948\$.>

Ref.: *DOTTI* 383 496 646 653.>

J1768.1\$, Sibling (brother, sister) thought to be lover (spouse). Type: 706C1\$, 872E\$.>

Link: |K1839.14, Husband and wife disguised as brother and sister. |K2301.1.3\$, Equivocal claim: "We are siblings"--(i.e., brother, sister "In faith" (belong to same religion). |N0344.3\$, A relative hastily mistaken for lover. |T0040\$, Lovers mentioned as brother and sister so as to escape detection. |T0257.2.3\$, Jealous wife (mistress) murders (seeks to murder) her rival.>

Ref.: *DOTTI* 383 497.>

J1768.2\$, Young person mistaken for lover of an older person (actually the latter's son or daughter).>

J1768.2.1\$, Youth thought to be a woman's lover (actually her son, nephew). Type: 939B\$, 948\$.>

Link: |J0021.2, "Do not act when angry." [Man finds youth in wife's bed: own son born during his absence]. |N0321, Son returning home after long absence unwittingly killed by parents. |N0338.3.2\$, Returning husband finds a youth in his wife's bed and kills him: his own son. |P0203.6.2\$, Reunion of mother and son. (Usually son returns home to mother).>

Ref.: *DOTTI* 646 653.>

J1768.2.1.1\$, Youth thought to be a man's lover (actually his son).>

Link: |P0180.8.3\$, Homosexual liaison with slave condemned. |P0199\$, *bitû^C-C*iyâl, lawâtî, lûtiyyah (homoerotic sodomites, the pedophilic). |P0610\$, Homosociality: social relations between persons of the same sex. |T0463, Homosexual love (male).>

Ref.: *MITON*; *RAFE* 13 n. 27.>

J1768.2.2\$, Maiden thought to be a man's lover (actually his daughter, niece).>

J1768.2.3\$, Stranger mistaken for one's spouse or betrothed (usually hitherto unseen).>

Link: |K1305\$, Deceptive marriage arrangements: the man is tricked. |K1307\$, Deceptive marriage arrangements: the girl (woman) is tricked. |T0061.9\$, Betrothal of the veiled female (unseen). |T0135.3, Wedding by proxy [(surrogate)].>

J1768.2.3.1\$, Maiden thinks handsome stranger, who appears in her quarters unexpectedly, is actually her rejected suitor.>

Ref.: *MITON*.>

J1768.2.4\$, Stranger mistaken for spy (or enemy).>

J1768.2.4.1\$, Maiden thinks the stranger appearing unexpectedly in her chamber is spy on her conduct.>

Ref.: *MITON*.>

J1769, Other creatures with mistaken identity.>

J1769.2, Dead man is thought to be alive.>

J1769.2.2\$, Corpse thought to be burglar. Type: 990.>

Ref.: *MITON*.>

J1769.4\$, Living person is thought to be dead. Type: 990, cf. 1536B, 1537.>

Link: |K1869.0.2\$, Dead said to be sick (fainted).>

J1770, Objects with mistaken identity.>

J1771, Object thought to be an animal.>

Ref.: Basset *Mille* I 485 no. 180/cf.; *DOTTI* 735/{lit.}.>

J1772.1, Pumpkin thought to be ass's egg. [Numskull hatches it; thinks rabbit is a colt hatched out]. Type: 1319.>

Link: |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

Ref.: *DOTTI* 734; Wesselski *Hodscha* I 249 no. 163.>

J1772.1.0.1\$, Coconuts thought to be elephant's eggs. Fool hatches them; his wife thinks his organ is elephant's trunk. Type: 1319.

Ref.: *DOTTI* 734/{Egy}>

J1772, One object thought to be another.>

J1772.5.1\$, Food bowl mistaken for crown. Type: 1689A.

Link: |J2415.1.3\$, The two presents to the king: the 'crown' (actually a food-bowl) and the valuables; jealous imitator awarded 'the crown'.

Ref.: *DOTTI* 911.>

J1772.16\$, Wave (in stormy sea) mistaken for mountain (island). Type: cf. 936A\$.

Link: |F0931.4.4\$, Waves that look like mountains. |J1761.1, Whale thought to be island.

Ref.: *DOTTI* 639 735/{Egy}; Shawqî 305 [no. 32].>

J1772.9, Excrements eaten by mistake.>

J1772.9.1, Excrement thought to be berries [(beans)]. Type: 1654.

Ref.: *DOTTI* 899; Shamy (el-) *Egypt* 298 no. 55.>

J1780, Things thought to be devils, ghosts, etc. Type: 1318D\$.

Ref.: *DOTTI* 734; Laoust *Maroc* 49-50 no. 45; Prym-Socin 324-16 no. 76/cf.>

J1781.1, Object thought to be the devil. Type: 1315A*.

Link: |J1782, Things thought to be ghosts.>

J1782, Things thought to be ghosts. Type: 326, 1315A*, 1318.

Ref.: *DOTTI* 155 734.>

J1783, Thing thought to be corpse. Type: 1318, 326, 1654.

Ref.: *DOTTI* 155 734 899; Duwayk (al-) II 293.>

J1784, Things thought to be spirits. Type: 1318D\$.

Ref.: *DOTTI* 734.>

J1786, Man thought to be a devil or ghost.

Link: |F0200.9.2\$, Evil jinni labeled: "satan" (*shaytân*, "devil," "Eblis"). |J1791.7.2\$, Person looks into unknown object and thinks it contains ugly creature (demon, satan, etc.): it is a mirror (cup with liquid).

Ref.: *MITON*; Littmann "il-Bedawî" 70.30; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 3ff./(infant of the *shayâtîn*).>

J1786.2, Woman thought to be devil; thieves flee.>

J1786.2.1\$, Ugly person thought to be ogre (demon).

Link: |H1586.3.3\$, Test: man thought to be demon (afrit, jinni) can recite passage from holy book (scripture). |J1791.7.2\$, Person looks into unknown object and thinks it contains ugly creature (demon, satan, etc.): it is a mirror (cup with liquid).

|Z0094.5.3.2\$, *ginn*^cafrit/shetân: extremely cautious person.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 11/(Ifrit).>

J1786.9\$, Human being thought to be monster--miscellaneous.>

J1786.9.1\$, Remarkably tall man thought to be monster.

Link: |A1303.2\$, Gog and Magog as giant races.

Ref.: Qazwîni I 281.>

J1786.9.2\$, Infant thought to be monster (changeling).

Link: |F0321.1, Changeling. [Y].

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 11/(Ifrit).>

J1790, Shadow mistaken for substance.

Ref.: Chauvin II 85 no. 14, cf. 88 no. 25; *DOTTI* 10 36 711/{lit.}>

J1790.1, Numskull thinks his shadow is a man pursuing him.>

J1791, Reflection in water thought to be the original of the thing reflected.

Ref.: Shamy (el-) "Eg. Balladry": "Ram Thief" no. 42/cf.>

J1791.1, Drinking the moon. [Numskull thinks cow has drunk the moon]. Type: 1335.

Ref.: Wesselski *Hodscha* I 241 no. 124.>

J1791.2, Rescuing the moon [from drowning]. Type: 1335A.

Ref.: *DOTTI* 740/{Egy}; Wesselski *Hodscha* I 241 no. 124.>

J1791.3, Diving for cheese. [Moon's reflection in water]. Type: 34, 1336, cf. 1336A.

Ref.: *DOTTI* 9 741.>

J1791.3.1, Wolf tries to drink well dry to get cheese.

Link: |D1641.12.1, Lake is drunk dry [(magically)]. |G0522, Ogre persuaded to drink pond dry bursts.>

J1791.4, Dog drops his meat for the reflection. Type: 34A, 1336, cf. 1336A.

Ref.: Chauvin II 85 no. 14; *DOTTI* 10 741/{lit.}>

J1791.5, Diving for reflected enemy. Type: 92.

Link: |K1053\$, Predator induced to attack supposed enemy in water (well): actually, predator's own reflection.

Ref.: Chauvin II 88 no. 25; *DOTTI* 36 711/{lit.}>

J1791.6, Diving for reflection of beautiful woman. Type: 705A\$, 709A, 860A*.

Ref.: *DOTTI* 375 392 480.>

J1791.7, Man does not recognize his own reflection in the water [(mirror)]. Type: 1336A.

Ref.: Basset *Mille* II 320 no. 71; *DOTTI* 741; Wesselski *Hodscha* I 276 no. 311.>

J1791.7.2\$, Person looks into unknown object and thinks it contains ugly creature (demon, satan, etc.): it is a mirror (cup with liquid). Type: 1336B\$.

Link: |J1786.2.1\$, Ugly person thought to be ogre (demon).

Ref.: *DOTTI* 741.>

J1791.8, Goose dives for star, thinking it a fish. The next day when she sees fish, she lets it escape thinking].

Link: |J0011.1, Man bitten by snake fears snake-like rope.

Ref.: Chauvin II 89 no. 28.>

J1791.8.1\$, Predator leaps into water for reflection of prey safely situated on tree (hill). Type: cf. 34.

Ref.: *DOTTI* 10/{Mrc}>

J1795, Image in mirror mistaken for picture.

Link: |J0960.1\$, Man tries to persuade woman that elongated shadow of his limb (organ) on wall is indicative of his prowess.

Ref.: Basset *Mille* II 320 no. 71; Shamy (el-) "Eg. Balladry": "Ram Thief" no. 42.>

J1795.2\$, Animal (ram, goat) attacks own image in mirror--thinks it is a rival.

Link: |K1052, Dragon attacks own image in mirror.

Ref.: Shamy (el-) "Eg. Balladry": "Ram Thief" no. 42.>

J1796, Moonlight thought to be substance.>

J1797\$, Moonlight mistaken for dawn. Type: 430B\$.

Ref.: *DOTTI* 7 41 47 210 718 739 749 781 813 834 861 918/{Egy, Jrd}>

J1798\$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)--or the imaginary is mistaken for actual. Type: 871B\$.

Link: |C0197\$, Tabu: erotic fantasy (illicit sexual act via imagination). |F0001, Journey to otherworld as dream or vision.

|F1068, Realistic dream. |F1070\$, Waking from realistic dream. |J1141.1.7, Which is man and which demon in man's shape?

Decision to go to whichever can go through end of reed. |K1518, The enchanted pear tree. [Husband sees wife's adultery from tree: he is made to believe that it is magic, illusion, or that he has seen double]. |K2108.6\$, Genuine said to be false (a forgery, counterfeit). |X0031, The dream of marking the treasure. [Dreamer marks the spot with own excrements: only the marker proves real].

Ref.: *MITON*; *RAFE* 179 n. 652.>

J1800, One thing mistaken for another--miscellaneous.

Ref.: 'ġhâj *Bujâ* 50.1.>

J1802, Words in a foreign language thought to be insults. Type: 1322.

Link: |J2489.15\$, "Ride (mount, top) the Y" (i.e., persist, dominate). Fool interprets literally. |Z0001.2\$, Dialectical formulas.

Ref.: Jâhiz VI 452; *DOTTI* 736.>

J1803, Learned words misunderstood by the uneducated.>

J1804, Conversation by sign language mutually misunderstood. Type: 924B, cf. 516A.

Ref.: *DOTTI* 275 276 611/{Qtr}>

J1805, Other misunderstandings of words.>

J1805.1, Similar sounding words mistaken for each other.

Link: |X1900\$, **Humorous pun**. |Z0095.1.1\$, Afflicted person asks spice-vendors about the whereabouts of the "'Land of *sabr* (patience/aloe)'">

J1805.2, Unusual word misunderstood. Strange results.

Link: |J1148.1\$, Self-incrimination due to misunderstood word.

Ref.: Ibshîhî 612; *DOTTI* 718 739 749 781 813 834 861 918/{Egy}>

J1805.2.1, Daughter says "Sobur" (wait [patience]) to her father when he asks what to bring from the journey. Father finds prince Sobur. Type: 432.

Link: |H0946.1, Task assigned from misunderstanding: search for prince named Sabr ("wait"). |H0947.1\$, Task: fetch unknown "pearls on their vine" (or the like)--prove(s) to be a jinni (elfin) prince. |H1381.8\$, Quest for unknown bridegroom (lover) for daughter (sister). |L0221.2\$, Present from the journey: unknown object (person) with enigmatic name (e.g., "Pearls-on-Vines," "Patience," or the like).

Ref.: *DOTTI* 212; *TAWT* 442 no. 33/{Egy}.>

J1807\$, Body organ mistaken for (identified with) something else.

Link: |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.>

J1807.1\$, Flaunted bare buttocks mistaken for the rising sun (dawn). Type: 1396\$.

Link: |K1886.3.2, Mock sunrise: dupe made to believe that flaunted bare buttocks are the rising sun.

Ref.: *DOTTI* 785 786/{Qtr}; AGSFC: QTR 87-3 681-1-1-110.>

J1807.2\$, Head mistaken for rock.

Link: |J1763, Person thought to be an object.

Ref.: *DOTTI* 735 861 907/{Mrc}.>

J1807.2.1\$, Jar broken on shiny rock: rock proves to be sleeping person's (bald) head. Type: 1319*.

Ref.: *DOTTI* 735 861 907/{Mrc}.>

J1807.3\$, Penis mistaken for an object (finger, pin, etc.). Type: 901B\$, cf. 884E\$.

Link: |Z0186.9.1.1\$, Symbolism: ring--vagina, anus.

Ref.: *DOTTI* 531 561; Shamy (el-) "Folkloric Behavior" 235; *TAWT* 429 no. 17/{Plst}.>

J1807.4\$, Testicles mistaken for similar object (onions, nuts, etc.).

Link: |Z0166.3.2.1\$, Onions--testicles.>

J1807.4.1\$, Cuckolded husband thinks testicles dangling from basket are onions.>

J1807.9\$, Other parts of body mistaken for something else--miscellaneous.>

J1807.9.1\$, Beard mistaken for animal's (bushy) tail.

Link: |F0545.1.7.1\$, Beard with whiskers like porcupine quills. |J2368\$, Fool tells sage: "Your beard reminds me of that of my goat". |U0303.1.3\$, Merman wonders that humans have their tails (= beards) in front (on their faces) while all other animals have their tails on their rears. |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.>

J1808\$, Name of object (or month, season, etc.) mistaken for person's name (or vice versa). Type: 1541.

Link: |K0362.0.2\$, Deception by assuming the name of a month or season, ("For Ramadan", etc.). |K0362.1, For the long winter.

Ref.: *DOTTI* 852; *MITON*.>

J1808.9\$, One sound mistaken for another--miscellaneous. Type: cf. 303B\$.>

J1808.9.1\$, Grunts of hard labor (e.g., kneading, lifting, digging, etc.) mistaken for grunts of sexual enjoyment (or vice versa). Type: 891F\$/1379.

Link: |H0888.1\$, [What would say to a female]: "Part your thighs wide and take me [in], and then make vocal manifestations of sexual enjoyment (*ghang*) and let me hear [them]"? Answer: kneading tub [Y]. |J1484, The sound of [painful] shaving. [Must also be the reason for an animal's howl]. |T0059.0.1.2.1\$, Vocal manifestations (by female) of sexual enjoyment ('*ghang*').

|Z0108\$, Sound (name) symbolism: association based on sound similarities (homophony).

Ref.: *TAWT* 232 no. 28.>

J1809, Other things with mistaken identities.>

J1809.3\$, Mildness (patience, kindness, etc.) mistaken for weakness.

Link: |J1913.1\$, Exposure of teeth from pain (anger, death) thought to be a smile. |L0350, **Mildness triumphs over violence**. |U0110, **Appearances deceive**.

Ref.: *MITON*.>

J1809.3.1\$, Predator's gestures misunderstood. Type: cf. 165C\$.

Ref.: *DOTTI* 70.>

J1809.3.1.1\$, Hunter thinks lion, who is grateful for food, can be ridden: hunter killed by lion.

Link: |B0391, Animal grateful for food.

Ref.: *MITON*.>

J1809.3.2\$, Ruler's (king's) mildness should not be mistaken for weakness.

Link: |P0500.1\$, Government under inherited right to rule subjects--(authoritarian, rights of kings).

Ref.: *MITON*.>

J1809.4\$, Statue mistaken for living thing (person animal, plant, etc.).

Link: |H0504.1, Contest in lifelike painting.>

J1809.4.1\$, Statue of person (doll) thought to be that person. Type: 879.

Link: |J1742, The countryman in the great world [(city)]. |K0741, Capture by tarbaby.

Ref.: *DOTTI* 512.>

J1809.5\$, Sage (saint) mistaken for sorcerer (magician).

Link: |J1132\$, Judge not by the apparent. |K2123, Innocent woman accused of using witchcraft. |U0110, **Appearances deceive**.

Ref.: *MITON*.>

J1810, Physical phenomena misunderstood.

Ref.: *DOTTI* 715.>

J1810.1\$, Human voice misunderstood.>

J1810.1.1\$, Human cries of pain (wailing) thought to be singing.

Ref.: *MITON*.>

J1810.1.2\$, Human singing thought to be cries of pain.>

J1811, Animal cries misunderstood.

Link: |B0215.9.1\$, Animals communicate by gesture.

Ref.: *MITON*.>

J1811.0.1\$, Owl's hoot interpreted. Type: 908A\$.

Link: |B0147.2.2.4, Owl as bird of ill-omen.

Ref.: *DOTTI* 567.>

J1811.1, Owl's hoot misunderstood by lost simpleton. Type: 1643.

Ref.: *DOTTI* 890.>

J1811.2, Frog's cries misunderstood. Type: 1643.

Ref.: *DOTTI* 890.>

J1811.4, Rooster's crow[ing] interpreted.>

J1811.6\$, Insect's creaking misinterpreted. Type: 1319J*.

Ref.: *DOTTI* 735/{Egy}>

J1812, Other sounds misunderstood.>

J1812.4, Hissing of fire thought to be noise of cooking muffins.>

J1812.6\$, Gas bubbles (from cesspool, decaying matter, etc.) thought to be boiling water. Type: 1221\$.

Link: |J1813.12.3\$, Cooking pot placed on cesspool: bubbling cesspool mistaken for boiling water.

Ref.: *DOTTI* 717.>

J1813, Cooking processes misunderstood. Type: 402, 1221\$, 1339E.

Ref.: *DOTTI* 186 717 780.>

J1813.2, Boiling milk thought to be overflowing. Type: 1328*.

Ref.: *DOTTI* 737.>

J1813.12\$, Attempting to cook without fire (fuel).>

J1813.12.1\$, Cooking (warming) with star light. Type: 1221\$, cf. 1262.

Link: |J1191.7, Rice pot on pole, fire far away. |J1945, Warming hands across the river.

Ref.: Jâhîz IV 488-89; *DOTTI* 717 723.>

J1813.12.2\$, Cooking with sun's heat: food spoils. Type: 1221\$, cf. 1262.

Link: |A1455.2\$, First men used sun's heat (rays) for cooking.

Ref.: Tha^Clabî 203; *DOTTI* 717 723.>

J1813.12.3\$, Cooking pot placed on cesspool: bubbling cesspool mistaken for boiling water. Type: 1221\$.

Link: |J1749.5\$, Countryman ignorant of the modern machine (automobile, train, airplane, etc.). |J1812.6\$, Gas bubbles (from cesspool, decaying matter, etc.) thought to be boiling water.

Ref.: *DOTTI* 717 720 724 727 780 869 942/{Syr}>

J1813.13\$, Animal (bird) cooked 'whole' (unprepared).

Ref.: *DOTTI* 718 739 749 781 813 834 861 918/{Egy}>

J1813.19\$, Absurd misunderstanding of cooking--miscellaneous. Type: 402, 1221\$.

Ref.: *DOTTI* 187 724 780 852/{Egy}>

J1814, Numskull stays till he has finished. [While urinating, fool mistakes sound of water flowing near by (brook, leaky faucet) for his own]. Type: 1293.

Ref.: Wesselski *Hodscha* I 210 no. 23.>

J1814.1\$, Numskull stops before he is finished (urinating): afraid he might be pulled down by it. Type: 1293C\$.

Link: |F0779.5\$, Extraordinary experiences (illusory) while attending call of nature (urinating, defecating).

Ref.: *DOTTI* 728/{Egy}>

J1820, Inappropriate action from misunderstanding. Type: 901C\$,/1646A\$, 1742\$.

Link: |K1547\$, The misunderstood foreplay: paramour frightened away by receptive acts of naive woman.

Ref.: *DOTTI* 562 651 928 940/{Egy, lit.}; *MITON*.>

J1821, Swimming (fishing) in the flax-field. Type: 1290.>

J1823, Misunderstanding of church customs or ceremonies causes inappropriate action.>

J1823.4, Move away from Moslem land so that Allah need not be feared.>

J1833.1, Numskull shoots grasshopper which lighted on the shoulder of his friend and kills friend.

Ref.: *DOTTI* 85 870/{Alg}.>

J1833.1.1, Boy strikes at a fly on his sister's breast: it turns into nipple and girl thinks it due to brother's caress.

Link: |F0575.1.5.5.7\$, Remarkably beautiful nipple(s). |P0253.10, Great love of brothers for sister. |T0405.3\$, Sister's nakedness or exposure.>

J1833.1.2, One man strikes at partridge which has lighted on second man's head. Type: 1586A.

Ref.: *DOTTI* 869.>

J1833.2\$, Shooting (striking) at a pest (bird, insect) alighted on animal's horn (back): hitting animal. Type: 1228B\$, cf. 1586A.

Link: |J2660.1\$, Unskilled marksman. |N0331.1.5\$, Object (rock, shoe, knife, projectile, etc.) thrown causes unintentional killing. |N0337, Accidental death through misdirected weapon.

Ref.: *DOTTI* 719/{Egy, Mrc}.>

J1835, Goat chewing cud angers fool, who thinks goat is mimicking him. Type: 1211.

Ref.: *DOTTI* 715.>

J1842, Useless surgical operation from misunderstanding. Type: 1351D\$.

Link: |J0551.8\$, Self mutilation to demonstrate truthfulness (innocence, lack of interest). |H0506.9.4\$, Test of resourcefulness: cook meat-dish from animal and return animal alive--(surgery performed). |J2117\$, Remedies (medical) which prove harmful or fatal. |K1073\$, Useless surgical operation induced by trickster (thief). |S0176.2.0.1\$, Partial castration (removal of only one testicles). |W0111.5.8, Man with stolen fig in his mouth submits to having cheek lanced rather than open his mouth. |X0372.4.1, Man with cheeks stuffed with food operated on to remove swelling.

Ref.: *DOTTI* 749; Sayce *Folk-Lore* XI:4 368 no. 5/cf.>

J1842.1, Numskull (female devil) thinks her pubic hair has been telling her lies and pulls it out together with the skin.

Link: |K1037\$, Dupe (supernatural cat) made to believe that his anus has been stealing food: beats it to death.>

J1842.2, Fool cannot answer as his mouth is full; thought to have an abscess in cheeks, allows them to be cut open.

Link: |X0372.4.1, Man with cheeks stuffed with food operated on to remove swelling.>

J1842.4, Child's stomach split open to cure him of wandering.>

J1843\$, Accompaniments of aesthetic devotion (love) mistaken for symptoms of insanity.

Link: |V0093.1\$, Ecstasy (trance) through religious dancing (*dhikr*, 'zikr'). |V0462.8.0.2\$, *shath*: philosophical unorthodoxy due to ascetic immersion.

Ref.: *Ibshihî* 209-10.>

J1847\$, Misplaced condemnation (blame).

Link: |G0303.9.3.5\$, Eblis is always to blame for all Adamites's follies (misdeeds), as if Adamites are faultless. |N0340, **Hasty killing or condemnation (mistake)**. |Z0042.5\$, Whom to blame for a melon's bad inside: seller, buyer, seed (farmer), or God?. |W0199.3.1\$, Blaming the higher (supernatural) powers for one's own misdeeds. |Z0042.5\$, Whom to blame for a melon's bad inside: seller, buyer, seed (farmer), or God?.

Ref.: *DOTTI* 880 928/{Irq, Jrd}; Ghadab 39-40: Shamy (el-) "Arab Mythology" no. 86.>

J1847.1\$, "He who does not know would say, '[For little] lentil!' ('Fenugreek!\$, [etc.])": reason for farmer's chasing a man (actually wife's paramour, with lentil plant in hand) misunderstood. Type: 1742\$.

Ref.: *DOTTI* 928; Meissner 3 no. 1; Taymûr no. 381/(no story).>

J1847.2\$, Victim of crime condemned due to pity-evoking appearance of criminal. Type: 926J\$, 1577*.

Link: |T0471.0.8\$, Rape victim feels pity (sympathy) for her ravisher (usually because of his good looks).

Ref.: *DOTTI* 616 823 867/{Egy}; *MITON*.>

J1847.3\$, Foolish sense of shame (self-condemnation).

Link: |J1847\$, Misplaced condemnation (blame). |J2635\$, Fool as cowardly husband (lover). |W0203\$, Passive (non-assertive) person.>

J1847.3.1\$, Who is the one that should be ashamed--(whose shame should be greater?). Type: 1874D\$.

Link: |P0788.1\$, Excessive shame (dishonor, disgrace: Câr, khizy) from violation of mores.>

J1847.3.1.1\$, Owner, ashamed of possessing nothing worth stealing, hides from thief (burglar). Type: 1874D\$, cf. 1341.

Link: |J1392.4, Owner laughs at thief who finds nothing in the house.

Ref.: Anonymous "Gohâ wa himârih" 12; *DOTTI* 744 942 943/{Egy}>

J1847.3.1.2\$, Owner hides from thieving hireling (porter) so as to avoid payment of wages.

Link: |J0812\$, Denying own rights because of fear. |J1385\$, `Debt is grief by night, humiliation by day'. |K0249.5\$, Debtor flees to avoid creditors (repayment of debt). |K0349\$, Porter (trustee) steals goods he is carrying (caring for). |K2244, Treacherous porter.

Ref.: *DOTTI* 942 943/{lit.}>

J1847.4\$, Sinner (guilty, criminal) condemns virtuous (innocent).>

J1847.4.1\$, Whose shame (sin, `ill-omen,' etc.) is greater: that of the one with a legitimate need (hunger) easily fulfilled, or that of the one with illicit desire (fornication) that cannot be satisfied? (Hungry boy's retort at his mother's seducer). Type: 1874E\$.

Link: |J1289.21\$, Is ill-omen induced by ruler's cruelty or a man's ugliness (being one-eyed)? . |J1532.5.1\$, Man committing adultery with woman rebuked by her child. |J1350, **Rude retorts**. |J1847.3.1\$, Who is the one that should be ashamed--(whose shame should be greater?).

Ref.: *DOTTI* 865 943/{lit.}; *MITON*.>

J1847.4.2\$, Girl left in care of cleric as "virgin". He seduces her and finds her "non-virgin": he bemoans the fact the "Honesty has gone away from people's hearts".

Ref.: Ibshîhî 621.>

J1847.5\$, Inappropriate (foolish) interpretation of chivalry (courtliness, graciousness).

Link: |W0014\$, *shahâmah, nakhwah, murû'ah* (gallantry, chivalry, courtliness, graciousness).

Ref.: *MITON*.>

J1847.7\$, Innocent act mistaken for criminal (immoral).

Link: |J1766, One person mistaken for another. |J1848\$, Acts intended to be kind (humorous) produce opposite result. |J2118\$, Harmful help (assistance). |K2112.3, Man taking refuge in woman's house causes her false accusation. |K2150, **Innocent made to appear guilty**.>

J1847.7.1\$, Man taking refuge in house mistaken for thief: condemned. Type: cf. 883\$.

Ref.: *DOTTI* 833 899/{lit.}>

J1847.7.2\$, Expression of admiration for a person mistaken for invitation to an illicit act: condemned.

Link: |N0340.0.3\$, Overheard conversation (talking to oneself) causes hasty condemnation. |N0349.4.1\$, Innocent expression of affect (feelings, sentiments, etc.) misunderstood.

Ref.: Ibn-^CAaṣim no. 269.>

J1847.8\$, Person held responsible (blamed) for natural phenomenon.

Link: |H1024.10\$, Task: silencing wild animals (birds). |K2105\$, Innocent accused of acting in accordance with benign habitual nature.>

J1847.8.1\$, Person blamed for wild beast's (natural) behavior.

Ref.: Maspero xxiii 273 no. 19.>

J1848\$, Acts intended to be kind (humorous) produce opposite result. Type: 895B\$, 1394\$, 1586A.

Link: |J1193.1, Killing the fly on the judge's nose. |N0333.1, Person killed by hitting fly on his face.

Ref.: Boqarî 157; *DOTTI* 785; *MITON*.>

J1848.1\$, Wife tries to please husband, but he is angered.

Ref.: Schmidt-Kahle 56-9 no. 26.>

J1848.2\$, Good counsel (advice) proves harmful.

Link: |J0601.1\$, What may be said (done) in one situation may not be said (done) in another (that may seem like the former). |J2118\$, Harmful help (assistance).

Ref.: *MITON*.>

J1848.3\$, Old person acts too youthful (childish): rebuked. Type: 1394\$.

Link: |K1872.9.6.1\$, Dyeing of gray hair as means of hiding signs of aging. |Z0094.2.2.1\$, Symbolism: salted and unsalted character--(balanced and imbalanced persons).

Ref.: Burton III 7 n. 3/cf.; *DOTTI* 785/{Egy}; *MITON*.>

J1849, Inappropriate action from misunderstanding--miscellaneous.>

J1849.1, Fool believes realistic story: inappropriate action.

Link: |J2311.13\$, Proverbial report on "So-and-so" (i.e., John Doe) taken literally.>

J1849.3, Numskull strikes all matches in order to try them. Type: 1260B*.

Link: |J2245, Every fruit tasted. [Fruit tasted before given to master].>

J1849.5\$, Erotic act (hugging, kissing, etc.) thought to be mere friendliness. Type: 884E\$.

Link: |K1315.4, Seduction by posing as a relative. |N0349.4.1\$, Innocent expression of affect (feelings, sentiments, etc.) misunderstood. |T0409.3\$, Erotic act masked as mere friendliness.

Ref.: *DOTTI* 531.>

J1849.5.1\$, Parent (mother) mistakes seductive acts his (her) child is receiving (from an adult) for innocent ones: no action. Type: 917\$.

Ref.: *DOTTI* 583; *MITON*.>

J1849.6\$, Facial expressions misunderstood--(not fatal).

Link: |J1913\$, Bodily movements (gesture, facial expression) misunderstood.>

J1849.6.1\$, Tears from eye-irritation thought to be from compassion.

Ref.: Jâhiz V 238-39.>

J1849.6.2\$, Look of puzzlement (confusion, stupidity) thought to be of graveness (severity). Type: 1331E*!.

Ref.: *DOTTI* 738; *MITON*.>

J1849.6.3\$, Friendly smile misunderstood as expression of love (sexual desire).

Link: |N0349.4.1\$, Innocent expression of affect (feelings, sentiments, etc.) misunderstood.

Ref.: Ibn-^CAasim no. 163/(mistress).>

J1850-J1999, BSURD DISREGARD OF FACTS.>

J1850-J1899, Animals or objects treated as if human.>

J1850, Gift or sale to animal (or object).

Ref.: *DOTTI* 908/{N.-Afr}.>

J1851.1.3, Numskull throws money to frogs to repay them. They have frightened his fleeing ass from the water. Type: 1642.

Ref.: Wesselski *Hodscha* I 226 no. 69.>

J1852, Goods sold to animals. Type: 1642.

Link: |K0251.8\$, Trickster feeds unsold meat to dogs then demands payment from dogs' owners.

Ref.: Chauvin VI 126 no. 280; *DOTTI* 698 715 891 908/{Alg}; Frobenius *Kabylen: Atlantis* I 240-43 no. 42.>

J1852.1, Numskull sells cow to bird. [When he comes for his money treasure is found]. Type: 1643.

Ref.: *DOTTI* 890.>

J1853, Goods sold to object. Type: 1643.

Ref.: *DOTTI* 890.>

J1853.1, Fool sells goods to a statue. Type: 1643.

Ref.: Chauvin VI 126 no. 280; *DOTTI* 890; Wesselski *Hodscha* II 211 no. 426.>

J1853.1.1, Money from the broken statue. [Payment for goods sold]. Type: 1643.

Ref.: Chauvin VIII 94 no. 65; *DOTTI* 890; Wesselski *Hodscha* II 211 no. 426.>

J1853.3\$, Goods sold to bird (animal). Type: 1643.

Ref.: *DOTTI* 890.>

J1860, Animal or object absurdly punished.

Link: |D1551.0.2\$, Turbulent river dries up so that holy personage can cross (navigate) it.

Ref.: Basset *Mille* I 399 no. 109; *DOTTI* 737/{lit}.>

J1861, Thief punishes the escaped ox. [He claims ox knows what it has done].

Ref.: Wesselski *Hodscha* I 210 no. 20.>

J1861.2\$, Death feigned to escape work.

Link: |K0495, Trickster shams sickness so that partner does all the work.

Ref.: *DOTTI* 782/{Syr}.>

J1862, The ass deprived of his saddle. [In retaliation for loss of owner's coat].

Ref.: Anonymous "Gohâ wa himârih" 13; Wesselski *Hodscha* 223 no. 61.>

J1862.0.1\$, Animal or object accused of theft--man gets even. Type: 1324A\$.

Link: |J1891, Object foolishly blamed. |J2082, Squaring accounts [with barber] by shaving the wife. |K2400\$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.). |V0058.4.1\$, Ablution before prayer.>

J1862.1\$, Horse punished for losing race.

Ref.: *DOTTI* 737/{Egy}; Sha)lân 445.>

J1862.1.1\$, Horse killed for throwing off (kicking) rider.

Link: |U0129.0.2.2\$, Common animal (colt) raised with thoroughbred retains lowly qualities.

Ref.: *Zîr* 117.>

J1862.2\$, Horse punished (killed) for kicking abusive rider.

Link: |B0299.1.2\$, Camel takes revenge on cruel driver.

Ref.: *Zîr* 116.>

J1862.3\$, A bathing (an ablution) given back to river (by breaking wind); consequently, river should return bather's shoes that river stole.

Link: |Q0271.4.1.1\$, Punishment: bather who fails to pay dirtied.

Ref.: Anonymous "Gohâ wa himârih" 13.>

J1863, Cow punished for calf's misdeeds. Blamed for not teaching calf better.

Link: |J0142.3\$, Child blames parent(s) for not correcting him in youth. |J2175.4, Man lets his infant son play in river. Son drowns. |Q0405\$, Punishment of parents for children's offense.

Ref.: Wesselski *Hodscha* I 236 no. 108.>

J1866, Man avenges self on animal by wholesale slaughter [(mass-killing)].

Link: |J2214.15.1\$, Man hates (condemns) all women because of misdeeds by one (usually his wife). |Q0589.5\$, Killer animal killed (for revenge). |W0255\$, Halo effect perception: exaggerated generalization of a trait of character.

Ref.: *DOTTI* 429; Sayce *Folk-Lore* XXXI:3 185-87 no. 13, *Zîr* 44.>

J1866.3\$, Man avenges death of his donkey by whole sale slaughter of predator animals (lions, wolves, etc.) responsible.

Link: |B0275.4.1\$, Lion executed for devouring person. |Q0211.6, Killing an animal revenged.

Ref.: *Zîr* 45.>

J1866.7\$, Animal wants to avenge self on man by whole sale death. Type: 774M1\$, cf. 774K.

Link: |A2346.4\$, Bee is to asks God that every person she stings dies, but she misspeaks asking that every bee that stings dies. |Q0597, Animals avenge injury.

Ref.: *DOTTI* 429.>

J1867, Man punishes offending part of his body.

Link: |F1042\$, Mania: compulsion--uncontrollable (involuntary) behavior. |Q0205\$, Part of body involved in offense punished.>

J1868\$, Consenting beast: animal involved in bestiality punished.

Link: |B0275, Animal punished. |Q0253.1, Bestiality punished.

Ref.: *DOTTI* 737/{Egy}; Sha)lân 442.>

J1869\$, Animals or objects absurdly punished--miscellaneous.>

J1869.1\$, The elements absurdly punished.

Link: |D1551.0.2\$, Turbulent river dries up so that holy personage can cross (navigate) it.>

J1869.1.1\$, Wind (storm) absurdly punished.

Link: |J0355.1, Widow's meal. King upbraids wind for blowing away a poor widow's last cup of meal. [God's justice vindicated].>

J1870, Absurd sympathy for animals or objects. Type: 2021*.

Link: |F0650\$, Sympathy (poetic) for captive (away from home) bird or animal.

Ref.: *DOTTI* 960.>

J1871, Filling cracks in ground with butter. [Done as an act of sympathy]. Type: 1231B\$, 1291B.

Ref.: *DOTTI* 715 720 727 907 908/{Plst}; Muhawi-Kanaana 224-27 no. 27; Wesselski *Hodscha* I 250 no. 165.>

J1873, Animal or object kept warm.>

J1873.2, Cloak given to a stone to keep it warm. Type: 1271A*.>

J1873.2.1\$, Cloak (valuable) remodeled in order to dress up animal or bird (e.g., lamb, chicken, etc.). Type: 1271D*'.>

Link: |J1886, Hens in mourning. [Numskull dresses hens in black clothes for death of their mother]. |J1886.0.1\$, Animal or object dressed for celebrating an occasion (wedding, funeral, etc.).

Ref.: *DOTTI* 724.>

J1873.3, Warming the stove with wool. Type: 1271A*.>

J1874, Relieving the beast of burden. Type: 1242A, 1242B, cf. 1215, 1696A\$.

Link: |J1041.2, Miller, his son and ass: trying to please everyone. [Impossible].

Ref.: *DOTTI* 716 721 915.>

J1874.1, Rider takes meal-sack on his shoulder to relieve the ass of his burden. Type: 1242A.

Ref.: Destaing *Cheluh's* 14-27 (136) no. 9; *DOTTI* 721/{Egy, Tns}; Wesselski *Hodscha* II 229 no. 490.>

J1874.2, Man puts bag of meal on one side of saddle, balances it on the other side with a rock. Type: 1242B.

Ref.: *DOTTI* 578 721 722/{Egy, Plst}; Sârîs (al-) 54-55; CFMC: Aswan 70-12A 1-2-2.>

J1875, Objects ascribed human feelings.>

J1875.1, Kernel [(nut)] tries to escape death. [A fool's conclusion].

Ref.: Basset *Mille* I 313 no. 45; Elder pt. 2A 12 no. 2; Wesselski *Hodscha* II 183 no. 346.>

J1876\$, Absurd kindness to animal (bird) before cruel treatment.

Link: |J1400, **Repartee concerning false reform**. |Q0410.1\$, Accompaniments of (preparations for) execution. |V0443.3.1\$, Prayer over animal (bird) before slaughtering it: "May God give you patience [□]".

Ref.: Maspero 107 no. 5.>

J1876.1\$, Relieving bird's (animal's) thirst before slaughtering it.

Ref.: Budge/*Romances* 94 no. A-4; Maspero 107 no. 5.>

J1880, Animals or objects treated as if human--miscellaneous.

Link: |P0322.7\$, Animal given refuge (*ijârah*) from pursuer.>

J1881.1, Object sent to go by itself. Type: 1291D.

Ref.: *DOTTI* 727; Wesselski *Hodscha* I 272 no. 281.>

J1881.1.2, One cheese [(cake)] sent after another. Type: 1291.>

J1881.1.3, Three-legged pot sent to walk home. Type: 1291A.>

J1881.1.4, Table thrown out of the sledge; to go home by itself. Type: 1291*, cf. 1291C.

Ref.: *DOTTI* 727.>

J1881.2, Animal sent to go by itself. Type: 1291**.

Ref.: *DOTTI* 728/{Ymn}; Noy *Jefet* 269 no. 118.>

J1881.2.1, Ass loaded and commanded to go home. Type: 1291**.

Link: |J1483.2, Where his mule will. [The rider's destination is the mule's].

Ref.: *DOTTI* 728.>

J1882, Foolish attempts to educate animals.>

J1882.1, Teaching chickens to talk. Fool believes chickens can be taught. Type: 1750.

Link: |K1271.1.3, Educated chickens tell of woman's adultery.

Ref.: *DOTTI* 928.>

J1882.2, The ass as mayor. Fool made to believe that his ass (ox) has been educated and has become mayor. Type: 1675.

Ref.: *DOTTI* 904; Socin "Môsûl und Maerdîn" 10-14 no. a-2; Wesselski *Hodscha* I 224 no. 63.>

J1886, Hens in mourning. [Numskull dresses hens in black clothes for death of their mother].

Link: |J1304, Why the black clothes. [□], "I am wearing mourning for the father of my son". |J1873.2.1\$, Cloak (valuable) remodeled in order to dress up animal or bird (e.g., lamb, chicken, etc.). |Z0143.1, Black as symbol of grief [(mourning)].

Ref.: Sha)lân 323; Wesselski *Hodscha* I 210 no. 19.>

J1886.0.1\$, Animal or object dressed for celebrating an occasion (wedding, funeral, etc.). Type: 1271D*.

Link: |J1873.2.1\$, Cloak (valuable) remodeled in order to dress up animal or bird (e.g., lamb, chicken, etc.).

Ref.: *DOTTI* 724 780 851/{Egy}>

J1889\$, Foolish attempts to reconcile (appease) animal or object.

Link: |K1778.1\$, Angered person ignored: thus rendered easier to reconcile.>

J1889.1\$, Pretending to be indifferent so as to win over runaway animal (donkey).

Link: |J0870, **Consolation by pretending that one does not want the thing he cannot have**. |K1773, Pretending to be busy.

|K1778.1.1\$, Angered wife ignored: reconciled faster.

Ref.: Anonymous "Gohâ wa himârih" 7.>

J1890\$, Animal (bird) treated as if a machine (tool).

Link: |J1896, Objects supposed to be born, grow, and die like animals. |J1919.1, The remodeled stork. [Parts cut off so as to make it look like a real bird]. |Z0195\$, Machine symbolism: a certain machine, (automobile, train, airplane, missile, etc.) as symbol of human (animal) attributes.>

J1890.1\$, Lubricating the slow animal (ass)--with oil.

Link: |X0011, Red pepper for the slow ass: man tries it on himself.

Ref.: Anonymous "Gohâ wa himârih" 10.>

J1891, Object foolishly blamed.>

J1896, Objects supposed to be born, grow, and die like animals.

Link: |J1898\$, Object asked (expected) to act as if human. |J1932, Absurd practices connected with crops. |J2212.7, Boat expected to grow into a ship.

Ref.: Anonymous AḠharâ'ib al-'aqwâl" 15/cf./gen.>

J1896.1, Stones thought to reproduce.>

J1896.5\$, Object thought to heal (mend) itself.

Link: |J1531.3, The pot has a child and dies.>

J1896.5.1\$, Little jar with hole (crack) will grow up and hole (like gap-teeth, wound, etc.) will close.

Link: |J1531.3, The pot has a child and dies. |J2212.7, Boat expected to grow into a ship. |Z0187\$, Symbolism: vessel (boat, ship, etc.)--female.

Ref.: Anonymous "Gohâ wa himârih" 9.>

J1897\$, Telling the sex of object (automobile, bus, train).

Link: |H0528, Guessing sex of unborn child (or animal). |J1169.10\$, Guessing the sex of fish: hermaphrodite. |Z0108.1\$, Gender (sex) of object or abstract (e.g., planet, time period, letter of the alphabet, etc.).

Ref.: Sha)lân 351.>

J1898\$, Object asked (expected) to act as if human. Type: cf. 1558A\$.

Link: |J1896, Objects supposed to be born, grow, and die like animals.

Ref.: *DOTTI* 859/{Egy}>

J1898.1\$, Object asked to be a witness to a bargain (deal). Type: 1543D*.

Ref.: *DOTTI* 856.>

J1900, Absurd disregard or ignorance of animal's nature or habits.

Link: |J2120, **Disregard of danger to objects (or animals)**. |W0180.2.1\$, Predator doesn't bestow prey on others.

Ref.: Jâhiz IV 36; Shamy (el-) *Egypt* 302 no. 70.>

J1901, Absurd ignorance concerning the laying of eggs.>

J1901.2, Numskull feeds hens hot water so they will lay boiled eggs.>

J1902.1, Numskull sits on eggs to finish the hatching. Type: 1218.

Ref.: *DOTTI* 717 734 905 909/{lit., Ymn}; Wesselski *Hodscha* II 212 no. 433.>

J1903, Absurd ignorance concerning animal's eating and drinking. Type: 1433*.

Ref.: *DOTTI* 806.>

J1903.2, Numskull puts the milk back [into the animal].

Ref.: Wesselski *Hodscha* II 247 no. 550.>

J1903.5\$, Animal left for weeks (days) without food or water. Type: 1433*.

Link: |S0481.2\$, Animal cruelly deprived of food (starved).

Ref.: *DOTTI* 806.>

J1904, Absurd ignorance concerning place for animal to be kept.>

J1904.2, The pent cuckoo. Fools build an enclosure to keep in the cuckoo. She flies over the hedge. They say that they have not built the hedge high enough. Type: 1213.

Link: |J2211.6\$, Bird (falcon) out of cage: city gates ordered closed to prevent its escape.

Ref.: *DOTTI* 715.>

J1905, Absurd ignorance about milking animals.>

J1905.1, Fools try to milk male ass [(ox)].>

J1905.3, Divided ownership of cow. The brother who owns the front end tries to drive the cow and will not let the owner of the rear end milk her. Type: 1633, cf. 847*.

Link: |P0180.3\$, Joint ownership of slave.

Ref.: *DOTTI* 467 882.>

J1906, Absurd ignorance about slaughtering of animals.>

J1906.1, Bullock struck on the hind quarter instead of head in attempt to kill it.

Link: |K0778.5.1\$, Abduction through old woman's ruse: knife applied to sheep's tail (hind quarter) instead of neck in attempt to kill it. Helper abducted.>

J1908, Absurd attempt to change animal's nature. Type: 165C\$, 217, 1696A\$.

Link: |J2461.1.1, Literal numskull drags jar (bacon [(goose)]) on string. |W0198.3\$, The unjust (a tyrant) has no faith (conscience).

Ref.: Amîn 302; *DOTTI* 70 83.>

J1908.1, The cat and the candle. [Cat drops lighted candle to chase mouse]. Type: 217, 1920J\$.

Link: |B0749.2.1.1\$, Dog trained to hold lighted candles (lantern) on its head (moves only at owner's command). |J0068.1\$,

Experiment involving human beings (human nature).

Ref.: Amîn 302; *DOTTI* 83 952.>

J1908.2, Cat transformed to maiden runs after mouse.

Ref.: Amîn 303/(abstract of tale).>

J1908.4\$, Predator to be made domestic.

Link: |B0256.4, Domesticated wolves.>

J1908.4.1\$, Wolf to be raised as dog. Type: 165C\$.

Link: |U0125.2\$, Wolf raised as dog kills sheep; shepherd: "Who told you that your father was a wolf?".

Ref.: Jâhîz IV 48; Basset *Mille* II 304 no. 59; *DOTTI* 70/{lit.}>

J1908.5\$, Lowly animal to be made noble.

Link: |B0749.2\$, Marvelously intelligent (educable) animal. |H0038.2.5, Substitution of low cast boy for promised child detected when he prefers long road to short one through jungle. |J1909.4, Breeding fine horses from an ass. Fool says, "Just as soon as the body of a colt bred from this mare is in proper proportion to its ears you will have a fine horse". |U0120, **Nature will show itself**.>

J1908.5.1\$, Common foal trained to behave (perform) like thoroughbred: failure.

Ref.: *Zîr* 117/cf.>

J1909.3, Numskull tries to shake birds from tree like fruit.

Ref.: Wesselski *Hodscha* II 238 no. 526.>

J1909.4, Breeding fine horses from an ass. Fool says, "Just as soon as the body of a colt bred from this mare is in proper proportion to its ears you will have a fine horse".

Link: |J1908.5\$, Lowly animal to be made noble.

Ref.: *Zîr* 117/cf.>

J1909.6, Numskull tries to wash black hen [(sheep)] white. Type: 1312*.

Ref.: Wesselski *Hodscha* I 246 no. 142.>

J1909.8\$, Absurd ignorance of how different animals and birds can be led or carried. Type: 1696A\$.

Ref.: *DOTTI* 915.>

J1909.8.1\$, Numskull pulls goose by rope around its neck, carries ass on shoulders, and the like. Type: 1696A\$.

Link: |J2461.1.1, Literal numskull drags jar (bacon [(goose)]) on string.

Ref.: *DOTTI* 915.>

J1910, Fatal [(or absurd)] disregard of anatomy.

Link: |J0189.1.1\$, Marvelous knowledge of anatomy (organ functions).>

J1911, Nature of a baby misunderstood.

Link: |J1745.0.2\$, Absurd ignorance of conception, pregnancy, and parturition.>

J1911.1, Numskull does not understand about baby's skull. Sticks needle through it.

Ref.: Wesselski *Hodscha* II 215 no. 445.>

J1911.2, Foolish mother does not understand how babies cry.>

J1911.3\$, Woman gives birth while defecating: thinks baby is her feces. Type: 1218A\$.

Link: |F0779.5\$, Extraordinary experiences (illusory) while attending call of nature (urinating, defecating). |J1745.2, Foolish girl ignorant of what is happening at her first menses.

Ref.: Ibn-^CAasim no. 58; Basset *Mille* I 307 no. 42/cf.; *DOTTI* 717 926/{lit.}>

J1911.5\$, Infant to be coaxed (enticed) out of mother's womb with toys (sweets, or the like).

Link: |B0784.2.1.2\$, Catfish (eel, snake) enticed out of a man's anus by watermelon. |F0406.4, Demon of gluttony coaxed from man's stomach with bits of food. |T0584, Parturition. [The act of childbirth].

Ref.: Anonymous "Gohâ wa himârih" 10-1.>

J1912\$, Fatal caring for an animal.

Link: |J2118\$, Harmful help (assistance). |J2172, Short-sightedness in caring for live-stock.

Ref.: *DOTTI* 908/{N.-Afr}>

J1912.1\$_ (formerly, J1912\$), Wringing the cat dry. It dies.

Ref.: Shamy (el-) *Egypt* 233 302 no. 70; AUC: 41 no. 12.>

J1912.2\$, Feeding (overfeeding) to death. Type: 287\$, 1430, 1450, 1681C\$.

Link: |J2465.3, Feeding the child. Fool feeds it steaming food and kills it. |J2502\$, Harmful excessive care (love).

Ref.: *DOTTI* 95 805 811 908/{lit., Sdn}>

J1913\$, Bodily movements (gesture, facial expression) misunderstood. Type: 924, 1698A.

Link: |J1849.6\$, Facial expressions misunderstood--(not fatal). |J2117.3.2\$, Illness said to be due to sinning. |K1547\$, The

misunderstood foreplay: paramour frightened away by receptive acts of naive woman. |N0681.7\$, Adultery accidentally averted.

Ref.: *DOTTI* 610 916.>

J1913.1\$, Exposure of teeth from pain (anger, death) thought to be a smile.

Link: |U0110.3.3\$, Not every seemingly smiling face (parted lips, showing teeth, etc.) is indicative of happiness.

Ref.: *DOTTI* 131 262 873/{Plst}; Sârîs (al-) 161-63; *TAWT* 423 453.>

J1913.3\$, Swelling of body (from sickness) thought to be plumpness (fatness).

Link: |J1413\$, Fat is beautiful.>

J1913.4\$, Dying (gravely sick) person thought to be 'stoned' (drug addict).

Link: |P0195.0.4.1\$, Disgraceful act(s) by drug addicts.

Ref.: *MITON*.>

J1913.6\$, Price of an 'inexpensive' article (service) raised through mutually misunderstood gesture (murmur). Owner thinks buyer is ridiculing him by offering too high a price and makes gestures to that effect, but buyer thinks owner thinks offer is too low and raises his offer--(this happens repeatedly).

Link: |P0774.2\$, High prices.

Ref.: *MITON*.>

J1914, Horse taught to live without food. Dies. Type: 1682.

Ref.: *DOTTI* 909.>

J1919, Fatal [(or absurd)] disregard of anatomy--miscellaneous.>

J1919.1, The remodeled stork. [Parts cut off so as to make it look like a real bird].

Ref.: Wesselski *Hodscha* I 213 no. 37.>

J1919.1.1\$, Remodeled asses: two foals to be made into an adult animal (or vice versa). Type: 1592C\$.

Link: |J2212.1, Two fifteen-year old slaves ordered: fool brings one thirty years old.

Ref.: *DOTTI* 872.>

J1919.5, Genitals cut off through ignorance.>

J1919.5.1, Ignorant bride castrates groom when jokingly told to do so. Type: 901B\$.

Ref.: *DOTTI* 561.>

J1919.5.4\$, Fool undergoes castration to rid self of seemingly useless organ (or to test function of testicles).

Link: |J0068.1\$, Experiment involving human beings (human nature). |J0069\$, Discovery of scientific laws from observation.

|J1176, Decisions based on experimental tests. |J2131, Numskull injured. |Z0070.7.1\$, To be "like testicles: do not partake in intercourse, yet do not stay free of ritual-contaminants (*nagâsah*)".

Ref.: *DOTTI* 940/{lit.}; *MITON*.>

J1919.6, Simpleton's ignorance of anatomy leads him to share his wife with a priest. Type: 1424A\$.

Ref.: *DOTTI* 800; Shamy (el-) "Folkloric Behavior" 240-41.>

J1919.6.1\$, Simpleton (fool) advises his mother not to eat a certain aphrodisiac food (*gargîr/jirjîr*--watercress) because it causes penis-erection.

Link: |C0289\$, Tabu: eating with left hand. |F0951\$, Cures for impotence and frigidity.

Ref.: Sha)lân 255.>

J1919.8, The man without a member. Foolish wife gives her husband money to buy himself one. Type: cf. 1543A*.

Ref.: *DOTTI* 856; Prym-Socin 43 no. 14, 249-55 no. 62.>

J1919.8.1\$, Simpleton led to believe that girl (actually man masking as woman) has a penis. Type: 1542:V, 1545, cf. 884E\$, 903C*.

Link: |K1315.6.7\$, Seduction upon promise of producing (sham) miracle.

Ref.: *DOTTI* 531 563 761 788 852 856/{Sdi, Sdn}; Juhaymân (al-) II 323-32; Kronenberg *Nubische* 227-30 no. 47; *TAWT* 429 432.>

J1919.10\$, Injury from poking into animal's orifice (anus, ear, etc.).>

J1919.10.1\$, Fool (troublemaker) sticks finger (object) into animal's anus: injured by animal. Type: 1681.

Link: |H1580.1\$, Sex organ (orifice) examined: tight or wide. |W0051\$, Inquisitiveness (the need to know or explore).

Ref.: *DOTTI* 906; Shawqî 279 [no. 14].>

J1920, Absurd searches for the lost. Type: cf. 1889C, 1889Q\$.

Link: |X1861.1\$, Lie: the search for the lost sesame seed. [Search for many years].

Ref.: Shamy (el-) *Egypt* 244 no. 3.>

J1922.1, Marking the place on the boat. Type: 1278.

Ref.: *DOTTI* 724.>

J1922.1.1\$_ (formerly, J1922.2.1\$), Marking the place under a school of fish. Type: 1278.

Ref.: *DOTTI* 724/{Qtr}; Duwayk (al-) I 157.>

J1922.2, Marking the place under the cloud. Type: 1278*.

Ref.: Damîrî I 325; *DOTTI* 725/{lit.}>

J1922.2.1, Fool seeks the ears of grain in the direction of the cloud toward which he has sowed them. Type: cf. 1278*.

Ref.: *DOTTI* 725.>

J1926\$, Search for stolen food.

Link: |H1229.7\$, Quest for lost or stolen property (e.g., cattle, jewelry, rations, etc.).>

J1926.1\$, Foolish attempt to recover stolen meat from animal (vulture).

Ref.: *DOTTI* 764.>

J1926.1.1\$, Man follows dog who stole his meat into a stranger's home and seeks animal in the bedroom. (Adultery accidentally discovered). Type: 1360E\$.

Ref.: *DOTTI* 764.>

J1927\$, Search for an abstract.>

J1927.1\$, Looking for lost sleep, with lighted lantern.>

J1930, Absurd disregard of natural laws.>

J1931, Money tested by throwing it into a stream to see if it will swim [float]. Type: cf. 842C*.

Link: |H0212\$, Legitimacy of money (coin) tested by throwing it on water: licit floats, illicit sinks. |J0235.1\$, Choice between little money legitimately earned and much illegitimately gotten (acquired). |N0143.1\$, Blessedness (*barakah*) only with money earned honestly.

Ref.: *DOTTI* 463.>

J1932, Absurd practices connected with crops.>

J1932.2, Sowing cheese to bring forth a cow. Type: 1200.

Ref.: Wesselski *Hodscha* II 209 no. 423.>

J1932.3, Sowing salt to produce salt. Type: 1200.

Ref.: Wesselski *Hodscha* II 209 no. 423.>

J1932.4, Planting a hog [(sheep)] in order to grow pigs [sheep]. Type: 1004A\$.

Ref.: *DOTTI* 697; Wesselski *Hodscha* II 209 no. 234.>

J1932.4.1, Planting animal's tail in order to produce young animals. Type: 1200.>

J1934, A hole to throw the earth in. Type: 1255.

Ref.: *DOTTI* 722; Wesselski *Hodscha* II 227 no. 480.>

J1935, Articles sent by telegraph. Type: 1710.

Link: |J2486\$, Riding the radio (or television) set in order to be 'taken' by announcer to another city (location).>

J1937, Absurd ideas about the dead.

Link: |J2212.2, Burial in old grave to deceive angel. [Fool hopes to avoid questioning by the interrogative angels: Nâkir and Nakîr].>

J1937.3\$, Burial of dead poor man to wait till next year when money for shrouds may be available.

Ref.: *DOTTI* 920/{Egy}; Sha)lân 188 442.>

J1941, How far his voice will reach. [Numskull tries to find out].

Link: |H1023.12, Task: catching a noise.

Ref.: Ibshîhî 621; *DOTTI* 712 713/{Egy, lit.}; Sha)lân 358; Wesselski *Hodscha* II 191 no. 373; AUC: 18 no. 9.>

J1943, Examining the sundial by candle-light. Numskull tries to find the time of night.

Link: |F0897\$, Marvelous navigation (finding direction, way, etc.). |F0898\$, Time-reckoning (time-keeping) device--(e.g., calendar, clock, hour-glass, sundial).>

J1943.1, Sundial covered in order to protect it.>

J1945, Warming hands across the river. Type: 1262.

Link: |J1813.12.1\$, Cooking (warming) with star light.

Ref.: *DOTTI* 723/{Ert}; Littmann *Tigré* 34-37 no. 25.>

J1955, Demand that murderer restore life to victim.

Link: |P0522.1.4\$, Incremental retaliation (revenge). |P0535.3\$, Excessive (absurd) demands made by injured party as price of 'forgiveness' in order to preclude reconciliation.

Ref.: *Zîr* 45/(donkey) 56/(she-camel) 79, 111/(poem).>

J1960, Other absurd disregard of facts.>

J1972, Stupid woman swims on the roof.>

J1973, Tree pulled down in order to give it water to drink. Type: 1241.

Link: |J1731.9.4\$, Absurd ignorance of plant care (maintenance).>

J1974, Fool tries to purify cotton by burning it (as goldsmith does with gold). Type: 1231B\$.

Ref.: *DOTTI* 720.>

J1974.1\$, Fool tries to fluff up pillow by filling it with animal fat. Type: 1231B\$.

Ref.: *DOTTI* 720.>

J1975\$, Absurd ignorance of nature of cloth (textile). Type: 1223\$, 1349J*.

Ref.: *DOTTI* 718 746.>

J1975.1\$, Garment patched up with meat. Type: 1223\$.

Ref.: *DOTTI* 718.>

J1975.3\$, Washing color out of fine color-cloth: cloth destroyed. Type: 1223A\$.

Link: |J2118.5\$, Harmful cleansing.

Ref.: *DOTTI* 718.>

J1978\$, Absurd disregard of facts in making a bargain. Type: 1385A\$.

Link: |J2093.7.1\$, Getting more meat (vegetables, etc.) by tipping the scales with one's own gold (which is not recovered).

|J2213.2, A profitable fight: three [blows of his] for one!.

Ref.: *DOTTI* 782; Sha)lân 362; ^CAbd-al-Muttalib H. al-Mûsawî *Turâth* X:8 169 no. 4.>

J1980\$, Uncertainty about own identity (or actions).

Link: |F0575.1.6\$, Beauty that disorients (dazzles) the beholder. |J2012, Person does not know himself. |J2028\$, Inability to know one's own location (where one is). |J2667, The fool testifies: "I had been drinking and was lying on the bench asleep. I saw him hit him over the head with an axe but don't know whether he hit him or not". |K2160\$, Deception into doubting one's identity (own actions). |J2669\$, Foolish misrepresentation of own identity.>

J1985\$, Uncertainty about own actions.

Link: |J2667, The fool testifies: "I had been drinking and was lying on the bench asleep. I saw him hit him over the head with an axe but don't know whether he hit him or not". |P0196.1.1\$, Drunkard loses control over bodily functions.>

J1985.1\$, Man (animals) not sure whether he has eaten missing food or not. Type: cf. 15.

Link: |J1151.1.3, The sausage [(chicken)] rain. [Fool made to believe that it is raining food]. |K0439.6.1\$, Robbers led to believe food is poisoned. He leaves it.

Ref.: *DOTTI* 4.>

J1990\$, Absurd claims are to be dismissed by empirical evidence. Type: 1373.

Link: |J1156\$, The fantastic (unbelievable) may be reported, but only as 'news/report'. |J1174.5.1\$, Was the garment (shirt) of the accused torn from the front or from the behind (back)?" Joseph falsely accused. |J1214, Absurd pretence [(claim)], when allowed, puts pretender out of countenance. |J1611, The stolen meat and the weighed cat. [Weight of cat equals that of meat it is accused of having eaten]. |J2670\$, Foolish proof offered. |W0129.0.1\$, Insistence on incorrectness of the other's viewpoint (without claiming correctness of one's own) out of spite (*mukâbarah*/*mikâbrah*).

Ref.: Jâhiz V 156 220/(author of *al-Mantiq*/Aristotle??); *DOTTI* 769; *TAWT* 13-14.>

J1990.0.1\$, Seemingly absurd claim (wisdom) verified (proven) by application. Type: cf. 707.

Link: |J0704\$, Preparing for approaching (inevitable) trouble. |J1150.1.1\$, Eyewitness account more reliable than visions or divinations. |J2218\$, The effect of group-opinion: clearly false statement held as true outweighs physical evidence. |J2218.9.1\$, One approving (disapproving) voice lends credence to seemingly absurd claim. |U0191\$, Credibility (perceived truthfulness) of message depends on the source.

Ref.: Amîn 466/("Water would belie/prove a diver['s claim]"); *DOTTI* 386; *MITON*; Taymûr no. 2133/(vendetta) no. 2912.>

J1990.0.2\$, If the speaker is insane, the listener needs to be sane.

Ref.: Taymûr no. 622.>

J1990.1\$, Claim that camel climbed up palm-tree: "Here are the camel and the palm-tree (show us)".

Ref.: Taymûr nos. 2165 2167/(fire-issuing fish).>

J1990.3\$, Claim that a certain person can fly off minaret (tower): "Here is the man, and here is the minaret!".

Link: |D2135.0.1, Levitation. Person able to raise self in the air. |J2349.1.1\$, To believe what is beyond belief (a man will fly) makes one a fool. But a town (nation) of fools!. |V0229.29\$, Saint can fly in the air ('flying-saint').>

J1990.6\$, Claim that the wagtail (bird) mashes cream with his feet ("legs"): "Cream's effect should be evident [on his wiry black legs]".

Link: |F0517.0.3\$, Remarkably unattractive legs. |Z0084.2.1\$, Insult: ugliness ('buffalo-face,' 'drumstick-leg,' etc.).

Ref.: Taymûr no. 2161 2176/cf.>

J1991\$, Absurd demands (expectations) dismissed by empirical evidence.

Link: |H0951, Countertasks.>

J1991.1\$, Demand that camel play the pipe. Camel explains why he cannot perform the task: he has neither the lips nor the fingers for the task.

Ref.: Taymûr no. 2174.>

J1992\$, Descending expectations: absurdly exaggerated (high) plans become realistic.>

J1992.1\$, Crow's hunting plans proportionate to size of his shadow: elongated in morning (hunts ox) realistic at noon (hunts rat).

Link: |J0953.13, Fox thinks his elongated shadow at sunrise makes him as large as an elephant. |J2060, **Absurd plans. Air-castles.**

Ref.: Râsî (al-) *Khabâyâ* 163-64.>

J2000-J2050, Absurd absent-mindedness.>

J2010, Uncertainty about own identity.>

J2011\$, Foolish attempt to impersonate someone else.

Link: |K2011, Wolf poses as "grandmother" and kills child. (Red Riding Hood).>

J2011.1\$, Fool poses as a relative but betrays own identity.

Link: |J2028\$, Inability to know one's own location (where one is). |J2041, Actor forgets and speaks in his own person.

|U0306\$, Relativity of perceiving personal identity (family ties) with reference to "I/ego" (kinship relations, usually within triads).>

J2011.1.1\$, Fool poses as own father but betrays own identity: "I'm my father".>

J2011.1.2\$, Fool poses as own maternal-uncle but betrays own identity: "I'm my maternal-uncle".>

J2012, Person does not know himself. Type: 1284.

Ref.: *DOTTI* 725.>

J2012.1, Numskull's beard cut off: does not know himself. Type: 1531A.

Ref.: *DOTTI* 835; Wesselski *Hodscha* I 274 no. 298.>

J2012.2, Woman's garment cut off: does not know herself. Type: 1383.

Ref.: Wesselski *Hodscha* I 274 no. 298.>

J2012.5, Man does not know himself from another identically clad.

Ref.: Wesselski *Hodscha* I 214 no. 43.>

J2013, Man made to believe that he is someone else.

Ref.: Chauvin VIII 96 no. 67.>

J2016, Man does not recognize his name when it is called: he is accustomed to hear his nickname.

Link: |J0010.3.2\$, Nickname given the young (or the new) endures for life. |J0148.2.1\$, One word (phrase, sentence, idea) evokes another associated with it. ("Principle of polarity": stability of syntax, word sequence, word order). |K1984.3, The girl with the ugly name. [She does not recognize new one: must be called by old].>

J2020, Inability to find own members, etc.>

J2020.1\$, Changes in bodily appearance lead numskull to conclude that an organ is missing (or, has been replaced). Type: cf. 1288, 1284, 1531A.

Ref.: *DOTTI* 725 726 835/{lit.}.>

J2021, Numskulls cannot find their own legs. Type: 1288, 1531A.

Ref.: *DOTTI* 726 835; Socin "Mosul und Maerdîn" 14-16 no. a-3.>

J2022, Numskull cannot find ass he is sitting on. Type: 1288A.

Link: |J2031.2, There are ten horses; then when he is mounted there are only nine. Why?. |J2199.4.9.3\$, "Better walk and gain an ass (camel) than ride and lose one!" (Said by fool who cannot find animal he is sitting on).

Ref.: *DOTTI* 726 727/{Egy}.>

J2023, Numskull doesn't recognize his own horse. [Must be the one not taken by others].

Ref.: Wesselski *Hodscha* I 234 no. 100.>

J2024, Numskull rides backwards. [Problem thought to be with horse: left-handed].

Ref.: Wesselski *Hodscha* I 235 no. 100.>

J2025, Inability to find object one is carrying.>

J2028\$, Inability to know one's own location (where one is).

Ref.: Anonymous AAl-Thalâthah al-mughaffalîn" 9/cf.>

J2028.1\$, Perceiving point of reference (in relation to oneself).

Link: |Z0013.5.2.1\$, Addressing self to own heart (mind, reason, or the like).>

J2028.1.1\$, Where are the two of them located? "I dwell with my brother; my brother dwells with me; I and my brother dwell together; we dwell in our house; our house is where we dwell; Y" etc.

Link: |J1082, Futility of trying to hide an obvious deed [(quality)]. |J1252, Quibbling answers. |J2039.1.1.1\$, Circular logic: defining an ambiguity (an unknown) in terms of itself (e.g., 'water is like water'). |Z0063, Formulas signifying fruitlessness.

Ref.: Anonymous AAl-Thalâthah al-mughaffalîn" 5.>

J2028.3\$, Inability to know own direction (whether coming or going, going up or down). Type: 1406B\$.

Ref.: *DOTTI* 789 835/{Egy}>

J2029\$, Fleas on woman's body try to identify their night quarters from their experiences there (breast, navel, etc.). Type: 293C*.

Link: |H0581, Three young men arrested tell who they are. |H0888.4.1\$, Riddle: You scrub [off its skin], you plunge into it [with *maqwarah*/scooping-knife], then you get 'water'. (Answer: preparing a zucchini (*koasah*) for stuffing: a woman's view of sexual intercourse). |X0700, **Humor concerning sex**. |Z0186.3\$, Symbolism: hole (crack, wound)--vagina.

Ref.: *DOTTI* 96/{Egy}>

J2030, Absurd inability to count.>

J2031, Counting wrong by not counting oneself. Type: 1287.

Ref.: *DOTTI* 725; Wesselski *Hodscha* I 276 no. 261.>

J2031.1, Numskulls count selves by sticking their noses in the sand. They then count the holes.

Ref.: Wesselski *Hodscha* I 268 no. 261.>

J2031.2, There are ten horses; then when he is mounted there are only nine. Why?. Type: 1288A.

Link: |J2022, Numskull cannot find ass he is sitting on. |J2199.4.9.3\$, "Better walk and gain an ass (camel) than ride and lose one!" (Said by fool who cannot find animal he is sitting on).

Ref.: *DOTTI* 726; Wesselski *Hodscha* I 267 no. 261.>

J2032, Are there nine or ten geese? [Trickster evades answering by absurd counting]. Type: 1287A\$.

Ref.: *DOTTI* 666 726/{Egy, Sdn}; Khatibah 208-9; Mitchnik 114-5; Sha)lân 356, 422; Wesselski *Hodscha* I 246 no 143.>

J2034\$, Inability to keep count separate from peculiarities of items counted.>

J2034.1\$, One heavy coin counted for more than one.>

J2035, The interrupted calculation. While the merchant is making calculations, he asks the age of his youngest daughter, the elder daughter, and the mother, and always adds this to the number he has reached. Type: 1592B*.>

J2036, Keeping the measure by stretching out the arms. [Size of wife's garment kept].

Ref.: Wesselski *Hodscha* I 248 no. 161.>

J2038\$, Failure at matching related items together (at forming pairs).

Link: |H0601.2\$, Wise pairing of animal organs. |J1805.1, Similar sounding words mistaken for each other. |J2032, Are there nine or ten geese? [Trickster evades answering by absurd counting].>

J2038.1\$, Inability to match pairs of different colored apparel (clothing, shoes, socks, etc.).

Ref.: Anonymous "Gohâ wa himârih" 7.>

J2038.1.1\$, Difficulty at matching four rings to five fingers--(one ring is missing).>

J2039\$, Absurd inability--miscellaneous.>

J2039.1\$, Inability to conceptualize (think in abstract terms).

Link: |J2488, Numskull wants to see abstract quality.>

J2039.1.1\$, Futile attempts to define (explain) the matchless (ambiguous). Type: cf. 1641D\$.

Ref.: *DOTTI* 889.>

J2039.1.1.1\$, Circular logic: defining an ambiguity (an unknown) in terms of itself (e.g., 'water is like water').

Link: |J2028.1\$, Perceiving point of reference (in relation to oneself). |U0173, Futile attempt to explain to a blind man meaning of "white".

Ref.: Anonymous AAl-Thalâthah al-mughaffalîn" 5.>

J2040, Absurd absent-mindedness--miscellaneous.

Ref.: HE-S: Kafr El-Zaytûn 69-4 no. 4.>

J2041, Actor forgets and speaks in his own person.

Link: |J2011\$, Foolish attempt to impersonate someone else.>

J2042\$, Absent-minded professional (scientist, physician, engineer, etc.). Type: 1862D\$.

Link: |F0606\$, Mad scientist. |J2175.3, Absent-minded nurse lets child down into well instead of bucket. |K2259.8\$, Scientist

(inventor, discoverer) as villain.

Ref.: *DOTTI* 939.>

J2043\$, Inability to learn (remember) simple instructions. Type: 1696.

Link: |F0692, Person with remarkable memory. |J1064, Futility of trying to teach the stupid.

Ref.: *DOTTI* 914.>

J2043.1\$, Train of thought interrupted, person fails to recall words he had been repeating. Type: 1696.

Link: |J2671.2, Fool keeps repeating his instructions so as to remember them. (He usually forgets them). |Z0012.3.2\$, Linger (poetic): account dwells on (emphasizes or stresses by repetition) certain event(s) at the expense of other happenings.

Ref.: *DOTTI* 914.>

J2043.2\$, Trouble from inability to recall password (name, formula). Type: 1377, cf. 676.

Link: |H0018, Recognition by password [(pass-word)]. |N0386.5\$, Lovers's signal inadvertently altered: troubles follow.

Ref.: *DOTTI* 368 770.>

J2044, Fool forgets master's message.>

J2050-J2199, Absurd short-sightedness.>

J2050, Absurd short-sightedness.>

J2050.1\$, Lack of foresightedness.

Link: |N0263\$, Persistent bad luck: need for chosen profession (trade) vanishes.

Ref.: Taymûr no. 939.>

J2050.1.1\$, Loss of eyesight is better than loss of foresightedness.

Ref.: Taymûr no. 2106.>

J2052, God's mercy contrasted with man's short-sightedness.>

J2052.0.1\$, Man wishes (tries) to adjust (alter) God's creation: shown shortsightedness of his wish (as compared to God's wisdom). Type: cf. 774P.

Link: |A0102.1.1\$, God's wisdom (providence, prudence). |J1268\$, Repartee concerning the existence (nature) of God.

|L0420.0.1, Overweening ambition punished. Man sets self up as God.

Ref.: *DOTTI* 432/{Sml}.>

J2052.1\$, Nut from tall tree falls on man: he is thus shown why melons grow on vines on the ground. (It is God's mercy). Type: 774P, cf. 774Q\$.

Link: |A2771.9, Why big trees have small fruit. |J0069\$, Discovery of scientific laws from observation. |J2571, "Thank fortune it wasn't a melon." [Nut from tree falls on man: he thus learns why melons should not grow on tall trees].

Ref.: *DOTTI* 432.>

J2055\$, Shortsighted choice of ruler (government). Type: 113, cf. 221.

Link: |B0242, King of birds. |J0242.4, Peacock proved to be bad king. Chosen because of beauty; too weak to defend his flock.

|P0011, Choice of king. |P0500.0.4\$, Government by election (selection) of ruler by citizens (subjects). (Republic, democracy).

|K0815.8, Hawk persuades doves to elect him their king. Kills them.

Ref.: *DOTTI* 42 84.>

J2055.1\$, Ruler selected for (on basis) of might alone.

Link: |K0815.8, Hawk persuades doves to elect him their king. Kills them. |P0011.4, King chosen on basis of strength and exploits. |W0204\$, Passion for authority and the powerful (dictatorship).>

J2055.1.1\$, Predator selected king: preys on subjects. Type: 113, 221.

Link: |B0242, King of birds. |K0815.8, Hawk persuades doves to elect him their king. Kills them.

Ref.: *DOTTI* 42 84/{lit.}; *MITON*.>

J2060, Absurd plans. Air-castles. Type: 1430, 1430B\$, 1681*.

Link: |J0750\$, Prudence in planning ahead (i.e., not "Crossing a bridge before coming to it"). |W0210\$, Daydreaming.

Ref.: Chauvin V 162 no. 85; *DOTTI* 805 806 908/{Tns}; Houri-Pasotti 47-48 no. 8; *MITON*; Taymûr no. 2219-2226; Wesselski *Hodscha* I 249 no. 163.>

J2060.1, Quarrel and fight over details of air-castle. Type: 1430.

Ref.: Azov-Phillot *JPASB* II 402f.; *DOTTI* 805 806 909/{Egy}; AUC: 1 no. 19.>

J2061, Air-castle shattered by lack of forethought. Type: 1430B\$, 1681*.

Ref.: *DOTTI* 805 806 908/{lit.}; *MITON*.>

J2061.1, Air-castle: the jar of honey to be sold. [Broken]. Type: 1430.

Ref.: Chauvin II 101 no. 60; *DOTTI* 805 806/{lit.}; *MITON*.>

J2061.1.1, Air-castle: basket of glassware to be sold. In his excitement he breaks the glassware. Type: 1430B\$, 1681*.

Ref.: *DOTTI* 806 908; *MITON*.>

J2061.1.2, Air-castle: the basket of eggs to be sold. Type: 1430.

Ref.: *DOTTI* 805.>

J2061.2, Air-castle: the pail of milk to be sold. Type: 1430.

Ref.: *DOTTI* 805.>

J2061.5\$, Imagined dispute over how to receive with pretended disinterest the imagined beautiful bride. Type: 1430B\$, 1681*.

Ref.: *Alf* I 118; *DOTTI* 664 806 908/{lit.}; *MITON*.>

J2062, Foolish illustration of argument. Type: 1327.

Link: |J0551.8.1\$, Man accused of seduction (rape) emasculates self (to show lack of interest).

Ref.: *DOTTI* 737.>

J2062.1, Which way the sheep shall return. [Fool destroys his own goods to demonstrate foolishness of argument between two other men]. Type: 1327.

Ref.: *DOTTI* 737.>

J2063, Distress over imagined troubles of unborn child. Type: 1430A, 1450.

Ref.: *DOTTI* 805 811; *MITON*.>

J2063.2\$, Quarrel over imagined disagreement (dispute) over unborn child(ren). Type: cf. 885, 887B\$,/900C\$.

Link: |J2198.3.1\$, Parents quarrel over their plans for arranged marriage of their unborn children.

Ref.: *DOTTI* 487 532 537/{lit.}; *MITON*.>

J2065\$, More foolish. Type: 1327, 1406B\$.

Link: |H1312, Quest for the greatest fools. |J1712, Numskulls quarrel over greeting. [Contest held to decide who is the biggest fool].

Ref.: *DOTTI* 725 726 733 737 739 748 789 835 861/{Egy, Mrc}.>

J2066, Foolish waiting.

Link: |H0614.6\$, Explanation of enigmatic phenomenon: peculiar behavior in public (e.g., laughing, weeping, waiting, or the like). |J1035\$, Helping fate by working (not waiting). |J0767\$, The long wait for provisions. |J2214.3, Waiting at the well for the thief. [Salt-cured cheese stolen: thief will need to drink]. |X0482.1.1\$, Allowing invading army to advance, then waiting, during midsummer desert heat, for ice storm to defeat enemy.

Ref.: 'ġhâj *Bujâ* 51; *DOTTI* 474/{Egy}; Shamy (el-) *Egypt* 77 no. 10.>

J2066.6, Dog waits to be hit with meat.

Ref.: Chauvin III 57 no. 16.>

J2068\$, Inaction is harmful, action is useful.

Link: |F1041.9.7\$, Illness from idleness. |J1077\$, Merits of distant travel.

Ref.: *MITON*.>

J2068.1\$, Commodity (water, wheat, etc.) rots if stored too long.

Ref.: *DOTTI* 106 112 663/{Egy}.>

J2068.1.1\$, Still water becomes stagnant.

Ref.: *MITON*; Taymûr no. 2916.>

J2068.2\$, Unmarried girl (boy), like stored commodity, will 'rot'.

Link: |T0100.0.9\$, Other reasons for marrying.

Ref.: *MITON*.>

J2068.3\$, Acquiring livelihood (making a living) requires action.

Link: |A0189.7.1\$, 'God forgets no one': every creature gets a predestined livelihood. |A0604.5.2.1\$, Livelihoods created before 'things' (creatures). |J1014\$, Making a living (by earning wages). |J1014.0.2.1\$, It is fortunate for a person to make a living ('receive livelihood') in own country (town). |N0100.1.1.1\$, Livelihoods are not earned according to a creature's actions--(they are preordained).

Ref.: *MITON*.>

J2068.3.1\$, Hunter must seek prey in its own natural environment.

Ref.: *MITON*.>

J2068.3.2\$, Lions must leave jungle to hunt in open land.

Ref.: *MITON*.>

J2070, Absurd wishes. Type: 1408B.

Ref.: *DOTTI* 791; Elder 28-29 no. III-13; Shamy (el-) *Egypt* 299 no. 56.>

J2071, Three foolish wishes. Type: 555, 750A.

Ref.: *DOTTI* 312 407; *MITON*.>

J2072, Short-sighted wish. Type: 555, 750A, cf. 915C\$.

Link: |K0170, **Deception through pseudo-simple bargain**. |K2020\$, Deception through secured promise of a granted wish.

Ref.: *DOTTI* 313 407 582.>

J2072.1, Short-sighted wish: Midas's touch. Everything to turn to gold. Type: 775.

Ref.: *DOTTI* 434; Nabhânî (al-) II 535/cf.>

J2074, Twice the wish to the enemy. (The covetous and the envious). A can have a wish, but B will get twice the wish. A wishes that he may lose an eye, so that B may be blind. Type: 1331, cf. 1534.

Link: |M0401.1.1\$, A Moslem and a Christian curse each other: Jew: "May the Lord answer both of you". |X0335.3\$, Person of high communal rank causes another of lesser communal rank to lose an eye; judgment: the injured should lose.

Ref.: *DOTTI* 737.>

J2075, The transferred wish. [Wasted on a trifle]. Type: 750A, cf. 555.

Ref.: *DOTTI* 313 407; *MITON*.>

J2078\$, Foolish act (plan) based on unreliable promise. Type: 1438\$.

Link: |K2318\$, Promise broken by making a greater promise.

Ref.: *DOTTI* 367 456 806 807 909/{Egy, Mrc}.>

J2078.1\$, 'You raised my hopes for earrings, so I pierced my ears [Y]'.>

Ref.: Taymûr no. 1901.>

J2080, Foolish bargains.>

J2081, Foolish bargain: progressive type.>

J2081.1, Foolish bargain: horse for cow, cow for hog [(goat)], etc. Finally nothing. Type: 1415.

Ref.: *DOTTI* 792 970/{Mrc}.>

J2081.2, Foolish bargain: good fish for worthless shell; shell with pearl in it for small fish.

Ref.: Chauvin II 83 no. 10, cf. II 89 no. 28.>

J2082, Squaring accounts [with barber] by shaving the wife.

Link: |J1522.1, Half price for half a shave.>

J2083, The foolish attempt to cheat the buyer. [Resulting in a loss for seller].>

J2083.1, One-third for the price of one-fourth. In the grain sale the fool sells a third of a cask for the price of a fourth, thinking that he is cheating the buyer. Type: 1266*.

Link: |P0774.4.4\$, 'Specials\$', 'Discounts\$', 'Sale\$', etc.: (e.g., "Two for the price of one", or the like).

Ref.: *DOTTI* 724.>

J2083.4, Ten [sold] for the price of nine. [Fool thinks business is improving]. Type: 1459\$.

Link: |W0162.1\$, Why merchant is selling at a loss: "Fame is more important than profits!".

Ref.: *DOTTI* 813; Wesselski *Hodscha* I 209 no. 12.>

J2083.7\$, Foolish attempt to cheat the seller.

Link: |J1978\$, Absurd disregard of facts in making a bargain.>

J2085, Foolish reward offered.>

J2085.1, Lost ass, saddle, and bridle offered as reward to the finder.

Ref.: Anonymous "Gohâ wa himârih" 5; Basset *Nouveaux* 175 no. 124/cf.; Wesselski *Hodscha* II 231 no. 496.>

J2085.2\$, Person purchases a new name at high price. Type: 1384.

Link: |J2116.2\$, Man with offensive name advised to change the offensive part; name changed, but offensive part kept.

|W0164.1\$, Promoters of self-esteem. |Z0183.0.1.2\$, Name purchased.

Ref.: *DOTTI* 778.>

J2085.2.1\$, Wife gives away husband's savings for a pretty name--(usually a variation on the old).

Ref.: *DOTTI* 779 851/{Egy}.>

J2086, The foolish pawn. [Seller paid with his own property; selling several items on credit and getting one back as pledge of payment]. Type: 1385.

Link: |J2093.2, Woman gives a jewel for a salad.

Ref.: *DOTTI* 687 781 782 910/{lit., Syr}; Prym-Socin 41-43 no. 13.>

J2087, The persuasive auctioneer. [Owner believes auctioneer's praise of worthless goods and buys them himself by overbidding]. Type: 1214.

Ref.: *DOTTI* 715 716/{Plst}; Wesselski *Hodscha* I 276 no. 309.>

J2087.1\$, The persuasive vendor. He believes his praise of his own worthless article (ass) and keeps it for himself. Type: 1214.

Ref.: *DOTTI* 715/{Egy}>

J2088, The considerate seller. [Prospective buyer alerted to defects in goods].

Ref.: Wesselski *Hodscha* I 223 no. 58.>

J2092, The trusted porters. [They rob man of his found treasure].

Ref.: Chauvin II 82 no. 2.>

J2093, Valuables given away or sold for a trifle.

Ref.: *DOTTI* 727.>

J2093.1, Numskull gives away the old water bag in which money is hid.

Ref.: Wesselski *Hodscha* II 201 no. 393.>

J2093.2, Woman gives a jewel for a salad. Type: cf. 1385.

Link: |J2086, The foolish pawn. [Seller paid with his own property; selling several items on credit and getting one back as pledge of payment].

Ref.: *DOTTI* 781.>

J2093.2.1\$, Girl gives a jewel (gold ornament) for a date (fruit).

Ref.: *DOTTI* 225 278/{Ymn}>

J2093.6, Gold and jewels sold for a trifle.>

J2093.7\$, Gold (jewels) used as weights in marketplace (for food and similar common commodities).>

J2093.7.1\$, Getting more meat (vegetables, etc.) by tipping the scales with one's own gold (which is not recovered). Type: 1385A\$.

Link: |J1978\$, Absurd disregard of facts in making a bargain.

Ref.: *DOTTI* 782/{Irq}; Hasaballâh Yahyâ *Turâth* II:1 147.>

J2093.9\$, Valuables given away or used foolishly--miscellaneous.>

J2093.9.1\$, Jewelry (gem, gold, silver, etc.) used as if pebble (stone).

Link: |H0964.1\$, Water level manipulated so as to reach an object in well (pit).>

J2093.9.1.1\$, Gems dropped in well so as to raise its water level.

Ref.: *DOTTI* 125 129 169/{Sdn}>

J2100, Remedies worse than the disease [(i.e., foolish solutions)].

Ref.: Mouliéras-Lacoste 347 no. 52/cf.; Râsî, (al-) Haky 176-7.>

J2102, Expensive way of being rid of insects.>

J2102.1, Sleeping in shoes to avoid insect bites.

Ref.: Wesselski *Hodscha* II 237 no. 524.>

J2102.4, House burned down to rid it of insects. Type: 1282.

Ref.: Wesselski *Hodscha* I 244 no. 137.>

J2103, Expensive extermination of rodents.>

J2103.1, The cat to guard the cheese. [Cat eats both mice and cheese].

Link: |J0215.1.1, Do not set a hungry guard over food. |J2756.3.1\$, Predator (the hungry) set to guard prey (food).>

J2106, Man kills self to make quarrelsome wife a widow.>

J2106.1\$, 'I [sought to] disgrace my mother-in-law by my breaking wind (in public)!'

Link: |J2119.10.1\$, Trying to vex someone by committing an act which disgraces own self (i.e., 'To cut own nose to spite own face'). |J2131, Numskull injured. |J2134, Numskull makes himself sick (uncomfortable). |P0783.1\$, Breaking wind in public: disgraceful. |P0785\$, 'saghranah' (unseemly behavior): committing acts that reduce one's communal standing (worth).>

J2112.1, Young wife pulls out his gray hairs [beard, whiskers]; old wife his black. Soon all are gone. Type: 1397A\$.

Link: |J0761.0.1\$, Appearance of gray hair (whiskers) causes concern. |Z0155, Gray hair the symbol of departed usefulness.

Ref.: Chauvin II 128 no. 134; *DOTTI* 787/{lit.}>

J2112.5\$, Grayness of beard (whiskers) cured. Type: 1397A\$.

Link: |D1338.7\$, Rejuvenation by eating bird's (animal's) flesh. |J0759\$, Repartee concerning age (the old and the young).

|J2214.13.2\$, Grayness of beard (whiskers) to be cured by dipping in woman's vagina. (Since penis is darker than rest of body the same should apply to beard). |X1727, Absurd stories about beards.

Ref.: *DOTTI* 787.>

J2113, Getting the calf's head out of the pot. [By cutting the animal's head off]. Type: 1294.

Ref.: Bâzargân (al-) 20-21 no. 6; *DOTTI* 728; Socin "Mosul und Maerdîn" 19-20 no. a-5.>

J2113.2\$, Getting the child's head out of the pot. [Fool suggests cutting the head off to save the pot]. Type: 1294A*.

Ref.: *DOTTI* 729.>

J2116\$, Harmful repair (treatment) of object or animal. Type: 1681B, 1681C\$.

Link: |J2118\$, Harmful help (assistance). |J2120.1\$, Numskull (fool) as custodian of home and animals. |W0186.0.1\$, "Antarism (CAntariyyah)": application of ancient simplistic but violent 'heroic' measures to intricate modern situations (problems).

Ref.: *DOTTI* 907 908.>

J2116.1\$, Fool pierces horse's eye to make it fit the name he had given it: "One-eyed".

Link: |Z0183.0.1.3.2\$, Making the name-bearer fit his name (i.e., "Lame" lamed, "Angry" angered, etc.).

Ref.: Damîrî II 115.>

J2116.2\$, Man with offensive name advised to change the offensive part; name changed, but offensive part kept. Type: 1461A\$.

Link: |J2085.2\$, Person purchases a new name at high price. |K1984.3, The girl with the ugly name. [She does not recognize new one: must be called by old]. |X1506, Extraordinary names [of locations]. |W0164.1.6\$, One's name as source of self-esteem (self-concept). |Z0183.0.1\$, Meaning of a name.

Ref.: *DOTTI* 814/{Egy}>

J2117\$, Remedies (medical) which prove harmful or fatal. Type: cf. 1351E\$.

Link: |F0956.7.4\$, [Cholesterol]-rich foods (eggs, meats) believed to promote good health. |F0959.9.0.1\$, Beauty-aid containing harmful element (poison or the like). |J1842, Useless surgical operation from misunderstanding. |K1073\$, Useless surgical operation induced by trickster (thief). |N0649.2\$, Concoction of harmful substances proves beneficial.

Ref.: *DOTTI* 749.>

J2117.1\$, Harmful eye-remedy.>

J2117.1.1\$, *shishm* (Indian-liquorice) as eye-remedy: painful, glue-like, may cause blindness.

Link: |Q0592.1\$, Punishment: applying painful medication--e.g., *shishm* (Indian liquorice) in eyes. |W0152.18.2\$, 'The day you would have meat, you would apply *shishm* to the cats' [eyes]' (i.e., glue eyes shut, or temporarily blind by applying Indian-liquorice/licorice).>

J2117.2\$, Harmful pain remedy.>

J2117.2.1\$, Hitting head (violently) as remedy for headache--(thought to kill insect inside head causing pain).

Link: |B0779\$, Deadly insects ('bugs'): infectious, poisonous. |F0950.10.8\$, Hitting with hammers (or the like) as cure for pain. |F1041.1.14.1\$, Death from pain caused by insect (mosquito) inside brain: death of Nimrod. |J2286.1\$, Headache thought to be caused by animal (insect, worm) in brain.

Ref.: Tha^Clabî 188.>

J2117.3\$, Foolish diagnosis of medical condition ('old wives medicine'). Type: cf. 1641B.

Link: |P0611.3.1.1\$, Women's talk (superstitious ways, old wives' tales, old wives' medicine, etc.).

Ref.: *DOTTI* 888.>

J2117.3.1\$, Physical disease said to be caused by possession by jinn (fairies, demons, etc.).

Link: |F0362, Fairies cause disease. |D2065.1, Madness from demonic possession.

Ref.: Walker-Ismâ'îl 39-40.>

J2117.3.2\$, Illness said to be due to sinning. Type: 750J\$.

Link: |J0069.8\$, Quasi-scientific explanations based on observation. |J1913\$, Bodily movements (gesture, facial expression) misunderstood. |K1955, Sham physician. |K2106\$, False accusation of blasphemy (disbelief). |Q0551.6.2.1\$, Supernatural (magic) sickness as punishment for blasphemous act (e.g., disrespecting deity, temple, or the like).

Ref.: Tha^Clabî 90.>

J2117.4\$, Harmful 'promoters' of good health (herbs, 'teas', etc.).

Link: |F0779.2\$, Bathing as cure.

Ref.: Tha^Clabî 172/(onion).>

J2118\$, Harmful help (assistance). Type: 163A*, 1233\$, 1223A\$, 1233A\$, cf. 1692.

Link: |J0513, One should let well enough alone. |J1848\$, Acts intended to be kind (humorous) produce opposite result. |J2119.10\$, Person (animal) tries to solve problem but makes things worse (or harms self). |J2201\$, Excuses worse (more absurd) than offenses. |K1289.2\$, Girl feigns stumbling and slaps man (king) as she pretends to be leaning on him for support. (Usually her hand lands on the back of his neck). |N0196\$, Helper accidentally killed (injured). |N0335.5.1\$, Hound (dog) defending master against attacker (crocodile) inflicts mortal wound on master. |P0446.1, Barber as bungler of plans. |P0796.4\$, Separating quarreling parties (by intervention). |W0196.2\$, Had the impatient not acted in haste, his request would have been granted.

Ref.: *DOTTI* 19 70 720 913/{Egy}; Shawqî 328 [no. 52]; Taymûr no. 944/(scald-head).>

J2118.0.1\$, 'Applying kohl [to eye--for beauty], [but] blinding it [in the process]'.>

Ref.: Amîn 436; Taymûr no. 941.>

J2118.0.2\$, Like camel, it flattens what it ploughs.

Ref.: Taymûr no. 1399.>

J2118.1\$, Meddler tries to save friend from presumed peril: causes him much harm. (The barber of Baghdad). Type: 1233A\$.

Link: |J0679.5\$, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'. |J2390\$, Curious fool as meddler.

Ref.: *DOTTI* 720 721/{lit.}; *MITON*.>

J2118.2\$, Mediator, working for party A, tries to get grieving party B to ignore one drawback in A, but cites numerous drawbacks heretofore unknown to B. A is offended.

Link: |Z0098.1.2\$, Lampoon in flattering (panegyric) terms.

Ref.: Ibshîhî 615.>

J2118.3\$, Driving insect away from sleeping person by hitting it with large rock (stick, etc.). Type: 163A*, cf. 1586A.

Link: |N0333.2, Man accidentally killed by bear trying to chase away flies. |J1193.1, Killing the fly on the judge's nose.

Ref.: *DOTTI* 70 717 720 724 727 780 869 942/{Syr}.>

J2118.4\$, Soap-bars used as bricks or tile.

Ref.: *DOTTI* 717 720 724 727 780 869 942/{Syr}.>

J2118.4.1\$, Soap-bars as stepping stones on the muddy (wet) road--unsuspecting person slips and falls. Type: 1232\$.

Ref.: *DOTTI* 720.>

J2118.5\$, Harmful cleansing. Type: cf. 1223A\$.

Link: |J1975.3\$, Washing color out of fine color-cloth: cloth destroyed. |K1461.1, Cleaning the child. Intestines taken out and cleaned. |K1462, Washing the grandmother--in boiling water.

Ref.: *DOTTI* 718.>

J2119, Remedies worse than the disease--miscellaneous.>

J2119.2, Straight path not always shortest.

Link: |J0021.5, "Do not leave the highway": counsel proved wise by experience. Robbers encountered.>

J2119.10\$, Person (animal) tries to solve problem but makes things worse (or harms self).

Link: |J2118\$, Harmful help (assistance).>

J2119.10.1\$, Trying to vex someone by committing an act which disgraces own self (i.e., 'To cut own nose to spite own face').

Link: |J2106.1\$, 'I [sought to] disgrace my mother-in-law by my breaking wind (in public)!'.>

J2119.10.2\$, Wife refuses to kill one of her chickens and serve it to husband (and guest): husband kills all (ten, twelve, etc.) birds to spite wife. Type: 1339F\$.

Link: |P0339.1\$, Too many chickens served: guest suspects they were dead (not legitimately slaughtered) and refuses to eat.

Ref.: *DOTTI* 743/{Egy}.>

J2120, Disregard of danger to objects (or animals).>

J2120.1\$, Numskull (fool) as custodian of home and animals. Type: 1681B, 1681C\$.

Link: |J2201\$, Excuses worse (more absurd) than offenses.

Ref.: *DOTTI* 907 908.>

J2123, Sunlight carried into windowless house in baskets. Type: 1245.>

J2123.1\$, Shade stored in bottles.>

J2124.1, Numskull sends meat home through kite (bird); kite devours it.

Link: |J0215.1.1, Do not set a hungry guard over food. |J0754.1\$, Do not set hay (dry grass) next to fire.>

J2127, Looking for the hole. [Can of oil turned about--contents run out (spilled)]. Type: 1562F1\$.

Link: |J2665.1.1\$, Filling the cup (goblet, bowl) at both ends. Contents spilled.

Ref.: *DOTTI* 861.>

J2129, Disregard of danger to objects or animals--miscellaneous.>

J2129.3, Getting all the eggs at once. A peasant kills his hen so that he can immediately get all the eggs she will lay during the next year.

Link: |D0876, Magic treasure animal killed. (Goose that laid the golden egg).>

J2130, Foolish disregard of personal danger. Type: cf. 68C\$.

Ref.: *DOTTI* 31.>

J2131, Numskull injured.

Link: |N0196\$, Helper accidentally killed (injured).

Ref.: *DOTTI* 914.>

J2131.2, Numskull stung.

Link: |J0016.1.1\$, "A believer [(blessed person)] would not get stung twice from same hole" (i.e., "Fool me once, shame on you; fool me twice, shame on me!")>

J2131.2.1, Bees caught in sack which is opened at home. Type: cf. 1577*.

Ref.: *DOTTI* 867.>

J2131.3.2, Dupe persuaded to cut off parts of his body.>

J2131.5.2, Numskull licks out pot: gets it caught on his head.

Ref.: *DOTTI* 718 739 749 781 813 834 861 869 907 918/{Egy, Sdn}.>

J2132, Numskull dragged.

Ref.: *DOTTI* 15 299 948/{Syr}; *TAWT* 420.>

J2132.5, Animal allows himself to be tied to another's tail and is dragged to death.

Ref.: *DOTTI* 9/{Mrc}.>

J2133, Numskull falls.>

J2133.1, Camel with ass on his back dances. Falls and is killed.

Ref.: Chauvin III 49 no. 1.>

J2133.4, Numskull cuts off tree-limb on which he sits. Type: 1240.

Ref.: Chauvin II 201 no. 47; *DOTTI* 721; Wesselski *Hodscha* I 216f. no. 49.>

J2133.5, Men hang down in a chain until top man spits on his hands. They all fall. Type: 1250.

Ref.: *DOTTI* 722; Socin "Mosul und Maerdin" 16-17 no. a-4; Wesselski *Hodscha* I 242 no. 124.>

J2133.5.1, Wife carried up tree to sky in bag in husband's teeth. She asks questions and he drops her when he answers.

Link: |F0069.1\$, Saint takes person (mother) on tour of paradise and hell.

Ref.: Shamy (el-) "Eg. Balladry": "Ibrâhîm el-Disûqî" no. 59/cf.>

J2133.6, Wolves climb on top of one another to tree: lowest runs away and all fall. Type: 121, 162*.

Link: |A0064.1\$, Satans climb on top of one another to first sky (heaven) so as to eavesdrop on angels' conversation. |B0267, Animal allies [(of one another)]. |J0811.8\$, Fleeing to escape defeat (punishment) by strong adversary. |R0321, Escape to the stars. Fugitives rise in the air and become stars. |X1133.5, Tigers stand on each other's heads trying to reach man in tree.

Ref.: Damîrî II 218-19/(lions); *DOTTI* 44 69; Shamy (el-) *Egypt* 192 no. 48/(lions).>

J2133.7, Intruding wolf falls down chimney and kills himself. Type: 123.

Ref.: *DOTTI* 48 52 55/{Egy}; HE-S: Minya 70-77 no. 16/cf.>

J2133.9, Blind leading blind falls into pit.

Link: |J0825\$, Wisdom of following only one leader (master).

Ref.: Chauvin II 157 no. 34.>

J2133.14, Fool re-enacts the accident. Falls and injures self and others. Type: 1327A, 1327C\$.

Link: |J2062, Foolish illustration of argument.

Ref.: *DOTTI* 737/{Alg}.>

J2133.14.1, How was the pigeon killed? Fool aims stone at inquirer saying, "I struck him like this." Inquirer is killed.>

J2134, Numskull makes himself sick (uncomfortable).>

J2135, Numskull starves himself.>

J2135.1, Fasting the first month. [Food foolishly saved for much later time].>

J2135.2\$, Hungry fox enters vineyard (orchard) through a hole in its fence and overeats: he must starve himself so as to be able to squeeze out. Type: 41*.

Link: |K1022.1, The wolf overeats in the cellar (smokehouse).

Ref.: *DOTTI* 13.>

J2136, Numskull brings about his own capture. Type: 41, cf. 246A\$, 327H\$, 1692.

Link: |J0581.7\$, Hider betrays hiding place by causing another hider to cry (talk).

Ref.: *DOTTI* 12 90 166 913.>

J2136.5, Careless thief caught.

Link: |J2660.4\$, Unskilled thief (robber, burglar). |S0103.2\$, Murder committed during robbery.

Ref.: *DOTTI* 47 163/{Jrd}.>

J2136.5.1, Thief stops to admire beautiful things before stealing them. Caught.>

J2136.5.1.1, Thief debates whether to take one thing or another. Caught. Type: 1217\$, cf. 676.

Ref.: *DOTTI* 368 716 717/{Egy}.>

J2136.5.2, Talkative thief caught. Type: 1341A*.

Ref.: *DOTTI* 744.>

J2136.5.4, Numskull as thief's assistant wakens owner. Type: 1692.

Link: |P0193.3.1.2\$, Obnoxious child as thief (pickpocket, thief's assistant).

Ref.: *DOTTI* 913.>

J2136.5.6, Foolish thief asks help of owner. Caught.

Link: |J1392, Owner assists thief.>

J2136.5.7, Thieving numskull beats drum (blows trumpet, [pounds mortar], etc.) he finds in outhouse. Caught. Type: 1692.

Link: |N0612.3\$, Numskull joins robbers and accidentally frightens them from goods.

Ref.: *DOTTI* 757 887 913 915/{Egy, Irq}; Jamali 21-29; AUC: 16 no. 11; HE-S: Sharqiyyah 1982-4.>

J2137, Death through lack of foresight.>

J2137.1, The louse invites the flea. The flea bites the man and jumps away. [Louse killed]. Type: 282C*, cf. 276**.

Ref.: Chauvin II 89 no. 27; *DOTTI* 91 92.>

J2137.6, Camel and ass together captured because of ass's singing. Type: 214A.

Ref.: Chauvin III 49 no. 1; *DOTTI* 81; Gh. al-Hasan "Al-Urdunî@ 301-32 no. 58; Stephan "Fables" 177_8 no. 6.>

J2143, Foolish interference in quarrel of the strong fatal to the weak. Type: cf. 51A.

Link: |J0679.5\$, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'.

Ref.: *MITON*.>

J2143.0.1\$, Trouble for separator between quarreling parties. Type: cf. 51A.>

J2143.0.1.1\$, Separator between quarrellers ends up only with his clothes torn.

Link: |N0800.1\$_ (formerly, N0801.1\$), Helper loses his life.

Ref.: Taymûr no. 2703.>

J2143.0.1.2\$, He who injects himself between an onion and its skin ends up only with its stench.

Ref.: Amîn 477; Taymûr no. 3076.>

J2143.4\$, Followers (servants) advised not to interfere in fight between their masters: unwise if masters are reconciled.

Ref.: *MITON*.>

J2145\$, Foolish concern with minor matters in face of mortal danger (calamity).

Link: |J2199.4.5\$, J2199.4.5\$, Little (valueless) saved, much (valuable) wasted. |U0011.1.1.2, Penitent in confession worries about little sins and belittles big ones. |U0157.3\$, Skinning does not hurt a slaughtered animal (sheep).>

J2145.1\$, "I am drowning: I'm afraid I'm getting (my clothes) wet!". Type: 1225*.

Link: |W0152.11, Stingy men love possessions so much that they wear out their feet to save shoes.>

J2146, Disastrous jump to retrieve lost object.>

J2146.3\$, Man leaps into river and drowns in effort to hold on to a fish.

Ref.: *MITON*.>

J2160, Other short-sighted acts.>

J2161, Short-sightedness in dressing.>

J2162, Short-sighted use of fire.

Link: |J2199.4.5.4\$, Valuables (coat, furniture, etc.) used as fuel (or to start a fire).>

J2171.6, Man on camel has doorway broken down so that he can ride in. Type: 1295B*.

Link: |J2199.3, Nine men try to lift bull over the fence. One gets the idea of taking it through the gate.

Ref.: *DOTTI* 729.>

J2172, Short-sightedness in caring for live-stock.

Link: |J2199.1, Alarm sounded foolishly.>

J2172.1, The shepherd who cried "Wolf!" too often. Type: 1333.

Link: |J2199.1.3\$, The boy (man) who cried, "I am drowning!" too often.

Ref.: *DOTTI* 739.>

J2173, Short-sighted fool loses his food.>

J2173.9, How to remove hairs from salt. Washed with water, salt melts away. Type: cf. 1273C*.>

J2173.9.0.1\$, Washing the soluble food (sugar, salt, flour, or the like) in running water: it melts away (dissolves). Type: 1260A*, 1273C\$, 1273C*.

Link: |J1612, The lazy ass repaid in kind. [Loads of salt, then of sponge]. |J2660.2\$, Unskilled homemaker (at cooking, sewing, etc.).

Ref.: *DOTTI* 720 722 723 724 727 780 869 942/{Qtr, Syr}.>

J2174, Foolish demands before death [(or execution)]. Type: 332G*, 1354, cf. 759F\$.

Link: |J0154, Wise words of dying father. |J1547\$, Husband wants wife to die so that he may escape death. |M0250.1\$, Deathbed wish: dying person (father, mother, husband, wife, etc.) makes a wish. |Q0410.1.1\$, One wish granted before execution ('last wish'). |Q0586, Son on gallows bites his mother's (father's) nose off: punishment for neglect in youth. |U0015.0.1, Dwarf king (fairy) laughs at the absurdities he sees about him. |U0157\$, Person facing destruction (death, execution) unconcerned about unseemly appearances (proprieties).

Ref.: *DOTTI* 178 425 755; Shamy (el-) *Egypt* 224-25 no. 60.>

J2174.3, Having the head dressed before hanging.>

J2175, Shortsightedness in dealing with children.>

J2175.1, Anticipatory whipping. [Schoolmaster punishes pupils before they make mistakes]. Type: 1674*.

Link: |P0426.0.3\$, Cleric (Carrîf, fi'î, mutawwi^C, 'Abunâ, father, etc.) as children's school-teacher. |X0355\$, Humor concerning teacher's intemperate zeal.

Ref.: *DOTTI* 904; Wesselski *Hodscha* II 231 no. 449.>

J2175.2, Scolding the drowning child instead of helping him.>

J2175.3, Absent-minded nurse lets child down into well instead of bucket.>

J2175.4, Man lets his infant son play in river. Son drowns.

Link: |J0142.3\$, Child blames parent(s) for not correcting him in youth. |N0196.1\$, Person drowns trying to save another from drowning.

Ref.: *MITON*.>

J2175.6, Numskull kills his children trying to cure their illness.>

J2175.7\$, Injurious (foolish) child-rearing practices.

Link: |Q0592\$, Punishment: frightening (children). |T0604.4\$, Mother entertains infant. |T0604.7.2\$, Traumatic (abrupt, punitive) weaning.

Ref.: Jâhîz I 287; *DOTTI* 808 908; Ghadab 46-47/cf.: Shamy (el-) "Arab Mythology" no. 91.>

J2175.7.1\$, Child put to sleep (silenced) by beating (dizzying, or the like).>

J2175.7.2\$, Child put to sleep (silenced) by frightening (threatening with monsters).

Link: |G0301.1\$, Minor household monster. Usually evoked to frighten children--(e.g., Skinned-leg, "bu^Cbu^C"/Bogeyman, Midnight-afrit).

Ref.: Jâhîz I 287; *RAFE* 105.>

J2175.7.2.1\$, Child put to sleep by horror story (tale). Type: 366, 366A\$.

Ref.: *DOTTI* 182 183.>

J2175.7.9\$, Injurious practices for the rearing of children and adolescents--miscellaneous.

Link: |J0010.5.2\$, Lullaby (or tale for children) provides role-model. |W0113.1.1\$, Lullaby wishes that (rural) child grows to become house-servant in city, (with 'buttocks-on-seat\$, 'ladle in hand\$, and 'drinking from wall's penis'--i.e., water faucet). |W0256.6.0.1\$, Females stereotyped--general.

Ref.: *DOTTI* 971.>

J2175.7.9.1\$, Child reared in polygynous household (where co-wives are in conflict).

Link: |T0616.1\$, Children reared in a manner that would spite relatives--usually spouse's in-laws ('*tarbiyat* ^Cind').

Ref.: Amîn 224.>

J2183, Disastrous hesitation.

Ref.: *DOTTI* 919.>

J2183.2, Who shall go first? Train leaves overpolite travelers.

Link: |P0682, Greeting customs.>

J2183.5, Princess who is too choosy finally marries an idiot.

Link: |T0053.0.4\$, Girls should not be too choosy in selecting groom.>

J2184, The polluted clothes. A Brahmin washes clothes to purify them [from dog's touch].

Link: |C0537.5\$, Tabu: touching dog. |J1197.1\$, Judge finds defilement of goods (house) by dog's urine is not great (serious) offense when informed that it is his own property.>

J2188, The man who wanted to be dead [for] one day [so as to avoid feeding his servants]. A husband tells his wife that he has provisions for every day in the year but one. He proposes to play dead for that one day, thinking that the servants will be overcome with grief and cannot eat. After brief mourning, however, they eat more than usual. The man then thinks to frighten them by rising from the dead. One servant thinking the

dead man suffering from devils kills him.

Link: |J0227.9.1\$, Death-wish: person in misery wishes to die.>

J2192, The messenger without the message. [Fool does not wait for message □].

Ref.: Duwayk (al-) I 156.>

J2194, Raven steals the robes of Red Willow Men and finds them useless.

Link: |W0156.1.1\$, 'A crow (raven) would steal a bar of soap only to drop it into sea'>

J2198, Bewailing a calamity that has not occurred.

Ref.: *DOTTI* 805; Shawqî 289 [no. 19].>

J2198.0.1\$, Anticipatory calamity: person expects it and reacts accordingly (e.g., cries, wails, etc.).

Link: |J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |J0704.1\$, Noah builds an ark (as commanded by God) in anticipation of the Flood. |J1369.7\$, Shortest conversation; no invitation (anticipatory rejection). Unwelcome guest greets man who is about to eat, but he replies, "No!" He Explains: the exchange would have eventually led to whether guest may get some food, and that the answer would be: "No!". |U0246\$, Empathetic punishments.

Ref.: *MITON*.>

J2198.1\$, Anticipatory pain. Type: 1430A.

Link: |J2175.1, Anticipatory whipping. [Schoolmaster punishes pupils before they make mistakes].

Ref.: *DOTTI* 805.>

J2198.1.1\$, Crying from anticipatory pain. Type: 1430A.

Link: |J2175.1, Anticipatory whipping. [Schoolmaster punishes pupils before they make mistakes]. |U0245\$, Empathy: one person (animal) experiences pain or pleasure, another also feels its effects. "Vicarious instigation".

Ref.: *DOTTI* 805.>

J2198.2\$, Wind broken from anticipatory pain.

Link: |F1041.9.4.5.1\$, Person breaks wind from pain.>

J2198.2.1\$, 'Camel may break wind while branding iron is still in fire.'

Link: |F0628.4.9.1\$, Striking with mighty force: arm raised till white of armpit shows. |U0246\$, Empathetic punishments.

Ref.: Ibn-^CAasim no. 265; Hujelân 318 no. 5-5 338 no. 19-5.>

J2198.3\$, Anticipatory rejection (failure). Type: 1704A\$, cf. 1430A.

Link: |J2063.2\$, Quarrel over imagined disagreement (dispute) over unborn child(ren). |Z0063.3\$, Formulas signifying failure (defeat, humiliation).>

J2198.3.1\$, Parents quarrel over their plans for arranged marriage of their unborn children.

Link: |J2063.2\$, Quarrel over imagined disagreement (dispute) over unborn child(ren). |J2175.1, Anticipatory whipping. [Schoolmaster punishes pupils before they make mistakes].

Ref.: *MITON*.>

J2199, Absurd shortsightedness--miscellaneous.>

J2199.1, Alarm sounded foolishly. Type: 1333, 1333A\$.

Ref.: *DOTTI* 739.>

J2199.1.3\$, The boy (man) who cried, "I am drowning!" too often. Type: 1333A\$.

Link: |J2172.1, The shepherd who cried "Wolf!" too often.

Ref.: *DOTTI* 739 740/{Egy}; Shawqî 303 [no. 30].>

J2199.3, Nine men try to lift bull over the fence. One gets the idea of taking it through the gate. Type: 1295B*.

Ref.: *DOTTI* 729.>

J2199.4, Short-sighted economy.

Ref.: *DOTTI* 920/{lit.}; *TAWT* 369 n. 148.>

J2199.4.1, Numskull is glad to hurt his feet instead of his shoes.

Link: |J2145.1\$, "I am drowning: I'm afraid I'm getting (my clothes) wet!". |W0152.11, Stingy men love possessions so much that they wear out their feet to save shoes.

Ref.: Laoust *Maroc* 48-49 no. 44; Qasîr *Insân* 47-48 no. D.>

J2199.4.2\$, Numskull is glad to hurt his body instead of his garment.>

J2199.4.3\$, 'Spend what is in the pocket, that which is in the unknown will come to you'. Type: cf. 841A\$.

Ref.: Amîn 371; Boqarî 156; *DOTTI* 462; Shamy (el-) "Sailor" 1; Taymûr no. 138.>

J2199.4.4\$, 'Selling water at water-carriers' lane'.

Link: |U0084, Price of an object depends on where it is on sale. |U0086.1\$, In its homeland a valuable herb (incense) is only a weed--(because of plentitude).

Ref.: Taymûr no. 3127.>

J2199.4.5\$, Little (valueless) saved, much (valuable) wasted.

Link: |J2145\$, Foolish concern with minor matters in face of mortal danger (calamity).

Ref.: Mouliéras-Lacoste 347 no. 52.>

J2199.4.5.1\$, 'Penny wise, pound foolish'>

J2199.4.5.2\$, 'An unskilled ('tar-like') spice-vendor would waste the mastic but spare the [wrapping] paper'.

Ref.: Amîn 480; Taymûr no. 1910.>

J2199.4.5.3\$, 'Ruining the [pot full of] stew by [sparing] a pinch of salt'>

J2199.4.5.4\$, Valuables (coat, furniture, etc.) used as fuel (or to start a fire). Type: cf. 1221\$.

Link: |J2162, Short-sighted use of fire. |F0964.3, Fire from extraordinary fuel.

Ref.: *DOTTI* 717 718 720 746 780 815 870 918/{Irq}>

J2199.4.6\$, Little earned, much spent.

Link: |P0774.2.1\$, Inflation: much money, few goods (thus, high prices).

Ref.: *DOTTI* 730 731 895/{lit.}>

J2199.4.6.1\$, Earnings by the needle, expenditure by the pitchfork (deficit spending).

Link: |P0772.1.1\$, Successful business: income surpasses expenditure.

Ref.: Amîn 473; *TAWT* 390 n. 525 435; Taymûr no. 2970/cf.>

J2199.4.7\$, Dependence on a sole product: unwise.

Link: |J0229.13.1\$, God's punishment: extermination by a blessing or by a curse. Blessing: male offspring by men, female by cattle; curse: female offspring by men, male by cattle.>

J2199.4.7.1\$, Gold (money) as sole product (possession) leads to starvation: production of food (agriculture, etc.) neglected. Type: 1305D\$, cf. 775.

Link: |J0712.1, City without provisions but with much money starves. |J1061, Value depends on real use. |J2072.1, Short-sighted wish: Midas's touch. Everything to turn to gold. |U0069.1\$, Love of money (gold).

Ref.: *DOTTI* 434 731; *MITON*>

J2199.4.9\$, Other acts of short-sighted economy--miscellaneous.>

J2199.4.9.1\$, Saving medical expense: patient suffers. Type: 1862D\$.

Link: |X0372.7\$, The absent-minded (careless) surgeon.

Ref.: *DOTTI* 939.>

J2199.4.9.2\$, Saving burial expense: indignities to corpse. Type: 1704B\$.

Link: |J1937.3\$, Burial of dead poor man to wait till next year when money for shrouds may be available. |J2212.2.2.1\$, Crucifixion as means of avoiding grave-judgment.

Ref.: *DOTTI* 920/{Egy}>

J2199.4.9.3\$, "Better walk and gain an ass (camel) than ride and lose one!" (Said by fool who cannot find animal he is sitting on). Type: 1288A.

Link: |J2022, Numskull cannot find ass he is sitting on. |J2031.2, There are ten horses; then when he is mounted there are only nine. Why?.

Ref.: *DOTTI* 726.>

J2200-J2259, Absurd lack of logic.>

J2200, Absurd lack of logic--general.

Ref.: *DOTTI* 726/{Sdn}; Mitchnik 114-15.>

J2201\$, Excuses worse (more absurd) than offenses. Type: 921G\$.

Link: |H1189\$, Task: to concoct an excuse which is worse than the offense. |J1067.2\$, The question (task) is easy. But it is the answer (execution) that is difficult. |J1391, Thief makes a lame excuse. |J1485.2\$, Mistaken identity. Trickster commits an indiscretion with the king and pleads: "Pardon! I thought you were the queen". |K0490\$, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. |K1230\$, Lover (seducer) makes lame excuse. |K2059\$, Lame excuses for negligence in religious exercise.

Ref.: *DOTTI* 597.>

J2201.1\$, Pleading ignorance of a misdeed (fault, etc.) as excuse.

Link: |J1169, Clever pleading--miscellaneous.>

J2201.1.1\$, 'If you knew [and did nothing], then it is a calamity [(i.e., grave offense)]; but if you didn't know, then the calamity is greater'.

Link: |P0012.16.1\$, King ignorant of condition of subjects.>

J2201.2\$, Pleading sinful (illegal) conduct as excuse. Type: 1827B\$.

Link: |J2499.3, Fool admits crime but pleads mistakes in the details of the accusation. |K1961.7\$, Preacher gives practical illustration of sinful act.

Ref.: *DOTTI* 934.>

J2201.2.1\$, Preacher's excuse: unable to deliver sermon because intoxicated (or the like). Type: 1827B\$.

Ref.: *DOTTI* 934.>

J2202\$, God's help sought for commission of cardinal sin.

Link: |V0301.2\$, Hypocrite declares intent to commit a sin (as in performing religious duties): "I am intent on stealing such and such", "I am intent on getting drunk", etc.

Ref.: Boqarî 171-72.>

J2202.1\$, Man prays that God grant him sexual liaison with married woman.

Link: |C0115, Tabu: adultery. |P0788\$, Violation of mores (central ethical or religious values). |U0230.0.2\$, Cardinal sins (*kabâ'ir*), and minor sins (*saghâ'ir*).

Ref.: *MITON*.>

J2202.2\$, Prayer for opportunity to steal (theft).

Link: |C0791\$, Tabu: stealing (theft).

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 14.>

J2203\$, Sinning in compliance with God's fashion.

Link: |J2215.7\$, Religious services (or God) blamed. |U0061, Dividing after God's fashion: little to poor, much to rich.

Ref.: *MITON*.>

J2203.1\$, "Sinful interest in a beautiful person rationalized: 'God is beautiful and loves beauty'".

Link: |A0462.3\$, 'God is beautiful and likes beauty'. |T0481.0.2\$, Lustful regard--('fornication-with-eye').

Ref.: *MITON*; *RAFE* 13 n. 27; Shamy (el-) "Character Transmutation" 266 n. 111.>

J2210, Logical absurdity based upon certain false assumptions.

Link: |X0335\$, Humor concerning senseless (absurd) legal judgments.>

J2211, Difference in animal nature overlooked. Type: 152B*.>

J2211.6\$, Bird (falcon) out of cage: city gates ordered closed to prevent its escape.

Ref.: Damîrî II 162; *DOTTI* 715/{Egy}; Sha)lân 447.>

J2212, Effects of age and size absurdly applied.>

J2212.1, Two fifteen-year old slaves ordered: fool brings one thirty years old.

Link: |J1919.1.1\$, Remodeled asses: two foals to be made into an adult animal (or vice versa)>

J2212.2, Burial in old grave to deceive angel. [Fool hopes to avoid questioning by the interrogative angels: Nâkir and Nakîr].

Link: |A0679\$, Interrogative angels (Nâkir and Nakîr, Munkir and Nakrân, etc.) question the dead at time of burial.

|E0751.0.3\$, Tomb-judgment: by interrogative angels. It precedes resurrection.

Ref.: Wesselski *Hodscha* I 210 no. 22; HE-S: Cairo/^CAbdîn: 69-63 no. 8/cf.>

J2212.2.1\$, Burial standing up (with shoes on) to be ready for Resurrection (lit.: 'Standing-up' Day).

Link: |K2371, Deceiving the higher powers (God, the saints, fate).

Ref.: Anonymous "Gohâ wa himârih" 11; *DOTTI* 920/{Egy}.>

J2212.2.2\$, Non-burial of corpse so as to avoid grave-judgment.

Link: |E0410.5\$, 'Grave-judgment'. Grave as precursor of the hereafter: reward and punishment administered inside the tomb.

|K2371, Deceiving the higher powers (God, the saints, fate). |K2371.7\$, Azrael (Death) tricked. |V0061, Various ways of disposing of dead.>

J2212.2.2.1\$, Crucifixion as means of avoiding grave-judgment. Type: cf. 1704B\$.

Link: |J2199.4.9.2\$, Saving burial expense: indignities to corpse.

Ref.: *DOTTI* 920/{lit.}>

J2212.5, Swift when only a calf. [Slow ox run in horse race, as racehorse].

Ref.: Wesselski *Hodscha* I 228 no. 73.>

J2212.6, The Zodiac grows up: the Kid becomes the Goat. Type: 1832N*.

Ref.: *DOTTI* 934; Wesselski *Hodscha* I 235 no. 105.>

J2212.7, Boat expected to grow into a ship.

Link: |J1896, Objects supposed to be born, grow, and die like animals.>

J2213, Illogical use of numbers.

Link: |X1710, Lies about numbers.

Ref.: *DOTTI* 726/{Sdn}.>

J2213.2, A profitable fight: three [blows of his] for one!.

Link: |J2093.7\$, Gold (jewels) used as weights in marketplace (for food and similar common commodities).>

J2213.5, Twenty [prayers] better than ten [(the five)].

Ref.: Leguil I 97 no. 6; Wesselski *Hodscha* I 261 no. 222.>

J2213.5.2\$, 999 is much better price than one thousand.

Ref.: Sha)lân 448-49.>

J2213.6, Selling his half of the house. [So as to buy the other half, and thus own the whole].

Ref.: Wesselski *Hodscha* I 282 no. 336.>

J2214, Absurd generalization from a particular incident. Type: cf. 1317.

Link: |J1761.10, Blind men and elephant. Four blind, men feel an elephant's leg, tail, ear, and body respectively, and conclude it is like a log, a rope, a fan, and something without beginning or end. [Different perception by each]. |W0256\$, Stereotyping: generalization of a trait of character, from person to group (and vice versa).

Ref.: Tha^Clabî 172/(onion as cure); *DOTTI* 733.>

J2214.2, Conclusion: youth and age are alike. [Fool could not lift certain stone then and now].

Link: |J1450\$, Retorts concerning age (young-old).

Ref.: Sha)lân 372/cf.; Wesselski *Hodscha* I 265 no. 240.>

J2214.3, Waiting at the well for the thief. [Salt-cured cheese stolen: thief will need to drink].

Link: |J2066, Foolish waiting.

Ref.: Wesselski *Hodscha* I 243 no. 128.>

J2214.3.1, Waiting in the graveyard for the thief. He eventually must come here.

Link: |J2219.3\$, Foolishness of seeking an object (service) at an illogical source.

Ref.: Wesselski *Hodscha* I 243 no. 128.>

J2214.13\$, Presumed rejuvenation (resuscitation) through sexual intercourse.

Link: |F0950.4, Sickness (madness) cured by coition. |J1149.4, Urinalysis reveals coition as cure for illness. Treatment successful. |K2052.4.1, Doctor prescribes sexual intimacy for widow's ills. [Her daughter adopts treatment as a preventive].

|X0772.1\$, Jokes on the sexually insatiable male.>

J2214.13.1\$, Wife feigning death to avoid coition moves when her *hashshâsh* husband sleeps with her (as corpse) anyway. Meanwhile, messenger at door informs husband of his father's death. Husband suggests same treatment to revive father. Type: cf. 990.

Link: |C0163.9.1\$, Tabu: denying husband conjugal relations (except for legitimate reason). |D0743, Disenchantment by sexual intercourse. |K0426, Apparently dead woman revives when thief tries to steal from her grave. |N0694, Apparently dead woman revives as she is being prepared for burial. |T0183.2\$, Wife feigns illness (death) to get respite from coition. |T0466.0.1\$, "Farewell Intercourse": one more sexual intercourse with deceased wife. |T0365\$-T0369\$, Frigidity and impotence. |X0830\$, Humor concerning hallucinatory effects of drugs (hashish, opium, cocaine, alcohol, etc.).

Ref.: *DOTTI* 691.>

J2214.13.2\$, Grayness of beard (whiskers) to be cured by dipping in woman's vagina. (Since penis is darker than rest of body the same should apply to beard).

Link: |J0759\$, Repartee concerning age (the old and the young). |J2112.5\$, Grayness of beard (whiskers) cured. |Z0139.9.3.2\$, Water jug (jar, bottle, inkwell, etc.)--female, vagina, womb, (or body orifice).>

J2214.15\$, Entire group judged according to a single act (incident) by a member.

Link: |J0020.5\$, Traumatic experience. |J1866, Man avenges self on animal by wholesale slaughter [(mass-killing)]. |W0255\$, Halo effect perception: exaggerated generalization of a trait of character. |W0256.1\$, Stereotyping: ethnic and national traits.>

J2214.15.1\$, Man hates (condemns) all women because of misdeeds by one (usually his wife). Type: 1426A\$.

Link: |T0311.8.1\$, Man averse to women--(misogynist).

Ref.: Bustânî (al-) 240-44; *DOTTI* 804.>

J2214.15.3\$, Woman hates all men because of misdeeds by one.

Ref.: Campbell, *Arab Tribes* 43-55; *DOTTI* 482 857/{Irq}>

J2214.16\$, Folly of thinking that 'All are alike'.

Link: |W0256\$, Stereotyping: generalization of a trait of character, from person to group (and vice versa).>

J2214.16.1\$, Folly of thinking that all women are wicked ('Not all of them!'). Type: 572\$.

Link: |T0412.2, Incognito son tempts mother to see whether all women are wicked. |U0248\$, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things). |V0384.1\$, Extreme religious interpretations of religious dogma concerning females (as social category).

Ref.: *DOTTI* 36 334 691 817/{Egy}; *MITON*; Shamy (el-) "Character Transmutation" 263 n. 102.>

J2215, Absurd reasoning about God.>

J2215.1, God's wastefulness. [Fool robbed then finds money; he reprimands fate: "What was the use robbing one to give another!"].

Link: |U0060.0.1\$, God grants not according to one's needs.

Ref.: Wesselski *Hodscha* I 212 no. 34.>

J2215.2, Servant of God beaten. [Meanwhile, servant of so and so is treated with great consideration].

Ref.: Wesselski *Hodscha* I 249 no. 162.>

J2215.3, Man honored above God: the dead hen. [Dead chicken found, cooked and served: killed by God not men].

Link: |P0339.1\$, Too many chickens served: guest suspects they were dead (not legitimately slaughtered) and refuses to eat.

Ref.: Wesselski *Hodscha* I 270 no. 273.>

J2215.4, Fool waits for God to provide.

Link: |J0702.1, Dervish who stops work. [Imitates bird feeding its young; shown his mistake]. |J1013\$, No work, no food.

|J2418\$, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another.>

J2215.7\$, Religious services (or God) blamed.

Link: |J1467.1.1\$, A killer-blessing. Animal dies in spite of prayers for its safety: threatening the trouble-maker with "A blow with the same blessing". |J2203\$, Sinning in compliance with God's fashion. |U0061, Dividing after God's fashion: little to poor, much to rich.

Ref.: *MITON*; Sayce *Folk-Lore* XI:4 395.>

J2215.7.1\$, God created temptation but ordered worshippers not to give in.

Ref.: *MITON*; *RAFE* 13 n. 27.>

J2217, Many times the superlative.>

J2218\$, The effect of group-opinion: clearly false statement held as true outweighs physical evidence. Type: 1620, 1920E, cf. 1538, 1920E1\$.

Link: |F1041.21.8\$, Negative hallucination (inability to perceive) from shock or grief. |J1990.0.1\$, Seemingly absurd claim (wisdom) verified (proven) by application. |J2218.5\$, Group opinion causes person to believe that one object is in reality a different one. |J2312, Naked person made to believe that he is clothed. |K0451, Unjust umpire as trickster's confederate. |K0455.7, Greatest liar to get his supper free. Wager. Each lie is corroborated by a confederate, who poses as a newly arrived stranger. |U0090.1\$_(formerly, J2218.2\$), Whom should you believe: me or the donkey (animal)?. |U0233\$, Virtuous (innocent) person successfully tempted. |U0248.7\$, The power of suggestion: person perceives (experiences) what he has been instructed (told) will occur. |W0030.0.1\$_(formerly, W0129.3\$), Intolerance to cognitive dissonance.

Ref.: *DOTTI* 88 208 841 845 879 880 950/{Jrd, Mrc, Sdn}; *TAWT* 433.>

J2218.1\$, Living man assumed dead. Ruler, "Whom should I believe: you or all these witnesses!". Type: 1534B\$.

Link: |J2311.5, The dead man in spite of himself. [Living man, assumed dead by neighbors, advises person reluctant to join funeral of futility of trying to dissuade them].

Ref.: Basset *Mille* I 405 no. 115; *DOTTI* 841; Shamy (el-) "Psych. Criteria" 238.>

J2218.3\$, Ugly woman induces husband to believe that people consider her beautiful. She attracts attention by making faces in public and getting people to stare at her (in disbelief); her husband (who was walking behind her) thinks that these were stares of admiration and accepts her as beautiful. Type: 1620A1\$.

Link: |K0477, Attention secured by trickery. |K1305.2\$, Man deceived into marrying an ugly woman: the veiled (bashful) female. |K1386, Man won over by woman's obscene trick. |T0192.0.1\$, Misery brought about by forced marriage. |W0030\$, Conformity.

Ref.: *DOTTI* 880/{Egy}; Shamy (el-) "Psych. Criteria" 238.>

J2218.4\$, Naked person perceived to be (thought of as) clothed because others say he is. Type: 1620.

Link: |J2312, Naked person made to believe that he is clothed. |W0030.1\$, The need to be like the others in own social group.

|Z0186.4.3.5.1\$, Naked man will make people believe he is clothed: penis will be mistaken for a necktie.

Ref.: *DOTTI* 879.>

J2218.5\$, Group opinion causes person to believe that one object is in reality a different one. Type: 1538.

Link: |K0451, Unjust umpire as trickster's confederate.

Ref.: *DOTTI* 845.>

J2218.5.1\$, Trickster (thief) tells owner that his cow (sheep) is actually only a goat (dog), confederates agree: owner is persuaded and views his animal as the lesser one. Type: 1538.

Link: |K0712.7.2\$, Conspirator's confederate(s) feign(s) pleasure while trying a trap (chest): intended victim tries it and is captured.

Ref.: *DOTTI* 845/{Sml}>

J2218.9\$, The effect of group-opinion--miscellaneous.>

J2218.9.1\$, One approving (disapproving) voice lends credence to seemingly absurd claim. Type: cf. 1620, 1620A1\$.

Link: |J1990.0.1\$, Seemingly absurd claim (wisdom) verified (proven) by application.

Ref.: *DOTTI* 693 879 880/{lit.}; *MITON*.>

J2218.9.2\$, Happy (well-adjusted) person coaxed by peers to change to their life style.

Link: |P0788.2\$, Social control by shaming (publicly) into compliance (conformity). |W0030\$, Conformity.

Ref.: *MITON*.>

J2219\$, Logical absurdity based upon certain false assumptions--miscellaneous.>

J2219.1\$, Illogical replies.

Link: |J1820, Inappropriate action from misunderstanding. |J2213, Illogical use of numbers. |X0110, **Humor of deafness**.

Ref.: Taymûr no. 953/(gen.).>

J2219.1.1\$, We say: "[It is] an ox!" They command: "Milk him!".

Link: |J1512.1, Milk from the hornless cow. [Rebuked Y]. |J1990\$, Absurd claims are to be dismissed by empirical evidence.

|J2039.1\$, Inability to conceptualize (think in abstract terms).

Ref.: Taymûr no. 202.>

J2219.2\$, Illogical conclusions about clothing (appearance).

Link: |J1552.1.1.1, The bigger fool. [Hiding man betrays his presence by a retort (responding to insult)]. |J2235.1\$, Numskull

"Would have been blown away by the wind," had he been in his shirt (garment). |U0110, **Appearances deceive**.>

J2219.2.1\$, Presence of one piece of street clothing (hat, shoes, etc.) at home would indicate that the owner is present just as much as the presence of a garment on clothes line would indicate that owner is in it.

Link: |U0111.2.1\$, 'Not whomsoever wore a turban is a judge (cleric), nor whosoever rode a horse is a horseman'.

Ref.: Anonymous AAl-Thalâthah al-mughaffalîn" 6.>

J2219.3\$, Foolishness of seeking an object (service) at an illogical source. Type: cf. 1004A\$.

Link: |J2214.3.1, Waiting in the graveyard for the thief. He eventually must come here. |U0007.2\$, Elusive 'pair': when one is present (found), the other is not. |W0258\$, Surprise at finding a negative where only the positive is presumed.

Ref.: *DOTTI* 697.>

J2219.3.1\$, Foolishness of trying to make sweet punch from pickled fish (i.e., seeking blood out of turnip).

Link: |J1110.1.2.1\$, Person so clever that he (she) can persuade you that sweet punch can be made of pickled fish.>

J2219.3.2\$, A silk purse cannot be made out of pig's ear.

Ref.: Taymûr no. 2670.>

J2219.3.3\$, Foolishness of seeking relief (amusement, entertainment) from the wretched (the sick, the grieving, etc.).>

J2219.3.3.1\$, 'I brought the scaldhead to make me cheerful, but he took his cap off and made me distressed'.

Link: |U0245.5\$, Empathetic experiencing of adversity (physical handicap, chagrin, etc.).

Ref.: Taymûr no. 944/(scald-head).>

J2220, Other logical absurdities--[foolish].>

J2223, The thief as discoverer. [Poor owner hopes thief would discover something in his home].

Ref.: Wesselski *Hodscha* I 231 no. 83.>

J2224, Taking the [planted] seeds out at night. [So as to guard them].

Ref.: Wesselski *Hodscha* I 245 no. 139.>

J2227, Let them eat cake. The queen has been told that peasants have no bread. Type: 1446.

Link: |P0012.16.1\$, King ignorant of condition of subjects.

Ref.: *DOTTI* 810.>

J2231, Why can't we have holidays the year round? [Fool wonders].

Ref.: Wesselski *Hodscha* I 222 no. 56.>

J2233, Logically absurd defenses. Type: 2031A*, 2030C, cf. 2021B.

Ref.: *DOTTI* 960 965 968.>

J2233.1, Innocent man executed because his neck fits the noose. Type: 1534A.

Ref.: *DOTTI* 840/{Irq}.>

J2233.1.1, Men hang old bedridden weaver instead of young valuable member of colony. Type: 1534A, 1534A*.

Ref.: *DOTTI* 840.>

J2233.3\$, Victim of injustice (aggression) tries to get even by committing the same act (crime) against another (who is innocent).

Link: |J1269.4, Scolding priest says he is merely trying to get even for all the scolding he must undergo. |K1667.4\$, Poor man cheated: his wife recovers his loss (gets revenge). |K2400\$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.). |P0522.1.3.1\$, 'Evil for evil, but the instigator is the more unjust'. |U0010.5.1\$, Victim of theft becomes a thief. |W0199.3\$, Projection: attributing to others one's own shortcomings (defects). |Z0043.7.1\$, Pecking order: chain of aggressive actions and displaced reactions, started against the weak and ending with the weakest.

Ref.: Maspero 206 no. 15.>

J2233.3.1\$, Thief defends his act by saying that he had been robbed.

Link: |P0522.1.3.1\$, 'Evil for evil, but the instigator is the more unjust'. |W0199.1\$, Rationalization: justifying erroneous behavior by reasoning believed to be true.

Ref.: Maspero 206 no. 15.>

J2234, "Is that you or your brother?">

J2235, Would have shot himself.

Ref.: Basset *Mille* I 528 no. 214/cf.; Destaing *Cheluhs* 122 (166) no. 47; Trimingham 104b; Wesselski *Hodscha* I 230 no. 79.>

J2235.1\$, Numskull "Would have been blown away by the wind," had he been in his shirt (garment). Type: 1349M\$.

Link: |J2219.2\$, Illogical conclusions about clothing (appearance).

Ref.: *DOTTI* 746/{lit.}>

J2236, Only fault with the house. The latrine is too small for the dining room table to go in.

Ref.: Wesselski *Hodscha* I 282 no. 334.>

J2237, The bathroom in the minaret. [Fool can sing in bathroom but cannot be heard from the minaret].

Ref.: Wesselski *Hodscha* I 206 no. 4.>

J2238, Book gives wisdom [only if understood]. A man believes himself wise [but he does not understand contents].

Link: |D1266, Magic book.

Ref.: Chauvin II 82 no. 3.>

J2240\$, Fool as messenger.>

J2241, The doctor no longer needed. [Fool goes to inform doctor that his wife's unscheduled visit is canceled]. Type: 1332C*.

Ref.: Wesselski *Hodscha* II 233 no. 456.>

J2242, Carrying [(delivering)] his own message. [Finding no carrier, fool travels, deposits the letter, then travels back]. Type: 1296C\$.

Ref.: *DOTTI* 730 738/{Egy}; Gairdner 50 no. 21[.1]; Sha)lân 319; Wesselski *Hodscha* II 233 no. 456.>

J2242.3\$, Fool cannot read letter from distant town, but would read it had it been from closer place.

Link: |J2257\$, Ability to read thought to be caused by size (form) of written letters.

Ref.: *DOTTI* 738/{lit.}>

J2243, Fool sleeps so as to avoid idleness.>

J2245, Every fruit tasted. [Fruit tasted before given to master].

Link: |J1849.3, Numskull strikes all matches in order to try them.

Ref.: Chauvin VII 115.>

J2254, Fools reprove each other for speaking at prayers.>

J2254.1\$, Man reproved (by nudge, gesture) for eating at prayers thinks he is being asked to share food. Type: 1691C\$, cf. 1831A*.

Link: |C0217\$, Tabu: eating in place of worship (mosque, church, etc.).

Ref.: *DOTTI* 913/{Sdi}; Juhaymân (al-) II 142-43; Littmann *Ägypten* pt. II 109 no. 41.>

J2256\$, Absurd inability to identify (a person or an object).>

J2256.1\$, Identifying by what cannot be observed.

Link: |J2028\$, Inability to know one's own location (where one is).>

J2256.1.1\$, Identifying the lost by a quality of the unknown owner.>

J2256.1.1.1\$, "Who saw a girl who belongs to a man with dyed beard?">

J2257\$, Ability to read thought to be caused by size (form) of written letters. Type: 1331*, 1331A*.

Ref.: *DOTTI* 738.>

J2259\$, Absurd lack of logic--miscellaneous.>

J2259.1\$, Two blank answer sheets invite suspicion of cheating ('identical answers').

Ref.: *DOTTI* 941/{Egy, Tns}>

J2260-J2299, Absurd scientific theories.>**J2260, Absurd scientific theories--general.**

Ref.: Shamy (el-) "Folkloric Behavior" 235.>

J2261\$, Absurd observation (declaration) of the obvious (facts, truths). Type: 1637C\$,/2301A.

Link: |H0507.2, Test: making senseless remarks. King brought to say, "What is the sense in that?". |H1553.7\$, Making king (person) lose patience. |J2564, "Thank God that camels have no wings." They might fly about and kill people. |J2565, Fool thankful that God has built a palace [(sky)] without columns. Else the stones might fall down and kill us. |K0172.2\$, Anger bargain: not to be offended (angered) by truth (facts). |X0061\$, Irritating by absurd stating of the obvious (e.g., "Fish lives in water", "Birds fly in the air"). |Z0084\$, Formulistic insults.

Ref.: *DOTTI* 883 974.>

J2270, Absurd astronomical theories.>

J2271, Absurd theories concerning the moon.>

J2271.1, The local moon. [Stranger in city had not seen it before]. Type: 1334.

Link: |J2275.2\$, The local stars. [Stranger in city had not seen them before].

Ref.: *DOTTI* 740; Wesselski *Hodscha* I 218 no. 52.>

J2271.2, What becomes of the old moon?.

Ref.: *DOTTI* 740.>

J2271.2.1, Lightning made from the old moon.

Ref.: Wesselski *Hodscha* I 236 no. 109.>

J2271.2.2, Stars made from the old moon.

Ref.: Basset *Mille* I 412 no. 121; *DOTTI* 953/{Tns}; Wesselski *Hodscha* I 208 no. 10.>

J2271.2.3\$, Old moon falls in form of old horseshoe (sickle). Type: 1335B\$.

Link: |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.

Ref.: *DOTTI* 740/{Egy}>

J2272, Absurd theories concerning the sun.>

J2272.1, Chanticleer believes that his crowing makes the sun rise. Type: 114.

Link: |J2273.1, Bird thinks that the sky will fall if he does not support it. |J0953.15.1\$, Rooster believes he brings up the sun with his crowing.>

J2273.1, Bird thinks that the sky will fall if he does not support it.

Link: |J0953.15.1\$, Rooster believes he brings up the sun with his crowing.

Ref.: Chauvin II 112 n. 2.>

J2274, Absurd theories about the earth.>

J2274.1, Why everyone doesn't live in the same place. The earth would become unbalanced.

Ref.: Wesselski *Hodscha* I 245 no. 140.>

J2274.2, [Conclusion:] same air at home as abroad. Because the stars are the same.

Ref.: Basset *Mille* I 302 no. 38; Wesselski *Hodscha* I 206 nos. 3 242.>

J2274.3, [Conclusion:] same climate at home and abroad. Because his members look the same in the two places.

Ref.: Wesselski *Hodscha* I 206 nos. 3, 242.>

J2275, Absurd theories about the stars.

Link: |J2271, Absurd theories concerning the moon.

Ref.: *DOTTI* 740/{lit.}>

J2275.2\$, The local stars. [Stranger in city had not seen them before]. Type: 1334.

Link: |J2271.1, The local moon. [Stranger in city had not seen it before].

Ref.: *DOTTI* 740/{lit.}>

J2280, Other absurd scientific theories.>

J2281.1\$, How the man got in the little booth. Born there.

Ref.: CFMC: N-Nubia 69-10C 11-1-no. 33.>

J2285, Foolish interpretation of omen. Type: 1874D1\$.

Link: |J1289.21\$, Is ill-omen induced by ruler's cruelty or a man's ugliness (being one-eyed)? |N0119.3, Ill-omened face of king; harbinger of evil. |N0134.2\$, Person with physical deformity brings bad luck (harbinger of evil). |Z0145.2.1\$, 'Green-heeled' person: fortune- (blessedness-) bringing person--usually female.

Ref.: Chauvin II 204 no. 61/cf.; *DOTTI* 943.>

J2286\$, Absurd theories about the body and illness. Type: 285B*.

Link: |B0784.1, How animal gets into person's stomach (or body) (various methods). |F1041.1.14\$, Death from insomnia caused by insect (mosquito) inside nostrils (brain): death of Nimrod.

Ref.: *DOTTI* 92.>

J2286.1\$, Headache thought to be caused by animal (insect, worm) in brain.

Link: |J2117.2\$, Harmful pain remedy.

Ref.: Tha^Clabî 188.>

J2300-J2349, Gullible fools.>

J2300, Gullible fools. Type: 327H\$.

Ref.: *DOTTI* 166; *TAWT* 433 no. 24/(gen.).>

J2301, Gullible husbands. Type: 1313, 1406.

Ref.: *DOTTI* 787; Wesselski *Hodscha* I 225 no. 66.>

J2301.3, Gullible husband removes from wife's garment dust gathered while she lies with another man.

Link: |K1534.1\$, Husband made to sift dirt. Wife, whose food purchase was replaced with dirt and rocks during her sexual liaison with merchant, claims that she dropped the money on ground and that she brought the dirt home to search for it.>

J2301.4\$, Gullible husband believes ogress, but not his own wife. Type: 327H\$.

Link: |J0229.16.5.1\$, Captive man to ogress: "Devour me beginning with my little ears (beard), which did not heed my wife's fears (advice)". |J0652, Inattention to warnings.

Ref.: *DOTTI* 166; Gh. al-Hasan "Al-'Urdunî@ 33-36 no. 9/cf.; *TAWT* 433 no. 24/{Egy}>

J2302, Gullible wives. Type: 1539**, 1543*, cf. 1391.

Ref.: *DOTTI* 784 850 856.>

J2303, Gullible mother. Type: cf. 591, 591A\$, 838, 1442\$.

Ref.: *DOTTI* 340 341 459 808 882/{Egy}; Ghadab 46-47/cf.: Shamy (el-) "Arab Mythology" no. 91, "Belief and Non-belief" 12-14; *TAWT* 439 no. 31/{Egy}>

J2303, Gullible mother. Type: cf. 591, 591A\$, 838, 1442\$.>

J2310, Nature of gullibility.>

J2311, Person made to believe he is dead. Type: 1313A*, 1313A*.

Link: |U0248.7\$, The power of suggestion: person perceives (experiences) what he has been instructed (told) will occur.

Ref.: *DOTTI* 732; Shamy (el-) "Psych. Criteria" 242 n. 22.>

J2311.0.1, Wife makes her husband believe that he is dead. Type: 1406.

Ref.: *DOTTI* 787.>

J2311.1, Numskull is told he is to die when his horse breaks wind three times. Type: 1313A.

Ref.: *DOTTI* 732; Wesselski *Hodscha* I 216f. no. 49.>

J2311.2, The "poisoned" pot. [Wife claims that certain pot of preserves is poison, but her husband eats it and believes that he is dead]. Type: 1313.

Link: |K0444.2.1\$, Food is said to be "poison". Trickster eats: "Life after (to survive) you would be a sin".

Ref.: *DOTTI* 732 774 776 783 835 890/{Plst}; Wesselski *Hodscha* II 237 no. 522.>

J2311.3, Sham revenant. [Man hiding in open grave: "I am dead, and have come out to get a breath of air"].

Ref.: Anonymous "Gohâ wa himârih" 14; Basset *Mille* I 344 no. 67; Wesselski *Hodscha* I 206 no. 6.>

J2311.4, The dead man speaks up. [Sham dead directs bier-bearers to cemetery]. Type: 1313C.

Ref.: *DOTTI* 732; Sha)lân 364; Wesselski *Hodscha* I 216 no. 49.>

J2311.5, The dead man in spite of himself. [Living man, assumed dead by neighbors, advises person reluctant to join funeral of futility of trying to dissuade them].

Link: |J2218.1\$, Living man assumed dead. Ruler, "Whom should I believe: you or all these witnesses!".

Ref.: *DOTTI* 841/{Sdn}; Hurreiz 121 no. 63; Wesselski *Hodscha* I 239 no. 121.>

J2311.5.1, Supposed dead man on bier threatens his bearers. Type: cf. 1313D\$.

Ref.: *DOTTI* 732.>

J2311.6, Sham-dead man punished. [Wants to see heaven, but beaten by mule-drivers; advises his wife, "avoid mule-drivers"].

Ref.: Wesselski *Hodscha* I 216 no. 46.>

J2311.7, Cold hands and feet for the dead man. [To be thus recognized; wolves eat sham dead man's ass, "Lucky for you that his master (owner) is dead"].

Link: |H0248.0.3\$, Test of death: listening to heartbeat (or other physical indicators).

Ref.: Anonymous "Gohâ wa himârih" 13; Wesselski *Hodscha* I 225 no. 66.>

J2311.13\$, Proverbial report on "So-and-so" (i.e., John Doe) taken literally.

Link: |J1849.1\$, Fool believes realistic story: inappropriate action.

Ref.: *DOTTI* 940/{lit.}; *MITON*.>

J2311.13.1\$, Fool hears (proverbial) report on death of 'So-and-so': he mourns the death.

Link: |F0670.1\$, Story told so realistically that listener thinks he is 'there' (part of events). |J2496, "I don't know" thought to be a person's name. |J2519.2\$, Death of an unknown absurdly mourned.

Ref.: Ibshîhî 618-19; *DOTTI* 940/{lit.}; *MITON*.>

J2312, Naked person made to believe that he is clothed. Type: 1406, 1620.

Link: |J2218.4\$, Naked person perceived to be (thought of as) clothed because others say he is. |K0445.1, God to reveal self to those of legitimate birth. All afraid to admit not seeing God.

Ref.: *DOTTI* 787 879; Shamy (el-) "Psych. Criteria" 242 n. 27.>

J2316, Husband made to believe that his house has moved during his absence. [By wife and her confederates acting as customers in an inn]. Type: 1406.

Link: |U0090.1\$_ (formerly, J2218.2\$), Whom should you believe: me or the donkey (animal)?.

Ref.: *DOTTI* 787; Wesselski *Hodscha* I 274 no. 298.>

J2317, Well man made to believe he is sick.

Ref.: Chauvin VI 138 no. 291.>

J2321, Man made to believe that he is pregnant (has born child). Type: 1419J\$.

Ref.: Chauvin V 185 no. 107; *DOTTI* 790 797/{lit.}.>

J2321.2, Man thinks he has given birth to a child by letting wind. Type: 1739A*.

Link: |A0112.7.6\$, Deity born from parent's mouth (spat out or vomited up).

Ref.: *DOTTI* 557 926/{Sdn}; Ritter I.2 520-57 no. 75 (ogre); *TAWT* 427.>

J2322, Drunken man made to believe that he has been to heaven and hell. Type: 835A*, 1531, cf. 1388A\$.

Link: |F0705, Artificial paradise and hell to punish and reward.

Ref.: *DOTTI* 456 782 835 858/{lit.}.>

J2324, Wife persuades her husband to have a good tooth pulled. Type: 1332, 1406.

Link: |F0950.10.6.1\$, Tooth pulled as cure.

Ref.: *DOTTI* 738 739 749 787 938/{Egy, Irq}; CFMC: ^CUKH-I no. 117 no. 144.>

J2326, The student from paradise. ["Paris" misunderstood]. Type: 1540.

Ref.: *DOTTI* 779 850 852/{Mrc}; Légey 155-56 no. 35.>

J2326.0.1\$, The man from hell: given money to deliver to parents (husband). Type: 1540.

Ref.: *DOTTI* 850 851/{Egy}; Farrâj 14-30; Sulaymân 181-82 no. VIII-7.>

J2326.1, Foolish woman gives swindler money for her parents in heaven. Type: 1540.>

J2328, The moving church tower. [Placing coat in front of tower to see whether it is moving: coat is stolen]. Type: 1326.

Link: |X0815.1\$, Drunk men think they have pushed the house aside too far from where they had laid their clothes down. (Clothes stolen).>

J2331, Numskull with unimportant office boasts of it. Type: 1689*.

Ref.: *DOTTI* 912; Taymûr no. 2655.>

J2331.3\$, Foolish woman boasts of being "Keeper of keys to corncocks bin".

Link: |W0117.1, Neglected wife given trifle boasts of it.

Ref.: Taymûr no. 2655.>

J2338, Adulteress makes husband believe that the birth of her mulatto child has been due to suggestion. Type: 1362A\$.>

J2339\$, Adulteress makes husband believe that the birth of her illegitimate child has been due to craving. Type: 1362A\$.

Link: |T0570.1\$, Pregnant woman's wish (craving).

Ref.: *DOTTI* 739 749 765 938/{Eg., Irq}; CFMC: ^CUKH-I no. 117.>

J2341, Near-sighted man persuaded by doctor that he can see.>

J2342, Husband refuses to believe in wife's infidelity. Type: 1362A\$.

Link: |J1276, Child born too soon [to be legitimate]. |J2755.4\$, The real fool: gullible husband made to believe that illegitimate child is his.

Ref.: *DOTTI* 765.>

J2342.2.1, Woman gives birth to child fourteen months after husband's departure. The latter is made to believe it is legitimate. Type: 1332, 1362, 1362A\$.

Link: |J1276, Child born too soon [to be legitimate]. |T0648\$, Long pregnancy (short pregnancy): explanation for birth of

illegitimate child.

Ref.: *DOTTI* 738 766/{Egy, Plst}; Sha)lân 320; CFMC: Sawâm)ah 71-1 16-2-no. 6.>

J2342.4, Husband praises wife's fidelity. Rascal tests it and finds it lacking. Type: cf. 1379,/891F\$, 901C\$,/1646A\$.

Link: |N0015, Chastity wager. A man makes a wager on his wife's chastity. |T0295, Husband's indiscreet boast about wife brings about his death. King [□] has a friend view his wife naked through a crack in the wall. [She joins the friend against him].

Ref.: *DOTTI* 562 771.>

J2342.5, Only husband remains ignorant about his wife's infidelity. [Husband is last to know]. Type: 1362A\$, cf. 1332.

Ref.: *DOTTI* 738 766.>

J2345, Fool kissed in sleep. Dreams he is being kissed by fairy. Is really a pig.>

J2346, Fool's errand. An apprentice, or newcomer or ignorant person, etc., is sent for absurd or misleading or nonexistent object or on a ridiculous quest. Type: 1360C.

Link: |H1379\$, Fool's quests (errands).

Ref.: *DOTTI* 762.>

J2349, Nature of gullibility--Miscellaneous.>

J2349.1, Dupe is made to believe horse will fly.>

J2349.1.1\$, To believe what is beyond belief (a man will fly) makes one a fool. But a town (nation) of fools!.

Link: |J1990.3\$, Claim that a certain person can fly off minaret (tower): "Here is the man, and here is the minaret!".

Ref.: AUC: 31A no. 14.>

J2349.4, The woman who asked for news from home. Gets many impossible answers, which she believes. Type: 1931.

Link: |Z0046.1\$, The climax of calamities: ascending disasters.

Ref.: *DOTTI* 955.>

J2349.5\$, Gullibility (foolishness-- *hamâqah*) is incurable.

Ref.: *DOTTI* 90 421 588 743/{Egy, Syr}; Shawqî 316 [no. 41].>

J2349.5.1\$, "There is a medicine for treating every ailment, but foolishness (*hamâqah*: poor judgment) has led those who treat it to despair".

Link: |U0158\$, Certain matter(s) cannot be helped: best left "as is". |W0187.1.1\$, Bad character (*sû' al-khuluq*) is incurable.

Ref.: Ibshîhî 27; *DOTTI* 916/{Mrc}.>

J2350-J2369, Talkative fools.>

J2350, Talkative fools.

Ref.: Shamy (el-) "Psych. Criteria" 242 n. 19.>

J2352, Talkative man [(woman, boy, etc.)] betrays his companion.>

J2352.2\$, Talkative wife betrays her husband's hiding place.

Ref.: Dermenghem 105-7; *DOTTI* 158 159/{Alg, Egy}.>

J2353, The wife multiplies the secret. Type: 425A, 1381C-D, cf. 911*.

Link: |T0274, Wife cannot keep secret. |U0276\$, The (corruptive) effect of the chain of oral transmission on the accuracy of message. |W0256.6.2.4.1\$, Women are talkative (they betray secrets).

Ref.: Chauvin VIII 168 197; *DOTTI* 201 207 579 777 778/{Sdi}; Shamy (el-) "Psych. Criteria" 237; Wesselski *Hodscha* II 244 no. 542.>

J2353.0.1\$, Female does not keep a secret.

Ref.: Chauvin II 121 no. 112; *DOTTI* 104 107 657 778/{Alg}.>

J2355.1, Fool loses magic objects by talking about them. Type: 563.

Ref.: *DOTTI* 321.>

J2356, Fool's talking causes himself and companions to be robbed. Type: 1341A.

Ref.: *DOTTI* 744.>

J2357, Tortoise speaks and loses his hold on the stick. He is being carried through the air by a bird. Type: cf. 225A.

Ref.: Chauvin II 90 no. 31; *DOTTI* 87.>

J2365, Fool discloses woman's adultery; lover kills him.

Link: |J0679.5\$, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'.>

J2365.1\$, Fool unwittingly reveals his own adultery with mistress.

Ref.: D.H. Müller *Shhauri*: SAE VII 59 no. 14.>

J2368\$, Fool tells sage: "Your beard reminds me of that of my goat". Type: 1834.

Link: |F0545.1, Remarkable beard. |U0111.3.1\$, Beard on a person does not make him a savant (wise man, cleric, etc.).

|U0303.1.3\$, Merman wonders that humans have their tails (= beards) in front (on their faces) while all other animals have their tails on their rears. |X0436, The parson sings like a goat.

Ref.: Basset *Mille* I 308 no. 43; *DOTTI* 935/{lit., Mrc}; Wesselski *Hodscha* II 243 no. 539.>

J2370-J2399, Inquisitive [and reflective] fools.>

J2370, Inquisitive fool.

Link: |J1544.1.1\$, Husband tells his over curious wife that a sealed jug contains "'A-a-ah!', 'Ouch!,' and 'O mother, help me!'"

When she opens it in his absence wasps placed there by husband sting her: she screams in pain: "'A-a-ah!,' 'Ouch!,' 'Y'".>

J2372, The judge wants to know how the theft was committed. The witness tells. The judge: "You are wonderful; I have tried it thirty times and succeeded only once".

Ref.: Wesselski *Hodscha* I 266 no. 248.>

J2373, The tailless and earless ass. [Owner's concern is how it will keep harness on].

Ref.: Wesselski *Hodscha* I 259 no. 207.>

J2375, Curiosity satisfied: riding the ox's horns. As his ox, who has enormous horns, is asleep, the fool gets on the horns. The ox wakes and throws him off. When he comes to his senses, the fool says, "I had a hard time, but my curiosity is satisfied".

Link: |H1554, Test of curiosity.

Ref.: Wesselski *Hodscha* I 231 no. 82.>

J2376, Testing the evidence by experiment: biting the ear off. [Judge tests evidence].

Link: |U0028\$, The biting-judge is observed by king (caliph); when the absurdity of a litigant's logic becomes evident, the king states: "If you don't bite him, I will!".

Ref.: Elder pt. 1 2 no. 8; Sha)lân 188; Wesselski *Hodscha* I 230 no. 76.>

J2377, Philosophical watchman. [He ponders about who stole the horse]. Type: cf. 813*.

Ref.: Bâzargân (al-) 140-41 no. 99; *DOTTI* 448 449/{Irq}.>

J2378, What will the robber do. [Curious owner falls asleep: house robbed].

Link: |T0258.1, Curious wife: wait and see. [A man and his wife overhear thieves planning to rob house, put husband out of the way, and have their way with (rape) her].

Ref.: Chauvin II 82 no. 4.>

J2381, Question: did the man ever have a head?. Type: 1225.

Ref.: *DOTTI* 718; Wesselski *Hodscha* II 192 no. 374.>

J2381.1\$, Question: did the man have horns? (Goat or sheep was substituted for murdered person's corpse). Type: 1600.

Link: |K0661.1, Fool's brothers substitute a goat for the body of the man he has killed: thus save him.

Ref.: *DOTTI* 872.>

J2382, How did the cow get up the pole? [Thief substitutes cow dung for money hidden on pole]. Type: 1225A.

Ref.: *DOTTI* 719/{lit.}; Wesselski *Hodscha* I 236 no. 110.>

J2383, Pity for the poor jews. [Old woman's foolish act].

Link: |V0371.1\$, Pity for the poor (penniless) of the Jews: 'Neither the here-and-now, nor the hereafter'.>

J2387, How blind men get about. Fool experiments with shut eyes and gets lost.

Link: |J0068\$, Experimenting so as to discover scientific laws (truths, facts).>

J2388\$, How would an animal (object) feel in a given situation.

Link: |H0888\$, Allegorical riddle(s): what would an object (utensil, implement, fruit, etc.) say in a given situation?. |J0678.1\$,

Counselor of excessive caution suspected: "Whose side are you on?". |Z0017.1.1\$, Inquisitiveness (curiosity) expressed in a chain of interrelated questions or hypothetical situations: "And why is that so!", "And what if Y?".>

J2388.1\$, Simpleton (child) asks: What would happen (how would I feel) if I were an elephant (goat, mountain, etc.)?. Type: 1685B\$.

Ref.: *DOTTI* 910/{lit.}.>

J2390\$, Curious fool as meddler. Type: 1233A\$.

Link: |J0679.5\$, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'. |P0796.4\$, Separating quarreling parties (by intervention).

Ref.: *DOTTI* 720 721/{lit.}.>

J2391, Experiment in gravity. Which has greatest attraction to earth, cup or contents? Father shows great attraction of fool's back and a stick.

Link: |J0068.3\$, Experiment involving inanimate matter (mineral, metal, plant, etc.).>

J2392\$, Curiosity (inquisitiveness) proves disastrous (fatal). Type: 1416.

Link: |J2375, Curiosity satisfied: riding the ox's horns. As his ox, who has enormous horns, is asleep, the fool gets on the horns.

The ox wakes and throws him off. When he comes to his senses, the fool says, "I had a hard time, but my curiosity is satisfied".

|Q0341, Curiosity punished. |Q0342, Inquisitiveness punished.

Ref.: *DOTTI* 792; *MITON*.>

J2392.1\$, Testing efficacy of incantation against viper's venom on self: death follows.

Ref.: Jâhiz IV 147-49.>

J2392.2\$, Ignoring instructions and opening closed container: snakes (wasps, scorpions, etc.) come out and attack (kill) opener.

Link: |J1544.1.1\$, Husband tells his over curious wife that a sealed jug contains "'A-a-ah!', 'Ouch!,' and 'O mother, help me!'"

When she opens it in his absence wasps placed there by husband sting her: she screams in pain: "'A-a-ah!,' 'Ouch!,' 'Y'".

Ref.: *DOTTI* 792 793/{Lbn}; *MITON*.>

J2400-J2449, Foolish imitation.>

J2400, Foolish imitation. Type: 620.

Ref.: *DOTTI* 350; Gairdner 90 no. 30[.1]; *TAWT* 455.>

J2400.1\$, Foolish imitation of brother by brother. Type: 510, 510A.

Ref.: *DOTTI* 258 260; Fakhro 15 no. 2; *TAWT* 442 no. 34/{Omn}.>

J2400.2\$, Foolish imitation of sister by sister. Type: 620A\$.

Ref.: *DOTTI* 351.>

J2401, Fatal imitation. Type: 327J1\$, 402, 409B\$, 409C\$, 433C, 620, 620A\$, 676A\$, 877, 898, 1066B\$, 1442\$.

Link: |G0524, Ogre deceived into stabbing himself. [He imitates hero's actions].

Ref.: *DOTTI* 42 89 162 170 174 187 196 198 216 272 284 293 350 351 369 512 554 701 706 808/{Alg, Egy, lit., Mrc}; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91; *MITON*; Prym-Socin 123-99 no. 34; Shamy (el-) "Demographic Factor" 98-99; Shawqî 269-70 [no. 9] 329 [no. 53]; *TAWT* 415 no. 2/{Sdi} 426 no. 14/{Egy} 440 no. 31/{Egy}.>

J2410, Types of foolish imitation.>

J2411, Foolish imitation of miracle (magic).>

J2411.0.1\$, Foolish imitation of the unique (non-magical). Painful results for imitator.

Link: |F0888\$, Extraordinary (marvelous) craftsmanship (non-magical). |F0889\$, Extraordinary machine or instrument (non-magical).

Ref.: *DOTTI* 702/{lit.}; *MITON*.>

J2411.1, Imitation of magic rejuvenation unsuccessful. Type: 1442\$.

Link: |J2412.9\$, Failure at healing--miscellaneous.

Ref.: *DOTTI* 808; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91.>

J2411.1.1, Foolish imitation of sham death and return (= resuscitation).>

J2411.6, Imitation of jumping into fire without injury: dupe burned up. Type: 513C.

Link: |J0060.1.1\$, Goods acquired or retrieved by inducing animal (monkey) to imitate (copy) man.

Ref.: *DOTTI* 270 271 293 361/{Syr}; Shamy (el-) "Belief and Non-belief" 14.>

J2411.6.1, Sister of goddess tries to imitate her feat of being cooked without harm and dies in the attempt. Type: 1442*.

Ref.: *DOTTI* 810.>

J2411.6.2\$, Unsuccessful imitation by stepsister (sister-in-law) to produce treasure from excrements. Type: 510.

Ref.: *DOTTI* 258; Shamy (el-) "Arab Woon" no. 34; *TAWT* 442.>

J2412, Foolish imitation of healing.>

J2412.2, Pulling out the eye so that the pain will cease. He has had a tooth pulled and the pain ceases.

Link: |F0950.10.6.1\$, Tooth pulled as cure. |J2324, Wife persuades her husband to have a good tooth pulled.

Ref.: Anonymous "Gohâ wa himârih" 10; Wesselski *Hodscha* I 224 no. 136.>

J2412.3, Imitation of the prescription. [Peasant as false-doctor: predicts son for eunuch, plaster for heart disease].

Ref.: Chauvin II 196 no. 23; *DOTTI* 80 886/{lit.}>

J2412.4, Imitation of diagnosis by observation: ass's flesh. Type: 1862C.

Ref.: *DOTTI* 938; Wesselski *Hodscha* I 250 no. 167.>

J2412.9\$, Failure at healing--miscellaneous. Type: cf. 1641B1\$.

Link: |E0186, Failure at resuscitation. |J2411.1, Imitation of magic rejuvenation unsuccessful. |K1955, Sham physician.

|N0649\$, Accidental healing--miscellaneous. |Q0382\$, Failure at healing punished.

Ref.: *DOTTI* 335 360 889/{Mrc}>

J2413, Foolish imitation by an animal. Tries to go beyond his powers.

Link: |J1115.7.1.1\$, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise.

Ref.: Chauvin II 86 no. 20; *DOTTI* 11/{lit.}>

J2413.1, Ass tries to caress his master like the dog. He is driven off. Type: 214.

Ref.: *DOTTI* 80.>

J2413.1.2\$, Donkey tries to praise king (lion) like other animals: his braying cause death of infant (cub).

Link: |F0576.4.1\$, Donkey's (ass') braying ugliest. |N0384, Death from fright.

Ref.: *DOTTI* 81/{Egy}; Shawqî 275 [no. 12]>

J2413.4.3, Monkey cuts his throat, thinking that he is imitating the cobbler [(barber)].

Link: |B0786, Monkeys always copy men. |J0060.1.1\$, Goods acquired or retrieved by inducing animal (monkey) to imitate (copy) man.

Ref.: Chauvin II 86 no. 20/cf.; *DOTTI* 11/{lit.}>

J2413.7.1\$, Country mouse tries to procuring food in town (home)--is killed (maimed). Type: cf. 112, 245.

Link: |J0211.2, Town mouse and country mouse. Latter prefers poverty with safety. |J1742, The countryman in the great world [(city)]. |K1020, **Deception into disastrous attempt to procure food**. |L0450, **Proud animal less fortunate than humble**.

Ref.: *DOTTI* 42 89/{Egy}; Shawqî 269-70 [no. 9]>

J2413.7.10\$, "When royal horses were being shod, the owl put out her leg".

Ref.: Ibshîhî 54; Taymûr no. 971.>

J2413.9, Raven tries to imitate dove's step but breaks his bones. Type: 215\$.

Link: |A2232.10, Raven attempts to imitate dove: punished with awkward gait. |J0512.6, Crow tries to imitate partridge's walk. Only spoils his own.

Ref.: *DOTTI* 82.>

J2414\$, Foolish imitation of tactful person by tactless. Type: 929B\$.

Link: |W0197.1\$, Being maladroit with words.

Ref.: *DOTTI* 621 837/{Plst}>

J2415, Foolish imitation of lucky man. [Jealous imitator disappointed]. Type: 620A\$, 750A, 1689A.

Ref.: Ibn-^CAasim no. 280 (mothers-in-law); Anonymous AGharâ'ib al-'aqwâl" 15/cf.; Azov-Phillot *JPASB* II 412; *DOTTI* 258 351 352 407 911/{Kwt, lit.}; *MITON*; AUC: 14 no. 8.>

J2415.1, The two presents to the king: the beet and the horse. Type: 1689A.

Link: |J0883.5\$, Why the farmer laughed when angry king ordered the present he was bearing him (figs) be stuffed into his (farmer's) anus. Farmer: "My neighbor is bearing you cucumbers!". |J2563, "Thank God they weren't peaches, [but figs]!".

Ref.: *DOTTI* 836 903 911/{Irq}>

J2415.1.3\$, The two presents to the king: the 'crown' (actually a food-bowl) and the valuables; jealous imitator awarded 'the crown'. Type: 1689A.

Link: |J1772.5.1\$, Food bowl mistaken for crown.

Ref.: *DOTTI* 911.>

J2415.1.4\$, Two presents for the king: the fowl and the buffalo dinners. What meat (part) is the best?. Type: 922C\$.

Link: |H0659.4.3\$, Riddle: what is the best of meats?.

Ref.: *DOTTI* 602 621 837/{Egy, Plst}>

J2415.7, A snake for the real daughter. [A stepmother's own daughter is killed when she imitates her stepsister's fortunate marriage to a snake]. Type: 409C\$, cf. 433C.

Link: |L0054.1, Youngest daughter agrees to marry monster; later, the sisters are jealous.

Ref.: *DOTTI* 198 216.>

J2415.8\$, Foolish imitation of success in love (marriage). Type: cf. 409B\$, 901.

Ref.: *DOTTI* 196 559.>

J2415.8.1\$, Unhappy man with one wife imitates happy man with two wives--situation worsens. Type:

1397\$.

Link: |J0003.1\$, Reward stamps in (reinforces, establishes) rewarded responses.

Ref.: *DOTTI* 609 786/{Lbn}>.

J2417, Foolish imitation of leader.

Link: |J0825\$, Wisdom of following only one leader (master).

Ref.: Littmann 96-97 no. 77/cf.: Shamy (el-) "Arab Mythology" no. 9.>

J2417.1, Company to sing like leader. Type: 1694.>

J2417.1.1\$, Congregation is to pray like the imam. He is injured: worshippers repeat his cries of pain ("Oh! My nose!", or the like). Type: 1694.

Ref.: *DOTTI* 914 933.>

J2418\$, Foolish imitation of disabled bird or animal (owl, cat, etc.), being fed by another. Type: 1645B*, cf. 86\$.

Link: |B0539\$, Healthy animal (cat), or bird (falcon, owl), cares for disabled (sick, old, blind) one. |J0133.9\$, Kindness learned from example of animal's (bird's) kind behavior: imitated. |J0702.1, Dervish who stops work. [Imitates bird feeding its young; shown his mistake]. |J1013\$, No work, no food. |J2215.4, Fool waits for God to provide.

Ref.: *DOTTI* 35 893.>

J2420, Foolish imitation--miscellaneous.>

J2425, The bungling host. [Ignorance of the other's foods (diet) and table manners]. Type: cf. 60.

Link: |J1565.1, Fox and crane invite each other. |J1732.0.1\$, Ignorance of the other's foods (diet) and table manners.>

J2427, Numskull praises his [virgin] daughter as being pregnant. [Like a cow with calf]. Type: 1703A\$.

Ref.: *DOTTI* 919/{N.-Afr, Sdn}; Narciss *Morgeland* 180-81; Wesselski *Hodscha* I 223 no. 57.>

J2431, Man undertakes to do his wife's work: all goes wrong. Type: 1408.

Link: |A1472, Beginning of division of labor. |J0019.1\$, Judge (man) induced to experience the demands of woman's work. He becomes wiser. |P0204\$, Patriarch (man of the house: husband, father, elder brother, etc.) as family provider. |P0204.1.1\$, Husband should not intrude in wife's home-making affairs. |P0209.1\$, Mother as provider. |W0165.3.1\$, Wife protects husband: she is punished for undertaking what he was required to do.

Ref.: *DOTTI* 791.>

J2431.0.1\$, How easy (difficult) is woman's work. Man finds it difficult.

Link: |J0019.1\$, Judge (man) induced to experience the demands of woman's work. He becomes wiser.

Ref.: Légey 179-80 no. 45.>

J2431.1, Men exchange duties; each wants to get better of the other. Type: 1525N.

Link: |K1687, The easier job. [Men exchange jobs]. |L0423.1\$, Arch-saints (*'aqtâb*) exchange duties: tiresome bargain.

Ref.: *DOTTI* 827.>

J2450-J2499, Literal fools.>

J2450, Literal fool.

Link: |U0296.2\$, Demerits of slaves.

Ref.: Simpson 122/(stone/ship/boat); Ibshîhî 428; *DOTTI* 581/{Qtr}; Gairdner 86 no. 29[.1]; Hourî-Pasotti 155-66 no. 71; Littmann *gypten* pt. II 102 no. 22; Mouliéras-Lacoste 339 no. 44; Sha)lân 344, 363.>

J2460, Literal obedience. Type: 756D\$.

Ref.: *DOTTI* 417; Shamy (el-) *Egypt* xv n.; *TAWT* 429 no. 18/{Egy}>.

J2460.1, Disastrous following of misunderstood instructions. Type: cf. 1693.

Ref.: *DOTTI* 914.>

J2461, What should I have done (said)?. Type: 1696.

Ref.: Ibshîhî 334/cf./(Hamzah) 428; *DOTTI* 914; *TAWT* 433 no. 24/{Egy}; Wesselski *Hodscha* I 251f. no. 169.>

J2461.1.1, Literal numskull drags jar (bacon [(goose)]) on string. Type: 1696A\$.

Link: |J1909.8.1\$, Numskull pulls goose by rope around its neck, carries ass on shoulders, and the like.

Ref.: *DOTTI* 915.>

J2461.2, Literal following of instructions about greetings. [Wrong conditions (circumstances)].

Ref.: *TAWT* 433; Wesselski *Hodscha* I 251 no. 169.>

J2461.2.2, Fool learns to repeat commonplace expression: by chance thus chases away wife's suitors. Type: 915.

Ref.: *DOTTI* 581.>

J2462, Foolish bridegroom follows instructions literally.

Link: |T0166.2, Bridegroom must be taught sexual intercourse.>

J2462.2, Casting sheep's eyes at the bride. The foolish bridegroom is told to cast sheep's eyes at the bride. He buys some at the butcher shop and throws them at her. Type: 1685.

Link: |J2489.14\$, "'Keep (cast) an eye on'" (watch, mind). Fool interprets literally. |K1442, Casting eyes: animal's eyes. Ordered to cast eyes on this or that, the trickster kills animals and casts their eyes at the object.

Ref.: *DOTTI* 909.>

J2463, The foolish bride. Type: 1685B\$.

Link: |K1547\$, The misunderstood foreplay: paramour frightened away by receptive acts of naive woman.

Ref.: *DOTTI* 910/{lit.}>

J2464, The servant to improve on the master's statements. Type: 1688D\$.

Ref.: *DOTTI* 910 911/{Sdn}; S. Jahn 293 no. 41; ^CA. al-Tayyib *Al-Aḥājī* 44-49 no. 6; ^CA.)A. Ibrâhîm "Rubâtâb" [no. 9].>

J2465.3, Feeding the child. Fool feeds it steaming food and kills it.

Ref.: Wesselski *Hodscha* II 212 no. 431.>

J2465.4, Washing the child. Fool uses boiling water and kills it.

Ref.: Wesselski *Hodscha* II 212 no. 431.>

J2466, Literal following of the count.>

J2466.2, The reckoning of the pot. [A pebble for each Ramadan-day (fasting)]. Type: 1848B.

Link: |F0898.1\$, Mark (pebble, nut, notch, slash, etc.) for each elapsed time-period (hour, day, month, etc.).

Ref.: Basset *Mille* I 350 no. 73; *DOTTI* 936 937/{Egy, lit.}; Wesselski *Hodscha* I 207 no. 9.>

J2466.3, The long day. If the clock is still striking it must be 50 o'clock.

Ref.: Wesselski *Hodscha* I 207 no. 9.>

J2467\$, Servant (slave) instructed that when sent to fetch something he should bring it along its prerequisite: when sent to call a physician, he comes back with an undertaker (grave digger) as well. Type: cf. 1696A\$.

Link: |J1704\$, Stupid ethnic group (or race). |U0296.2\$, Demerits of slaves.>

J2470, Metaphors literally interpreted.

Link: |V0384.0.1\$, Interpretation by the overt (literal, *al-zâhir*, *Zâhirite*) and interpretation by the covert (veiled, *al-bâtin*, Bâtinite).

Ref.: *Jâhiz* I 343-45 III 17/(rule of grammar); Anonymous AAl-Thalâthah al-mughaffalîn" 10, 11; *DOTTI* 916/{Tns}; Hourî-Pasotti 91 no. 36.>

J2475, "Greasing the judge's palms." The woman puts butter on his hands.>

J2476, The literal host: bread and salt [served].

Ref.: Wesselski *Hodscha* II 240 no. 532.>

J2478, The numskull buys water at market. [He takes merchant's similes literally].

Link: |Z0062, Proverbial simile.

Ref.: Wesselski *Hodscha* II 241 no. 536.>

J2479\$, Nick-name (euphemism) taken literally.

Link: |H0588, Enigmatic counsels of father. Taken literally bring trouble, but when properly interpreted are valuable. |J2493, Names of dogs literally interpreted. |Z0095.0.2\$, Euphemisms.>

J2479.1\$, Fancy named food proves to be common (hated) dish. Type: cf. 1390*.

Link: |R0227.9.1\$, Husband flees from wife. |T0255.5, The dish which the husband detests and the wife keeps serving him. He affects to like it and thus gets rid of it.

Ref.: *DOTTI* 784.>

J2479.1.1\$, At restaurant, the man orders "Amber" (or the like): it proves to be the same hated lentil-dish he gets at home. Type: cf. 1390*.

Ref.: *DOTTI* 784/{Egy}>

J2482, The fool is told that his son has given up the ghost [(soul)]. He wonders. He didn't know that the son had one to give up.

Ref.: Wesselski *Hodscha* I 250 no. 166.>

J2483, A house without food or drink. [Life in the grave (house) for the dead, "Must be like life in our's"].

Link: |Z0111.9.1.1\$, 'The demolisher of palaces and filler of graves'--(death).

Ref.: Ibshîhî 622; Wesselski *Hodscha* I 262 no. 229.>

J2486\$, Riding the radio (or television) set in order to be 'taken' by announcer to another city (location). Type: 1710A\$.

Link: |J1935, Articles sent by telegraph. |J2489.15\$, "Ride (mount, top) the Y" (i.e., persist, dominate). Fool interprets literally.

Ref.: *DOTTI* 920/{Egy}.>

J2488, Numskull wants to see abstract quality.>

J2489, Metaphors literary interpreted--miscellaneous. Type: 978.

Link: |K0247, Customer takes invitation to buy as invitation to receive the goods free.

Ref.: *DOTTI* 678.>

J2489.10, Payment with "something or other." Offered money, fools insist on "something or other."

Link: |J1172.2.1\$, Payment with a worthless (empty) compliment or praise: "Cafàrim!". |J1521.5.1, Bargain: to render service for "something". Claimant has called dead cricket "something" and must be content. |K0199.2\$, Buying a valuable item for 'three words' (fulfilling three wishes): seller's requests for customary (routine) acts of hospitality (coffee, tobacco, etc.) are held as part of payment.>

J2489.14\$, "'Keep (cast) an eye on'" (watch, mind). Fool interprets literally. Type: 1000, 1681, cf. 1006, 1009, 1562, 1696.

Link: |J2462.2, Casting sheep's eyes at the bride. The foolish bridegroom is told to cast sheep's eyes at the bride. He buys some at the butcher shop and throws them at her. |K1442, Casting eyes: animal's eyes. Ordered to cast eyes on this or that, the trickster kills animals and casts their eyes at the object.

Ref.: *DOTTI* 695 697 860 906 914/{lit., Tns}.>

J2489.15\$, "Ride (mount, top) the Y" (i.e., persist, dominate). Fool interprets literally. Type: cf. 1469A\$, 1874\$, 1699.

Link: |J1802, Words in a foreign language thought to be insults. |J2486\$, Riding the radio (or television) set in order to be 'taken' by announcer to another city (location). |Z0001.2\$, Dialectical formulas.

Ref.: *DOTTI* 717 718 720 746 780 815 870 918/{Irq}.>

J2490, Literal fool--miscellaneous.>

J2492, Putting fear into him [defendant]. [Foolish judge applies childish means: "Boo!"].

Ref.: Wesselski *Hodscha* I 266 no. 246.>

J2492.1\$, Thief to be banished with booty.

Ref.: Sha)lân 451.>

J2493, Names of dogs literally interpreted. Type: 1530*.

Ref.: Jâhiz III 122-23/cf.; *DOTTI* 667 834/{lit.}>

J2493.0.1\$, Person's name interpreted literally (or in combination). Type: 1376C*.

Link: |X1506, Extraordinary names [of locations].

Ref.: *DOTTI* 769.>

J2495, Religious words or exercise interpreted with absurd literalness.

Ref.: Ibshîhî 616/(judge/livelihood); *DOTTI* 922/{lit.}; CFMC: Aswan 70-12A 2-1-no. 10.>

J2496, "I don't know" thought to be a person's name. Type: 1337E\$, 1700.

Link: |J2311.13.1\$, Fool hears (proverbial) report on death of 'So-and-so': he mourns the death.

Ref.: *DOTTI* 742 918.>

J2496.2, Misunderstanding because of lack of knowledge of a different language [i.e., language different] than one's own. Type: 1337E\$, 1697, 1699.

Ref.: Simpson 122; *DOTTI* 742 916 917.>

J2496.2.1\$, "Pity for 'I don't know': yesterday was his wedding, today is his funeral!". Type: 1337E\$.

Ref.: *DOTTI* 742 918/{Egy}.>

J2496.3\$, Misunderstanding because of use of strange dialect.

Link: |J1152, Witness cannot speak language of accusation: discredited. [Parrots are to accuse mistress]. |J1802, Words in a foreign language thought to be insults. |N0275.2, Criminal confesses because of misunderstanding of a dialect.

Ref.: *DOTTI* 666/{Tns}.>

J2496.4\$, Misunderstanding because of use of specialized words (jargon). Type: cf. 920F1\$.

Link: |K0475, Cheating through equivocation. |N0275.2, Criminal confesses because of misunderstanding of a dialect. |W0116.7, Use of strange language to show one's high education [(*tahadhluq*)]. |Z0001.2.1\$, Professional speech (jargon) formulas.

Ref.: Ibshîhî 621-22/cf.>

J2496.5\$, Misunderstanding because of use of baby (childish) talk. Type: 1394\$.

Link: |J0868\$, Regression. |T0604.4.1.1\$, Baby talk (by an adult).

Ref.: *DOTTI* 785/{Egy}.>

J2498.2, Priest's words repeated. [Apprentice repeats common conversation]. Type: 1832M*.

Ref.: *DOTTI* 934.>

J2498.3\$, Preacher's words misunderstood: comic results. Type: 1825D*.

Ref.: Ibshîhî 613.>

J2499, Literal fools--additional motifs.>

J2499.3, Fool admits crime but pleads mistakes in the details of the accusation.

Link: |J2201.2\$, Pleading sinful (illegal) conduct as excuse.>

J2500-J2549, Foolish extremes.>

J2500, A[Foolish extremes].>

J2501\$, Wisdom of moderation. Type: cf. 180, 287\$, 470D\$, 561A\$, 836F*.

Link: |L0350, **Mildness triumphs over violence**.

Ref.: *DOTTI* 74 95 241 319 456; Taymûr no. 2310 2312-2322 2325-2329.>

J2501.0.1\$, "Don't be sweet enough to be gulped down (swallowed), and don't be bitter enough to be spat out!".

Ref.: Ibn-^CAasim no. 377.>

J2501.1\$, 'An excess is a deficiency'.

Ref.: Jâhîz VI 502; Taymûr no. 2838.>

J2501.1.1\$, 'When a [good] matter surpasses its [supposed] limit it turns into its opposite'. Type: 836F*, cf. 726*, 472\$.

Link: |W0151.0.3\$, Greed corrodes gains.

Ref.: Ibn-^CArabshâh 294.>

J2501.2\$, Excesses (immoderation, intemperance) reprimanded.

Link: |B0534.1.2.2\$, Mother drives away calf from her nipple if it suckles in excess. |C0206.1\$, Eating (ostentatiously) in public invites envy (Evil Eye). |J0750.1\$, Preparing cattle feeding bin before acquiring the animal (cow). |Q0338, Immoderate request punished.

Ref.: *MITON*; Ibshîhî 162.>

J2502\$, Harmful excessive care (love). Type: 1430, 1450, 1681C\$, cf. 870, 1419M\$.

Link: |J0003.2.2.1\$, Tough love. |J1912.2\$, Feeding (overfeeding) to death. |J2465.3, Feeding the child. Fool feeds it steaming food and kills it. |P0244\$, Paternal punishment of youngster is done out of love. |U0119.6\$, Beautiful appearance but poor performance. |W0206\$, Authoritarian person's (father's) 'love'.

Ref.: *DOTTI* 483 798 805 811 908/{lit.}>

J2511, Silence wager. [Who will get-up and close the door: husband or wife?]. Type: 1332, 1351.

Ref.: Basset *Mille* II 401 no. 125; Chauvin VIII 132 no. 124; *DOTTI* 738 748; Wesselski *Hodscha* I 263.>

J2511.1.1, Husband to spite wife plays dead. Type: 1313D\$.

Ref.: *DOTTI* 732 733/{Mrc}; Dwyer no. 8; Shamy (el-) *Egypt* 300 no. 59.>

J2516, Directions followed literally to the sorrow of the giver.>

J2516.0.1, Literal misconstruction of order. Hero gets revenge.

Link: |K2310.1\$, Deception by literal following (misconstruction) of instructions.>

J2516.1, Think thrice before you speak. The youth obeys literally even when he sees the master's coat on fire. Type: 1562.

Link: |J0601.0.1\$, Think carefully before you speak (act). |K2135, The complaint about bad breath: trouble for the king's favorite. |W0047.1\$, The power of the spoken word.

Ref.: Chauvin VIII 170 no. 187; *DOTTI* 860/{lit., Syr}; Tahhân II 45-48.>

J2516.3.2, The polite rescuers. [They clap hands and say "God bless you" when drowning man sneezes--he falls back in water].

Ref.: Wesselski *Hodscha* II 227 no. 477.>

J2516.9, "Foresee the possible event." Asked to call a doctor when his master falls ill, fool also calls the undertaker.

Link: |J0760\$, Death must be planned for.>

J2517, Couldn't wait to dress. The overzealous visitor rides naked to see his friends.

Ref.: Wesselski *Hodscha* I 233 no. 93.>

J2518, Absurd extreme of discouragement.>

J2519\$, Absurd extreme mourning. Type: 2021*, cf. 449,/1511.

Link: |J0550, **Zeal--temperate and intemperate**. |J1886, Hens in mourning. [Numskull dresses hens in black clothes for death of their mother]. |P0681, Mourning customs.

Ref.: *DOTTI* 219 818 960; *TAWT* 436.>

J2519.1\$, Animal (bird, insect) foolishly mourned. Type: 2021*.

Link: |J1886, Hens in mourning. [Numskull dresses hens in black clothes for death of their mother]. |P0681.0.1.2.1\$, Sacred bull mourned for sixty days. (Apis).

Ref.: Anonymous "Gohâ wa himârih" 7; *DOTTI* 960; *TAWT* 436 no. 27.>

J2519.1.1\$, 'Funeral with hot (passionate) wailing while the dead is [only] a dog'.

Link: |T0136.0.1.1\$, Boisterous wedding celebration, but the bride is a frog.

Ref.: Taymûr no. 973.>

J2519.1.2\$, Louse mourns dead flea foolishly. Type: 2021*.

Ref.: *DOTTI* 960 961 962/{Egy, Plst, Syr}>

J2519.2\$, Death of an unknown absurdly mourned.

Link: |J2311.13.1\$, Fool hears (proverbial) report on death of 'So-and-so': he mourns the death.

Ref.: Ibshîhî 618-19; *DOTTI* 940/{lit.}; *MITON*.>

J2519.5\$, Intemperance in mourning. Type: 449/1511, 2021*.

Link: |C0762.2, Tabu: too much weeping for dead. |C0898.1.1\$, Tabu: wailing for the dead [(as indignity to corpse)]. |J0559\$, Intemperance in opposition (disapproval, discontent).

Ref.: *DOTTI* 219 818 960; *MITON*; *TAWT* 403 n. 770.>

J2519.5.1\$, Absurd mourning: self-injury.

Link: |P0681.1.1.2.2\$, Mourning: self-injury. |T0211.2, Wife's suicide at husband's death.>

J2519.5.1.1\$, Woman punctures her eye to express grief. Type: 2021*.

Ref.: *DOTTI* 960.>

J2520\$, Intemperance in adherence to self-imposed 'principle(s)'.>

J2520.1\$, Man thinking of himself as 'silent' (possessing the wisdom of silence) is unwilling to speak up to save own life. Type: cf. 1526\$, 1950.

Link: |J1074, Value of silence.

Ref.: *MITON*.>

J2521, Extreme prudery.>

J2521.2, Rebuke for going with a naked head in public. [In covering her head woman inadvertently exposes (bares) her body].

Link: |C0106.1\$, Tabu: woman going (seen) with 'naked' head in public (hair uncovered). |K1295\$, Woman tricked into exposing (baring) her body (thigh, breast, etc.) and is thus put to shame. |Q0243.7\$, Girl's (woman's) immodesty punished. |Q0328.2\$, Woman baring her head in public punished. |Q0488.2, Head shaved as punishment. |T0405.9.4\$, Exposure (of privates) caused by gust of wind (lifting up tail of dress, robe, shirt, gown, etc.). |Z0188.8.2.2\$, Symbolism: naked head (male's)--no pretense (being at ease). |Z0188.9.1.1\$, Female's hair--honor (beauty, 'crown').

Ref.: *DOTTI* 942/{Egy}; Shamy (el-) "Egypt" (1971) no. 80.>

J2521.2.1\$, Preserving ablution (ritual cleanliness) during handshake with member of opposite sex: by wrapping hand with tail of garment worn, person exposes privates (body). Type: 1874B1\$.

Link: |C0060.1\$, Ritual polluter: erotic touch (e.g., physical contact with member of opposite sex, or the like). |J0566\$, Intemperance carrying out religious exercise (teachings)--other aspects. |Q0328.2\$, Woman baring her head in public punished.

Ref.: *DOTTI* 942/{Egy}>

J2522, Breaking the glassware to prevent others from doing so. A king thus removes temptation from his subjects.>

J2523, The obedient husband: the leave of absence. [He is to be gone for a little while: awaits wife's instructions to return].

Ref.: Wesselski *Hodscha* I 232 no. 84.>

J2527, Thief out of habit robs from his own purse.

Link: |W0154.22.1\$, Person compared to weasel, which steals from own home.>

J2532, Bureaucrats debate as to who shall put out palace fire; meantime palace burns. Type: 1319N*.

Link: |W0111.1.1, Man lets legs burn in fire rather than move them.

Ref.: Shamy (el-) *Egypt* 301 no. 66.>

J2550-J2599, Thankful fools.>

J2561, Fool thanks God that he was not sitting on the ass when it was stolen. Type: 1349N\$.

Ref.: *DOTTI* 746 747 858/{Egy, Tns}; Sha)lân 368; Wesselski *Hodscha* II 230 no. 495.>

J2562, Thankful that the recipe is left. Type: 1689B.

Ref.: *DOTTI* 912; Wesselski *Hodscha* II 231 no. 498.>

J2562.1\$, Thankful that the key is left: but the money-box (safe) is stolen. Type: 1689C\$.

Ref.: *DOTTI* 912/{Egy}>

J2563, "Thank God they weren't peaches, [but figs]!". Type: 1689.

Link: |J0880, Consolation by thought of others worse placed. |J0883.5\$, Why the farmer laughed when angry king ordered the present he was bearing him (figs) be stuffed into his (farmer's) anus. Farmer: "My neighbor is bearing you cucumbers!" |Z0166.3\$, Symbolism: fruit (vegetable)--male's organ.

Ref.: Bushnaq 258-59; *DOTTI* 911; Wesselski *Hodscha* I 227 no. 71.>

J2564, "Thank God that camels have no wings." They might fly about and kill people.

Ref.: Wesselski *Hodscha* I 205 no. 2.>

J2565, Fool thankful that God has built a palace [(sky)] without columns. Else the stones might fall down and kill us.

Link: |A0665.0.2\$, God's omnipotence supports the sky 'without columns'.

Ref.: Wesselski *Hodscha* I 270 no. 272.>

J2566, One [blind man] fewer to pay for. [Accidentally drowns while being carried across stream].

Ref.: Sha)lân 360; Wesselski *Hodscha* I 207 no. 14.>

J2571, "Thank fortune it wasn't a melon." [Nut from tree falls on man: he thus learns why melons should not grow on tall trees]. Type: 774Q\$, cf. 774P.

Link: |A2771.9, Why big trees have small fruit. |J2052.1\$, Nut from tall tree falls on man: he is thus shown why melons grow on vines on the ground. (It is God's mercy). |Z0167.3\$, Symbolism: vines (creepers).

Ref.: *DOTTI* 432/{Sml}>

J2600-J2649, Cowardly fool[s].>

J2600, Cowardly fools. Type: 1321.

Ref.: *DOTTI* 736.>

J2612, The attack on the hare (crayfish). Seven men make strenuous plans for the attack on the fierce animal. One screams with fright and the animal runs away. Type: 1231.

Link: |J1736, Fools and the unknown animal. |J2624.1\$, Fools frightened by 'Yellow-eye' (rabbit).>

J2615, Fright at the creaking of a wheelbarrow. Type: 1321, 1321A.

Ref.: *DOTTI* 736.>

J2617, Afraid of his [own] knees.>

J2617.1\$, Afraid of his own shadow. Type: 1321B.

Ref.: *DOTTI* 736.>

J2624, Fright at animals' eyes in the dark.

Link: |J1909.8\$, Absurd ignorance of how different animals and birds can be led or carried.>

J2624.1\$, Fools frightened by 'Yellow-eye' (rabbit). Type: 1321.

Link: |J1736, Fools and the unknown animal. |J2612, The attack on the hare (crayfish). Seven men make strenuous plans for the attack on the fierce animal. One screams with fright and the animal runs away.

Ref.: Bashmî *Hikâyât* 97-101; *DOTTI* 718 736 741/{Bhrn, Qtr}; Duwayk (al-) II 207-8.>

J2625, Coward is frightened when clothing catches on thistle [(branch)].>

J2626, Coward boasts of what he would have done after danger is over.

Link: |J0815.1.1\$, Nobody would dare say to an ogress, "Your eye is red!". |K1503\$, Cuckold's threat (equivocal). |K1771, Bluffing threat. |T0251.6.1, Browbeaten husband threatens wife: from hiding place (under the bed, table, etc.). |W0121.2, Coward boasts when there is no danger.

Ref.: Anonymous "Gohâ wa himârih" 4/cf.; *DOTTI* 768/{Tns}>

J2626.3\$, Coward shows adversary 'the red eye' (i.e., threat made in earnest).

Link: |Z0186.9.2.1.1\$, 'Gay' shows adversary 'the red eye'--(displays anus).

Ref.: Scelles-Millie *Maghreb* 111-16 no. 11.>

J2627, Frightened by fireworks.

Ref.: *DOTTI* 735/{Tns}>

J2628\$, Fool slips and falls: thinks he is being attacked.

Ref.: *DOTTI* 741 758 802 865/{lit.}>

J2631, Boastful coward frightened when he sees strong adversaries. Type: cf. 328C\$/1640A\$.

Link: |J1141.11.1\$, Liar nonplussed: truth detected through trap-doll. The biting mother-in-law (daughter-in-law, co-wife): proves to be a dummy (doll, stick).

Ref.: *DOTTI* 355 885; *MITON*.>

J2631.1\$, Braggart of horsemanship (fighting prowess) abandons companion at time of battle.

Link: |W0121.3.1\$, Coward's excuse: "I am horseman (knight) of only play and frolic!".

Ref.: *MITON*.>

J2635\$, Fool as cowardly husband (lover).

Link: |J0812\$, Denying own rights because of fear. |J1847.3\$, Foolish sense of shame (self-condemnation). |P0200.0.2.1\$,

Father is powerless. |T0039.1\$, Lover protects (defends) the beloved. |W0203\$, Passive (non-assertive) person.>

J2635.1\$, Wife, fearing that there are robbers in the house, wants husband to check source of noise; husband orders her to do it herself because robbers may be women.

Link: |K0551.4.3, Making modesty pay. Robber to disrobe woman before throwing her from precipice. She pleads to have him turn his face while she disrobes. She pushes him off. |T0251.6.1\$, Browbeaten husband threatens wife: from hiding place (under the bed, table, etc.). |T0258.1, Curious wife: wait and see. [A man and his wife overhear thieves planning to rob house, put husband out of the way, and have their way with (rape) her]. |W0121.7.3\$, Coward seeks refuge behind woman (in women's quarters). |W0136, False modesty.>

J2650-J2699, Bungling fools.>

J2660\$, Remarkably unskilled person (absurd inability to perform).

Link: |D1935.3\$, Magic ability to perform any task.>

J2660.1\$, Unskilled marksman. Type: 1228B\$, cf. 1228A.

Link: |F0661, Skillful marksman. |J1833.2\$, Shooting (striking) at a pest (bird, insect) alighted on animal's horn (back): hitting animal. |X1120, **Lie: the great marksman**.

Ref.: *DOTTI* 719.>

J2660.2\$, Unskilled homemaker (at cooking, sewing, etc.). Type: 402, 1221\$, 1273C\$, 1273C*, 1339E, 1384A\$.

Link: |J2173.9.0.1\$, Washing the soluble food (sugar, salt, flour, or the like) in running water: it melts away (dissolves). |K1045, Dupe induced to oversalt (overpepper) food.

Ref.: *DOTTI* 173 187 218 717 720 724 727 780 851 852 869 942/{Egy, Syr}.>

J2660.4\$, Unskilled thief (robber, burglar). Type: 1217\$, cf. 676.

Link: |J2136.5, Careless thief caught. |S0103.2\$, Murder committed during robbery.

Ref.: *DOTTI* 716 717/{Egy}.>

J2661.4, The boy's disasters. Type: 1681.

Ref.: *DOTTI* 906.>

J2665, The awkward servant.>

J2665.1, The cup with two and three handles. Type: 1327*.>

J2665.1.1\$, Filling the cup (goblet, bowl) at both ends. Contents spilled. Type: 1562F1\$.

Link: |J2127, Looking for the hole. [Can of oil turned about--contents run out (spilled)].

Ref.: *DOTTI* 861; Hanauer 84.>

J2665.1.2\$, Room without roof: to be turned upside down during rain.

Ref.: Littmann *gypten* pt. II 98 no. 5/cf.; Sha)lân 376.>

J2665.1.3\$, Jar to be turned inside out.

Link: |J1919, Fatal [(or absurd)] disregard of anatomy--miscellaneous. |J1974, Fool tries to purify cotton by burning it (as goldsmith does with gold).>

J2665.1.3.1\$, Which side of the jar was to be tarred (glazed)? Fool says it can be turned inside out (or vice versa).>

J2666, The bungling speaker.>

J2667, The fool testifies: "I had been drinking and was lying on the bench asleep. I saw him hit him over the head with an axe but don't know whether he hit him or not.".

Link: |J1985\$, Uncertainty about own actions.>

J2669\$, Foolish misrepresentation of own identity.

Link: |H0581, Three young men arrested tell who they are. |J1980\$, Uncertainty about own identity (or actions).

Ref.: *DOTTI* 861.>

J2669.1\$, Fool claims to be his own father: "Mother, I am my father!".

Ref.: *DOTTI* 861.>

J2669.2\$, Fool claims to be his own maternal-uncle: "Mother, I am my maternal-uncle [i.e., your brother]!".>

J2670\$, Foolish proof offered.

Link: |J1990\$, Absurd claims are to be dismissed by empirical evidence.>

J2670.1\$, Woman deceptively accused of having a blemish on a private part of her body bares that part to prove that claim is false. Type: 1469\$.

Link: |J2036, Keeping the measure by stretching out the arms. [Size of wife's garment kept]. |K1295\$, Woman tricked into exposing (baring) her body (thigh, breast, etc.) and is thus put to shame. |X0052, Ridiculous nakedness or exposure.

Ref.: *DOTTI* 815.>

J2671, The forgetful fool.

Link: |D2000, **Magic forgetfulness**. |J2353, The wife multiplies the secret. |U0267\$, The (corruptive) effect of chain of oral transmission on accuracy of message.

Ref.: Shamy (el-) "Psych. Criteria" 242 n. 20.>

J2671.2, Fool keeps repeating his instructions so as to remember them. (He usually forgets them). Type: 1204, cf. 1696.

Link: |J2043.1\$, Train of thought interrupted, person fails to recall words he had been repeating.>

J2671.4, Foolish messenger muddles message.

Link: |J2353, The wife multiplies the secret.>

J2672, The stolen bedcover. [Man investigates a noise, but is robbed of mantle (quilt, mantle) which he had wrapped around himself--that is what the noise was about].

Ref.: Bâzargân (al-) 76-77 no. 52; Wesselski *Hodscha* I 230 no. 77.>

J2675, Bungling rescuer caught by crab. [As he tries to save woman].

Ref.: Wesselski *Hodscha* I 178 no. 313.>

J2700-J2749, The easy problem made hard.>

J2700, The easy problem made hard.

Ref.: *DOTTI* 745.>

J2711, How the tower [(minaret)] was built. [Fool gives three explanations: formerly a deep well--dug up and set-out; built by very tall man; built flat then set-up].

Link: |F0770.1.1.1\$, Raising the huge roof (dome) by gliding it on platform of sand (dirt), which is removed (drained or hauled away) later.

Ref.: Basset *Mille* I 488 no. 183; Wesselski *Hodscha* I 243 no. 27.>

J2712, "What do I hold in my hand?" (Ring). [Described. Fool guesses, "A millstone"].

Ref.: Chauvin VIII 170 no. 188; *DOTTI* 745 746/{lit., Tns}>

J2712.0.1\$, Clue to solving riddle (answering question) given away, but still misunderstood.>

J2712.1, Guess what I have in my hand and I will give it to you to make egg-cake [(omelet)] with.

Ref.: Basset *Mille* I 433 no. 137; *DOTTI* 746/{Tns}; Wesselski *Hodscha* I 209 no. 15.>

J2712.2, Guess how many eggs I have and you shall get all seven. Type: 1346A*.

Ref.: *DOTTI* 745.>

J2716, How to find if it is raining.

Link: |W0111.2.4, Boy to see whether it is raining: calls dog (cat) in and feels of his paws.>

J2730\$, Easy question, difficult answer.>

J2731\$, "O Gohâ, where is your ear?" (With arm reaching around the back of head) "Here it is".

Ref.: Amîn 475; Hourî-Pasotti 47 no. 7.>

J2750-J2799, Other aspects of wisdom or foolishness.>

J2754\$, Foolish or careless hiding (camouflaging, disguising). Type: 1225A, 1346A*.

Ref.: *DOTTI* 719 745.>

J2754.1\$, Money hidden in obvious place: stolen. Type: 1225A.

Link: |J2712.2, Guess how many eggs I have and you shall get all seven.

Ref.: *DOTTI* 719/{lit.}>

J2754.3\$, Clue to mystery (riddle) given away. Type: 1346A*.

Link: |J2712.2, Guess how many eggs I have and you shall get all seven.

Ref.: *DOTTI* 745.>

J2755\$, The real fool ('without a brain'). Type: 460B, 461A, 837A\$, cf. 1332.

Link: |J1712, Numskulls quarrel over greeting. [Contest held to decide who is the biggest fool].

Ref.: *DOTTI* 229 230 458 739/{lit.}>

J2755.1\$, The real fool: childless man living with barren woman. Type: 837A\$.

Ref.: *DOTTI* 458; Shamy (el-) *Egypt* Shamy (el-) 77 no. 10.>

J2755.2\$, The real fool: luckless man refusing kingship and marriage to queen (masking as man). Type: 460B, 461A.

Ref.: *DOTTI* 230 232.>

J2755.3\$, The real fool: luckless man refusing share in treasure. Type: 460B, 461A.

Ref.: *DOTTI* 230 232.>

J2755.4\$, The real fool: gullible husband made to believe that illegitimate child is his. Type: 1362A\$, cf. 1332.

Link: |J2342, Husband refuses to believe in wife's infidelity.

Ref.: *DOTTI* 739 766.>

J2755.5\$, The real fool: prey delivering self to predator. Type: 52.

Ref.: *DOTTI* 20.>

J2755.5.1\$, The real fool: ass in lion's den. Type: 52.

Ref.: *DOTTI* 20.>

J2756\$, Foolish placing of trust.>

J2756.1\$, Foolishness: a woman trusting a man to remain faithful.

Link: |T0245.0.1\$, Faithless (unfaithful) husband. |W0256.6.8.2\$, 'Men hold no goodness for women' (i.e., there is no lasting benefit for a woman in a man).>

J2756.1.1\$, 'A woman trusting men['s fidelity], is a woman trusting water [to remain] in a wide-meshed sieve!'

Link: |W0256.6.8.1\$, Men cannot resist temptation. |Z0002\$, Parallelism (as formula).

Ref.: *DOTTI* 717 718 720 746 780 815 870 918/{Irq}; *TAWT* 234 no. 29 394 n. 590; Taymûr no. 3095.>

J2756.3\$, Shortsightedness in assignment of tasks.

Link: |J0400, **Choice of associates**. |J2120, **Disregard of danger to objects (or animals)**.

Ref.: *MITON*.>

J2756.3.1\$, Predator (the hungry) set to guard prey (food). Type: 56C.

Link: |J2103.1, The cat to guard the cheese. [Cat eats both mice and cheese].>

J2756.3.1.1\$, 'Cat given key to rations room'.

Link: |J0215.1.1, Do not set a hungry guard over food. |J0754.1\$, Do not set hay (dry grass) next to fire. |P0143.1.1\$, "Its guard is its robber". |P0603.1\$, Storing provisions (rations) intended for consumption during extended period (season, year, etc.).

Ref.: Taymûr no. 2738.>

J2756.3.1.2\$, Fox made guard of chickens.>

J2756.3.1.3\$, Wolf made guard over sheep. Type: cf. 165C\$.

Ref.: *DOTTI* 70.>

J2756.3.2\$, Sex-offender (fornicator) set to guard the sexually desirable.>

J2756.4\$, Prisoner (captive) assigned task of guarding self.

Ref.: Anonymous "Nawâdir Abu-Nuwâs" 11-12; Anonymous AAl-Thalâthah al-mughaffalîn" 12.>

J2757\$, Absurd sympathy for persons who don't deserve it.

Link: |J1392.2, Robbers commiserated. |J1820, Inappropriate action from misunderstanding. |J1870, **Absurd sympathy for animals or objects**. |J2118\$, Harmful help (assistance). |W0204\$, Passion for authority and the powerful (dictatorship).

Ref.: *DOTTI* 880/{Jrd}.>

K. DECEPTIONS

K. Deceptions.

Ref.: Hujelân 235-47.>

K0-K99, Contests won by deception.>

K0000, Contest won by deception--general.

Ref.: Ibshîhî 279 445-51.>

K0001, Contest won by magic.>

K0010, Athletic contest won by deception.>

K0011, Race won by deception.>

K0011.1, Race won by deception: relative helpers. Type: 275, 275D\$, 1074.

Ref.: Basset *Nouveaux* 35-37 no. 79; Chauvin III 32; *DOTTI* 90 702; Frobenius *Kabylon: Atlantis* III 13-16 no. 4; Scelles-Millie *Maghreb* 24-28 no. 2; Shamy (el-) *Egypt* 196 no. 49.>

K0011.2, Race won by deception: riding on the back. Type: 275.>

K0011.3, Hare and tortoise race: sleeping hare. Type: 275A.

Ref.: *DOTTI* 90.>

K0012, Wrestling match won by deception.>

K0012.6\$, Wrestling match won by deception: trickster makes self slippery. Type: cf. 136, 327B.

Link: [K0638.9.1\$, Escape by making self slippery; by covering self with soap, grease, slippery plant (e.g., *molokhiyyah*), etc.>

K0012.7\$, Quarrel won by unfair or surprise blow ("sucker punch").

Link: [J0761.5\$, The aged (weak) need to rely on strategy, not on physical strength. [K2360\$, Surprise attack ('treacherous' invasion). [T0626\$, Children's quarrels.

Ref.: Boqarî 92.>

K0012.7.1\$, Blow to adversary's testicles brings about his defeat.

Link: [S0186.1.1\$, Testicles squeezed so as to cause pain.

Ref.: Boqarî 92.>

K0014, Rowing contest won by deception.>

K0014.2\$, Sailing contest won by deception.

Ref.: *DOTTI* 702/{lit.}>

K0014.2.1\$, Sailing contest won by deception: wooden boat made to look like stone--adversary deceived. Type: 1087.

Link: [A0163.1.3\$, Sports contest between two deities. (Race, rowing, or the like). [F0841.1.1, Stone boat (ship).

[K1872, Camouflage. [K1991.1\$, Mother goat masks her sharp horns by covering them with mud (dough, wax).

Ref.: S. Hassan *Mawasû)ah* 155-56; Ions 75; Simpson 122 no. 9; *DOTTI* 55 702/{Egy, lit.}>

K0018.3, Throwing contest: bird substituted for stone. Type: 1062, 1640.

Ref.: *DOTTI* 700 883.>

K0030, Hunting contest won by deception.>

K0031.2, Shooting contest won by deception: proof of good sight. [Game already dead].

Ref.: Wesselski *Hodscha* II 207 no. 417.>

K0040, Labor contest won by deception. Type: cf. 1060, 1640.

Link: [H0950.1\$, Task evaded by subterfuge: procrastination.

Ref.: *DOTTI* 700.>

K0041, Plowing contest. [Deceptive].>

K0044, Deceptive contest in chopping. Type: 1065*.

Ref.: *DOTTI* 700.>

K0045\$, Contest in performing domestic (household) chore won by deception.

Link: [H0500, Test of cleverness or ability.

Ref.: *DOTTI* 211 492 522/{Qtr}>

K0045.1\$, Cooking contest won by deception. Type: 402, cf. 327J\$, 510, 898.

Link: [K1045, Dupe induced to oversalt (overpepper) food.

Ref.: *DOTTI* 168 187 258 554.>

K0050, Endurance contest won by deception.>

K0053, Deceptive contest in fasting.>

K0060, Absurd contest won by deception.>

K0062, Contest in squeezing water from a stone. Type: 1640.

Ref.: *DOTTI* 883.>

K0069, Absurd contest won by deception--miscellaneous.>

K0069.2\$, Contest in breaking wind (won by deception). Type: 1098\$, 1640.

Link: |H0509.9\$, Contest(s) involving bodily emissions.

Ref.: *DOTTI* 702.>

K0070, Contest in strength won by deception.>

K0071, Deceptive contest in carrying a tree: riding. Type: 1052, 1640.

Ref.: *DOTTI* 699 883.>

K0080, Contests in other physical accomplishments won by deception.>

K0082, Deceptive drinking contest. Type: 123.

Ref.: *DOTTI* 48; *TAWT* 413 no. 1/{Egy}>

K0082.1, Deceptive drinking contest: hole for water. Type: 123, 1000, 1088.

Ref.: *DOTTI* 48 695.>

K0090, Other contests won by deception.>

K0092, Gambling contest won by deception. Type: 303C\$.

Ref.: *DOTTI* 113.>

K0092.2, Game won with loaded dice.>

K0092.3, Girl distracts opponent's attention so that gambling lover wins.

Link: |K0092.4.1\$, Chess game won by distracting opponent's attention: girl makes seductive gestures (motions) that disorient her male opponent. |N0008, Gambler's attention distracted by women.>

K0092.4\$, Game of concentration (chess, checkers, or the like) won by distracting opponent's attention.

Link: |F0679.8, Skill at chess-playing. |K0341, Owner's interest distracted while goods are stolen. |P0803\$, Competitive game: mental activity--(mainly indoors).

Ref.: Maspero 133-134 no. 7 n. y/cf.>

K0092.4.1\$, Chess game won by distracting opponent's attention: girl makes seductive gestures (motions) that disorient her male opponent.

Link: |K0092.3, Girl distracts opponent's attention so that gambling lover wins. |K0774, Capture by sight of woman's breast. |N0008.1\$, Coquettishness of (seductive moves by) beloved causes man to lose game.

Ref.: *MITON*.>

K0092.4.2\$, Chess game won by distracting opponent's attention: opponent's property hidden.

Link: |Z0178.9.1\$, Chess-playing symbolically interpreted.

Ref.: *MITON*.>

K0093\$, Riddling contest won by deception. Type: 851, 851D\$.

Link: |H0548, Riddle [(riddling)] contest. |H0573, Answer to riddle found by trickery. |H0761.6\$, Pseudo-riddle: what is it that goes on two legs when born, and on four when it grows up? Solution: (riddler, "Nothing I know of"). |K0199.3\$, Pseudo-riddle (unsolvable), with twice the stakes for the learned riddlee. Trickster (peasant, illiterate) does not know the answer, but wins half the bet money.

Ref.: *DOTTI* 471 473 474/{Mrc}>

K0093.1\$, Seduction as means of getting answer to riddle. Type: 851.

Ref.: *DOTTI* 471.>

K0094\$, Seduction (sex-appeal) as means of attracting king's (judge's) attention. Type: 1730.

Link: |J1675.1, Clever ways of attracting the king's attention. |U0087\$, Appearances do matter.

Ref.: *MITON*.>

K0094.1\$, Beautiful young woman (widow) induces corrupt judge to rule conscientiously (in her favor). Type: 613B2\$, 1538A\$.

Link: |K0477.4.1\$, Woman (widow) poses as beautiful young girl and secures judge's (umpire's) attention; he rules conscientiously (in her favor). |P0426.0.8\$, Immoral (corrupt) cleric (judge).

Ref.: Simpson 116 no. 9; *DOTTI* 349 434 846/{lit.}>

K0097, Duel won by deception.

Link: |F0690.1.1\$, Swiftess-of-draw of weapon overawes opponent: declines challenge (duel). |P0556.7\$, Challenge to duel: weapon ready (open, drawn, unfolded, etc.).>

K0097.3\$, Dueler drawn toward a pit covered with straw: he falls.

Link: |K0735.1, Mats over holes as pitfall. |K2369, Military strategy--miscellaneous.

Ref.: *Zîr* 113/cf.>

K0099\$, Miscellaneous contests won by deception.>

K0099.1\$, Contest in self-esteem won by deception.

Link: |H0005\$, Test of self-esteem (proper pride).>

K0099.1.1\$, Contest in commercial prowess won by deception. Type: 923C\$.

Link: |P0770\$, **Markets: buying, selling, trading**. |W0164.1.2\$, Being a 'professional' promotes self-esteem.

Ref.: *DOTTI* 369 606 608/{Alg, Mrc}>.

K0100-K299, Deceptive bargains.>

K0100, Deceptive bargain.

Ref.: Bashmî *'Arkhîbîl* 125 no. 59.>

K0110-K149, Sale of worthless articles.>

K0110, Sale of pseudo-magic objects.>

K0111.1, Alleged gold-dropping animal sold. Type: 1539, 1539C\$.

Ref.: Ahmad *al-Nûbah* 95-97; Cohen 94-98; *DOTTI* 843 848 849 850/{Egy, Sdi, Sdn}; Juhaymân (al-) I 307-17 no. 22[-a]; Sha)lân 340.>

K0112, Pseudo-magic food-producing object sold. Type: 1539.

Ref.: *DOTTI* 848; Sulaymân no. III-B-5.>

K0112.4\$, Alleged food-producing door sold. Type: 1539.

Ref.: *DOTTI* 848 849/{Egy}>.

K0113, Pseudo-magic resuscitating object sold. Dupe kills his wife (mother) and is unable to resuscitate her. Type: 1525T\$, 1535, 1539, 1542.

Link: |K2152, Unresponsive corpse.

Ref.: *DOTTI* 828 842 848 852.>

K0113.1, Alleged resuscitating whistle sold. Type: 1539.

Ref.: *DOTTI* 848.>

K0113.2, Alleged resuscitating bone sold.>

K0114.3, Alleged oracular pill sold.

Link: |K0116.3\$, Alleged rejuvenating (life-extending) pill.>

K0114.3.1, Virtue of oracular pill proved. The dupe takes it. "It is dog's dung," he says and spits it out. The trickster says that he is telling the truth and demands pay.>

K0115, Pseudo-magic healing object sold.>

K0115.3, Pseudo-magic potion: to induce pregnancy. Found to contain snake's eggs. Type: cf. 872A1\$.

Link: |K2178\$, Virgin made to look pregnant. Magic potion (snake's eggs, etc.) used.

Ref.: *DOTTI* 492.>

K0116, Alleged rejuvenation object sold.

Ref.: *DOTTI* 696 697 706 843 849 876/{Alg}>.

K0116.3\$, Alleged rejuvenating (life-extending) pill.

Link: |K0114.3, Alleged oracular pill sold.

Ref.: *DOTTI* 785/{Egy}; CFMC: N-Nubia 69-10C 9-2-no. 20.>

K0117, Alleged inexhaustible vessel sold. Type: 1535, 1539.

Ref.: *DOTTI* 842 848.>

K0120, Sale of false treasure. Type: 1539.

Ref.: *DOTTI* 848.>

K0121, Lime (ashes) sold as gold. Type: 1535.>

K0123, Sale of gilded (plated) ware as gold or silver.>

K0125\$, Swindler plants indicators of treasure to be unearthed (e.g., map, traces of gold or precious stone, or the like), and then uses them to mulct investor.

Link: |N0531.3, Dream of treasure bought. |P0777.1\$, Shares sold to investors in commercial enterprise or business venture.

Ref.: Ibshîhî 384.>

K0130, Sale of worthless animals.>

K0131, Animal sold as messenger.

Link: |B0291.1.0.1, Bird as letter carrier.>

K0132, Wolf sold as goat (sheep). Type: 1535, 1539.

Ref.: *DOTTI* 842 848.>

K0133, Wild animal sold as watch-dog. Type: 1542.

Link: |K0138\$, Alleged conditioned animal sold: made to seem to be of different nature.

Ref.: *DOTTI* 853.>

K0134, Deceptive horse-sale [(riding-animal)].>

K0134.1, Horse which will not go over trees. [Salesman's claim: literally correct]. Type: 1539, 1631.

Link: |K1874.0.1\$, Statement is literally true, but in reality is false.

Ref.: *DOTTI* 848.>

K0134.2, Horse [(ass)] swifter than the rain. [Trickster claims it dodges rain drops, thus rider is dry]. Type: 1539, 1539A\$.

Ref.: *DOTTI* 848 849; Wesselski *Hodscha* I 228 no. 72.>

K0134.3, Trickster grooms master's old mule and then sells him back without detection at huge profit. Type: 1631A.

Ref.: *DOTTI* 882.>

K0134.8, Trickster temporarily lames valuable horse and buys him for trifle.

Link: |K0184.5.2\$, Deceptive purchase: temporarily damaging article and buying it for trifle.>

K0134.9\$, Weak (sickly) animal made to look spirited.

Link: |J1731.9.4.1\$, Plant pulled upward to make it look taller (farther grown) than it really is: it dies. |K1181, Hot tin under the horse's tail. [So as to make it wild]. |P0431.2\$, Merchant as trickster (cheat).>

K0134.9.1\$, Hot pepper applied to sick horse's (donkey's) anus: becomes 'lively'. Type: 1682*, cf. 1142.

Link: |S0481, Cruelty to animals.

Ref.: *DOTTI* 909; Shamy (el-) *Egypt* 225 no. 61.>

K0134.9.2\$, Drooping animal made to look erect by raising its front end. Type: cf. 1682*.

Ref.: *DOTTI* 40 909/{Alg}>

K0135, Pseudo-magic animal sold.>

K0135.1, Pseudo-magic dog (goat) sold.

Ref.: *DOTTI* 850 854/{Egy}>

K0138\$, Alleged conditioned animal sold: made to seem to be of different nature. Type: cf. 217.

Link: |K0133, Wild animal sold as watch-dog. |K0139.1, Animals made by magic exchanged for real ones.

Ref.: *DOTTI* 83.>

K0138.1\$, Cat that will act as watch-dog sold: dazed by rolling in drum, and then put with poultry on display in marketplace. Type: cf. 1651.

Link: |J2103.1, The cat to guard the cheese. [Cat eats both mice and cheese]. |K0133, Wild animal sold as watch-dog. |K0184.1\$, Deceptive sale: dishonest salesman. |P0773\$, Publication of availability of goods or services (commercial advertisement).

Ref.: *Jâhiz* V 339-41; *DOTTI* 896.>

K0139, Other worthless animals sold.>

K0139.1, Animals made by magic exchanged for real ones. Type: cf. 325.

Link: |D0612, Protean sale: man sells youth in successive transformations.

Ref.: *DOTTI* 152.>

K0140, Sale of other worthless objects.>

K0140.1, Deceptive exchange: useless for magic object.

Link: |K0266, New bags for old! [Recovery of valuable old bag given away by stupid wife].>

K0140.1.1\$, Deceptive exchange: new lamp for old (magic lamp). Type: 561.

Ref.: *DOTTI* 317.>

K0143, Sale of dung.

Link: |J1518.1\$, 'Snuff' (powdered feces) given acquired from the same source of 'oil' (urine) received.>

K0145\$, Valuable object sold, proves worthless to buyer.

Link: |U0084, Price of an object depends on where it is on sale.>

K0145.1\$, Valuable animal (dog, horse) sold repeatedly; always escapes to join original master (owner).

Link: |B0749.2.1\$, Marvelously educable dog. |K0366, Theft by trickster's trained animal. |Z0047, Series of trick exchanges.

Ref.: *TAWT* 422 no. 9-1/{Alg}>

K0148, Cheaters sell each other valueless articles. Type: 1525H.

Link: |K0184.1\$, Deceptive sale: dishonest salesman. |K0184.5\$, Deceptive purchase: dishonest buyer.

Ref.: *DOTTI* 824.>

K0149, Sale of other worthless objects--miscellaneous.>

K0149.2\$, Worthless name sold.

Link: |P0005.1.1\$-(formerly, P0003.1.1\$), Family (personal) name as indicator of social status. |U0087.3\$, Success in public life depends on the 'image' (created in mind of public).>

K0149.2.1\$, Variation on name sold to name owner (e.g., Nafisah is sold the name "Nafasfas", Khadîgah is sold the name "Khadagdag", etc.). Type: 1384.

Link: |K1831.0.1, Disguise by changing name. |Z0066.4.1\$, Endearment: to be referred to (or addressed) in the diminutive. |Z0183.9.1\$, Variation(s) on a name.

Ref.: *DOTTI* 778.>

K0149.5\$, Egg yolk (powdered) sold as potent (yellow) poison. Type: 1358C.

Link: |F0956.7.4.1\$, Egg yolk believed to strengthen heart. |Z0148.4\$, Yellow as color of sickness (death).

Ref.: *DOTTI* 757; *TAWT* 458 no. 50/{Egy}>

K0150, Sale of worthless services.>

K0157, Fraudulent permission sold. Type: 1609\$.

Ref.: *DOTTI* 874.>

K0157.2\$, Burial-tax: man sets himself up as king of cemetery and fraudulently levies fee on the dead. Type: 1609\$.

Link: |K0499.5, Burial fee. [Brahmin tricked into paying it for sick cow's].

Ref.: Badawî *Herodot* 265; *DOTTI* 874.>

K0170, Deception through pseudo-simple bargain.

Ref.: Schmidt-Kahle 36-41 no. 20.>

K0170.1, Deceptive partnership between man and ogre [(jinni)]. Type: 1030.

Ref.: *DOTTI* 698.>

K0171, Deceptive division of profits. Type: 1030.

Ref.: *DOTTI* 698.>

K0171.1, Deceptive crop division: above the ground, below the ground. Type: 9B, 1030.

Ref.: Artin *Soudan* 33 (lion and hyena)/cf.; *DOTTI* 3 698.>

K0171.2, Deceptive grain division: the corn and the chaff. Type: 9B, 1030.

Ref.: *DOTTI* 3 698.>

K0171.7, Deceptive division of shared wife. Evil takes lower half of wife, Good takes upper half. Child begotten by Evil not permitted to nurse the top half which belongs to Good. Type: 847*, cf. 1030, 1633.

Link: |J1905.3, Divided ownership of cow. The brother who owns the front end tries to drive the cow and will not let the owner of the rear end milk her. |K1317.1.2\$, Friend in his friend's place in mistress's bed. |P0180.3\$, Joint ownership of slave.

Ref.: *DOTTI* 467 698 882.>

K0172, Anger bargain. [First to become angry must submit to punishment]. Type: 650A, 1000.

Link: |K0235.7.1\$, Wife provoked into demanding divorce so that she would forfeit her "*mu'akhkhar sadâq* (end of marriage compensation)". |S0166.7\$, Mutilation by skinning (flaying).

Ref.: *DOTTI* 354 695 792/{Syr}; Sâî 449-52 no. 107[+1].>

K0172.2\$, Anger bargain: not to be offended (angered) by truth (facts).

Link: |J0815.5\$, Tactful and tactless truth-speaking. |J1485.2\$, Mistaken identity. Trickster commits an indiscretion with the king and pleads: "Pardon! I thought you were the queen". |Q0315\$, Intemperance in truth-speaking punished. |X0061\$, Irritating by absurd stating of the obvious (e.g., "Fish lives in water", "Birds fly in the air").>

K0172.2.1\$, Offensive fact in anger bargain: woman asked if her mouth is horizontal and vagina vertical.

Link: |F0547.0.1\$, Remarkable vagina. |Z0013.0.1\$, Catch-riddle (joke). |Z0105\$, Shape (form, color) symbolism: association based on similarities of visually perceived properties of object.>

K0173, Deceptive bargain: as much bread as he wants to eat. The baker fixes his price at the rate for twenty loaves. The trickster eats thirty.

Ref.: Chauvin II 125 no. 124.>

K0175, Deceptive bargain [with ogre]: three wishes. [Third can't be fulfilled: ogre must admit failure]. Type: 1173A, cf. 1353C\$.

Link: |K0211.2\$, Devil beaten (cheated) by imposing impossible task: "Close this crack (vagina)".

Ref.: *DOTTI* 755.>

K0176, Deceptive bargain: first to say "Good morning". [Will get disputed property]. Type: 1735.

Ref.: *DOTTI* 925.>

K0182, Deceptive bargain: an ox for five pennies. Type: 1553.

Ref.: *DOTTI* 747 858/{Tns}; Sha)lân; Wesselski *Hodscha* II 188 no. 370.>

K0182.1, Small niche [(nail)] in house brings large price. House sold reserving niche. Type: 1615A\$.

Link: |P0180.3\$, Joint ownership of slave.

Ref.: *DOTTI* 876 877/{Alg, Egy, Tns, Ymn}; Houri-Pasotti 105-6 no. 48; Scelles-Millie *algériennes* 227-21; Sha)lân 346.>

K0184\$, Deceptive sale or purchase of valuable facility (property).

Link: |K0148, Cheaters sell each other valueless articles. |P0773\$, Publication of availability of goods or services (commercial advertisement).>

K0184.1\$, Deceptive sale: dishonest salesman.

Link: |K0134.9\$, Weak (sickly) animal made to look spirited. |P0431.2\$, Merchant as trickster (cheat).

Ref.: *DOTTI* 742/{Egy}.>

K0184.1.1\$, Deceptive sale: public facility (bridge, road, etc.) sold to simpleton. Type: 1337D\$.

Link: |J1742, The countryman in the great world [(city)].

Ref.: *DOTTI* 742.>

K0184.1.2\$, Deceptive sale: doomed article sold to gullible buyer(s).

Link: |K2054.5\$, Feigned dispute (quarrel) to mulct victim.>

K0184.1.2.1\$, Land doomed to becoming useless sold.>

K0184.1.2.1.1\$, Farm designated (destined) to submerged by flood sold to unsuspecting buyer.

Ref.: Damîrî I 298-99; Damîrî I 298-99: Shamy (el-) "Arab Mythology" no. 124.>

K0184.1.3\$, Deceptive sale: another's property sold without owner's knowledge (consent).

Link: |K1917.7, "All of these are mine," says wooer as he strokes his whiskers. The girl thinks he is indicating the fields and live stock past which they are riding.>

K0184.1.5\$, Deceptive sale: worthless article (animal, building, vehicle, etc.) made to appear valuable. Type: 1682*.

Link: |K0148, Cheaters sell each other valueless articles.

Ref.: *DOTTI* 697 842 897 909/{Irq}.>

K0184.5\$, Deceptive purchase: dishonest buyer. Type: 834B\$, 910L\$.

Ref.: *DOTTI* 455 577.>

K0184.5.1\$, Deceptive purchase: valuables bought for a trifle by trick.

Link: |J2093, Valuables given away or sold for a trifle. |K0134.8, Trickster temporarily lames valuable horse and buys him for trifle.>

K0184.5.1.1\$, Deceptive purchase: land (house) containing hidden treasure purchased for trifle--buyer knows secret. Type: 910L\$, cf. 834B\$, 1645A*.

Link: |K1569.10\$, Husband sells treasure-house to wife's paramour: treasure already taken out.

Ref.: *DOTTI* 455 456 577/{Irq, Tns}.>

K0184.5.2\$, Deceptive purchase: temporarily damaging article and buying it for trifle.

Link: |K0134.8, Trickster temporarily lames valuable horse and buys him for trifle. |K1397.3\$, Man causes unattainable woman to be cast-off (imprisoned) so that he may gain control over her.

Ref.: Jâhîz III 307-8.>

K0185, Deceptive land purchase.>

K0185.1, Deceptive land purchase: ox-hide measure. [Hide cut into very small strips]. Type: 2400, 2412\$.

Link: |H1584.1, Land measured according to amount within person's view. |H1584.3\$, Land measured according to how far certain sound (voice) travels and remains audible: e.g., a dog's bark, a man's shout, or the like.

Ref.: Basset *RTP* VI 335 VII 549 VIII 409; *DOTTI* 976/{Egy, Plst}; Hanauer 30-31; Legrain 64.>

K0185.6, Deceptive land purchase: bounds fixed by throwing objects (axe, spear).

Ref.: Shamy (el-) *Egypt* 260 no. 13.>

K0185.7, Deceptive land purchase: as much land as can be surrounded in a certain time.>

K0187, Strokes [and presents] shared. Type: 1610.

Link: |J1545.1, Will work when beaten. [Abused wife's report to king, as revenge on her husband]. |K0992.2\$, Severe beating recommended as cure.

Ref.: Basset *Mille* I [317-20 no. 48]; Chauvin V 282 no. 166; *DOTTI* 294 875/{Egy}; Shamy (el-) "Egypt" (1971) no. 78; HE-S: Minya 69-63 no. 19.>

K0188, Stealing only a small amount. [As promised, stealing only a rope--but with animal on the end of it]. Type: 1800.>

K0196, Selling by trick: literal bargain. Type: 915C\$, 978, 1631.

Link: |K0134.1, Horse which will not go over trees. [Salesman's claim: literally correct].

Ref.: *DOTTI* 582 678 679/{lit.}; *MITON*.>

K0197, Until the log burns out: time given servant for Christmas holidays. Soaks the log so that it burns a week.

Link: |K0288.1\$, "Wait till my grave is dry before you remarry!" Wife hires someone to water (soak) her grave secretly.>

K0199, Other deceptive bargains.>

K0199.2\$, Buying a valuable item for 'three words' (fulfilling three wishes): seller's requests for customary (routine) acts of hospitality (coffee, tobacco, etc.) are held as part of payment. Type: 915C\$, 978.

Link: |Z0070.8\$, Useless bargains and promises ('word').

Ref.: *DOTTI* 582 678; Rhodokanakis *Zfâr*: *SAE* VIII 56-58 no. 15.>

K0199.2.1\$, Buying an item for "Whatever [price] you may say." Trickster names impossible price (e.g., bushel of fleas of which half are males and half females_or the like). Type: 978.

Link: |F0179.1\$, Blessings (grace, prayers, etc.) as monetary units in utopian otherworld. |H1078\$, Task: bringing large number of insects (fleas, lice) in male-and-female pairs. |J1521.5.1, Bargain: to render service for "something". Claimant has called dead cricket "something" and must be content. |J2489.10, Payment with "something or other." Offered money, fools insist on "something or other". |K0247, Customer takes invitation to buy as invitation to receive the goods free. |K0289\$, Artificial (deceptive) compliance: one party to a bargain arranges for the terms (conditions, stipulations) to occur. |P0525.0.2.3\$, Task begun without clear terms will be concluded with discontent. |P0774.1.2.3\$, Buyer: "How much is this?" Seller: "For whatever you may say".

Ref.: *DOTTI* 678; *MITON*.>

K0199.2.2\$, Payment with "Whatever should be satisfactory to you." Trickster pays with: "May God bless our king" (or the like). Type: 978.

Link: |F0179.1\$, Blessings (grace, prayers, etc.) as monetary units in utopian otherworld. |J1521.5.1, Bargain: to render service for "something". Claimant has called dead cricket "something" and must be content. |J2489.10, Payment with "something or other." Offered money, fools insist on "something or other". |K0196, Selling by trick: literal bargain. |P0525.0.2.3\$, Task begun without clear terms will be concluded with discontent. |P0774.1.2\$, Formulaic bargaining.

Ref.: *DOTTI* 679; *MITON*.>

K0199.3\$, Pseudo-riddle (unsolvable), with twice the stakes for the learned riddlee. Trickster (peasant, illiterate) does not know the answer, but wins half the bet money. Type: cf. 2200, 2210\$.

Link: |H0761.6\$, Pseudo-riddle: what is it that goes on two legs when born, and on four when it grows up? Solution: (riddler, "Nothing I know of"). |H0892\$, Task: answering question (riddle) intended to confound (debilitate, disable). |K0093\$, Riddling contest won by deception. |N0002.0.5\$, Wagers with uneven stakes (e.g., "If I win you pay me one, if you win I pay you two"). |W0142.1.2.1\$, Students invent a word ("*khunfushâr*") and ask teacher about it: teacher concocts an answer and 'substantiates' it with fabricated example 'from traditions'. ('*intihâl*\$, fake-lore). |Z0013.0.2\$, Pseudo-riddle (unsolvable).

Ref.: *DOTTI* 973; Sha)lân 418.>

K0200-K0249, Deception in payment of debt.>

K0200, Deception in payment of debt.>

K0210, Devil cheated of his promised soul.>

K0211, Devil cheated by imposing an impossible task. Type: 1170-1199.

Link: |H0932, Task assigned to devil (ogre).>

K0211.2\$, Devil beaten (cheated) by imposing impossible task: "Close this crack (vagina)". Type: 1353C\$.

Link: |H1023.26\$, Task: "Close this crack (vagina)". |K0175, Deceptive bargain [with ogre]: three wishes. [Third can't be fulfilled: ogre must admit failure]. |K0216, Devil to release man for performing seemingly impossible task. [Performed by trickery]. |Z0186.3\$, Symbolism: hole (crack, wound)--vagina.

Ref.: Bouhdiba 16-18 no. 5; *DOTTI* 755.>

K0216, Devil to release man for performing seemingly impossible task. [Performed by trickery].

Link: |K0211.2\$, Devil beaten (cheated) by imposing impossible task: "Close this crack (vagina)".>

K0216.1, The evil woman in the glass case as the last commodity. Type: 1170.

Link: |H1153, Task: selling three old women. (Devil finds that no one wants them).

Ref.: Wehr no. 7/cf.>

K0220, Payment precluded by terms of the bargain.

Link: |K0251.7\$, Terms of payment for damages preclude acceptance of compensation.>

K0227\$, Debt will be paid when iron anvil rots away. Type: 1188A\$.

Link: |K0231.12.2\$, Debt to be paid "*in-shâ'-Allâh* (If God wills)": God never wills it. |Z0061, Never.

Ref.: *DOTTI* 713/{Egy}>

K0230, Other deceptions in the payment of debt.>

K0231, Debtor refuses to pay his debt.

Ref.: Jâhiz II 171-72; *DOTTI* 868/{lit.}>

K0231.1, Refusal to perform part in mutual agreement.>

K0231.1.1, Mutual agreement to sacrifice family members in famine. Type: 462.

Link: |K0944.1\$, Deceptive agreement to eat own children: one co-wife (Pleiades) deceives another (Scorpio) by hiding her own.

Ref.: *DOTTI* 233.>

K0231.1.1.2, Mutual agreement to divide [(share)] food. Trickster eats other's food and then refuses to divide his own. Type: 613.

Ref.: *DOTTI* 344 347/{Alg}>

K0231.2, Reward for accomplishment of task deceptively withheld. Type: 922C2\$.

Ref.: *DOTTI* 602/{lit.}; *MITON*; Shawqî 307 [no. 34].>

K0231.2.2\$, Sexual service (favor) rendered, promised payment withheld.

Link: |M0205, Breaking of [(reneging on)] bargain or promise. |T0455.6, Woman sells [(sexual)] favors for large sums of money (property).

Ref.: *DOTTI* 744 929/{lit.}>

K0231.2.2.1\$, Sexual service rendered, server robbed by receiver (client).

Link: |K1385\$, Victim busied with performing task and then raped (overpowered).

Ref.: *DOTTI* 762/{Egy, lit.}; *MITON*.>

K0231.2.2.2\$, Payment for sexual service made (by client), but service withheld (deferred).

Link: |T0055.6.3\$, Coquette: exhibitionist from vanity.

Ref.: Maspero 136 no. 7.>

K0231.2.3\$, Nonsexual service rendered (usually involving labor), promised sexual reward deceptively withheld. Type: 1359B, 1730C\$.

Link: |T0455, Woman sells [(sexual)] favors for particular purpose.

Ref.: *MITON*.>

K0231.2.2.4\$, Agreement to reciprocate sexual (homosexual) favors: the party receiving (gratified) first refuses to fulfill part of bargain.

Link: |X0781\$, Jokes on "gays" quests for anal gratification. |X0785\$, Jokes on characteristic behavior of homoerotic sodomites.>

K0231.2.5\$, Refusal to share food supply (usually provided by one party). Type: cf. 613.

Link: |J0715, Kindness unwise when it imperils one's food supply.

Ref.: *DOTTI* 344; Shamy (el-) *Egypt* 97 no. 14.>

K0231.2.5.1\$, Ground animal (porcupine) refuses to share fruit which bird (pigeon) felled from tree for the two of them.

Ref.: *MITON*.>

K0231.3, Refusal to make sacrifice after need is past. Type: 1553A*.

Link: |K2371.2.1\$, Pleading to God to be saved: "For my children's sake!" When safe: "I have no children!".

|K2058.6.2\$, Hypocrite prays only until need is past. |W0159.2\$, 'A boatman's invitation, [while he aboard his vessel in midstream and guest on land]'>

K0231.6.2.2, Trickster fills his gallon jug half full of water, then has it filled with rum at the store. When seller refuses credit, he pours back half gallon of the liquid--now half rum and half water. Sometimes trickster repeats operation, getting richer mixture with each transaction. Type: 1555B.

Ref.: *DOTTI* 858.>

K0231.7, Debtor tells creditor that he has had his reward in the hope of payment.>

K0231.8, Girl refuses to pay gambling debt. Type: 303C\$, 1920J\$.

Link: |N0387.2\$, Dispute over race (game) starts conflict (quarrel, war).

Ref.: *DOTTI* 113 952.>

K0231.12, Debt to be paid "tomorrow". Tomorrow never comes. Type: 1188.

Link: |M0205.9\$, Breakers of their 'word' (i.e., bargains, promises).

Ref.: Anonymous "Nawâdir Abu-Nuwâs" 4/(in the morning).>

K0231.12.0.1\$, Promise (bargain) will be fulfilled when a certain thing occurs--that "thing" never materializes. (^CUrqûb's promises).

Ref.: Ibn-^CAasim no. 235.>

K0231.12.1, "Come tomorrow". The devil keeps calling daily until the gate with inscription rots. He then claims his debtor. Type: 1188.>

K0231.12.2\$, Debt to be paid "*in-shâ'-Allâh* (If God wills)": God never wills it. Type: 1188A\$.

Link: |M0105.1\$, Use of "*in-shâ'-Allâh* (If God wills)" evasively. |K0490\$, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. |Z0061, Never.

Ref.: Burton I 264 n. 1/("If God Will: tomorrow"); *DOTTI* 713/{Egy}; Sulaymân 185 no. VIII-10/cf.>

K0231.12.3\$, "Come back after prayers!" Prayers last for too long. Type: cf. 1199.

Link: |K0490\$, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse.

|K0712.3\$, Victim lured (coaxed) into predator's power under pretence of performing religious (philanthropic) service.>

K0231.14, To pay beggar for standing in tank all night. Beggar sees lights in temple. Payment refused since beggar has thus warmed himself. Type: 1262.

Link: |H1541, Contests in enduring cold. |J1945, Warming hands across the river. |U0240.2.1\$, Sight of fire (light) gives cold man a sense of warmth--shivers when it is extinguished.

Ref.: *DOTTI* 723.>

K0232, Refusal to return borrowed goods. Type: 563, 564.>

K0232.1\$, Borrowed or rented goods overworked (abused).

Ref.: Taymûr no. 1098/(donkey) 2642.>

K0233, Trickster escapes without paying.

Link: |K0455.8.4\$, Entering the theater (movie-house) by walking backwards. Cheater seems to be exiting.

Ref.: *DOTTI* 833/{Egy, lit.}>

K0233.1, Bird has new clothes made: flies away without paying. Type: 235C*, 591A\$.

Link: |K0351, Trickster permitted to try on clothes. Goes away with them.

Ref.: *DOTTI* 88 341.>

K0233.2, Drinkers argue who is to pay. [Escape]. Type: 1526D\$.

Link: |K0455.4.2\$, Pretending to be an archangel (or prophet) to avoid paying for food: restaurant owner pretends to be God.

Ref.: *DOTTI* 832.>

K0233.4, Man orders a bottle of beer, then returns it and takes a loaf of bread instead. Type: 1555A, cf. 1287A\$.

Link: |K0233.4.0.1\$, Deceptive barter (exchange): paying for one item with another--both unpaid for.

Ref.: *DOTTI* 726 858.>

K0233.4.0.1\$, Deceptive barter (exchange): paying for one item with another--both unpaid for.

Link: |K0140.1, Deceptive exchange: useless for magic object. |K0233.4, Man orders a bottle of beer, then returns it and takes a loaf of bread instead. |P0771\$, Barter: payment in kind (exchange of goods or services).

Ref.: *DOTTI* 858/{Tns}>

K0235, Creditor killed or driven away. Type: 154A\$.

Ref.: Basset *Nouveaux* 24-25 no. 72; *DOTTI* 11 59 60/{Alg}>

K0235.1, Fox is promised chickens: is driven away by dogs. Type: 154, 154A\$.

Ref.: *DOTTI* 59 60.>

K0235.1.1, Husband promises a cow to tiger; wife frightens the tiger away. Type: 154A\$.

Ref.: *DOTTI* 60 61/{Sdn}>

K0235.2\$, Punishment received in lieu of expected (promised) reward.>

K0235.2.1\$, Predator (fox, jackal, wolf, etc.) receives dogs in bag in lieu of the promised reward. Type: 154A\$.

Ref.: *DOTTI* 60.>

K0235.2.2\$, Bag of gold (silver) expected, but bag of scorpions (snakes, or the like) received. Type: cf. 1358C.

Ref.: *DOTTI* 252 757/{Mrc}>

K0235.7\$, Partner provoked (tricked) into abrogating his rights.>

K0235.7.1\$, Wife provoked into demanding divorce so that she would forfeit her "*mu'akhkhar sadâq* (end of marriage compensation)". Type: cf. 910L\$, 1359.

Link: |J1545.3, Fault-finding husband nonplussed. |K0172, Anger bargain. [First to become angry must submit to punishment]. |K0335.0.4, Owner frightened away from goods by a bluff. |K2213.0.2\$, Treacherous husband. |P0525, Contracts. |P0529.0.2.3.1.2\$, Wife forfeits her end of marriage compensation (remainder of her *mahr*) if she initiates divorce procedures for non-'legitimate' reasons. |P0529.0.6\$, Husband's failure to honor legitimate marital obligations. |P0529.2.1.1\$, Wife drives husband insane so as to induce him to divorce her. |P0529.2.5\$, Husband abuses wife (bride) so as to drive her to demand divorce. |S0062, Cruel husband. |T0052.0.8\$, End of marriage compensation (*mu'akhkhar sadâq*: deferred conditional portion of bride-wealth contracted at time of marriage). |T0100.0.9.6\$, Marriage for revenge (spite). |T0199.4\$, Wife forsaken but not divorced so as to spite her (keep her "suspended"--unable to remarry). |T0205\$, The abusive spouse.

Ref.: Burton I 196-97 n. 1/cf.; Burton III 304 n. 2/(Persians).>

K0236, Literal payment of debt (not real).>

K0236.2, Drinking only after a bargain. Type: 1447.

Link: |P0525.0.2.5\$, Partnership agreement (contract). |P0634.0.8\$, Customs connected with drinking.

Ref.: *DOTTI* 718 734/{Irq}.>

K0237, Trickster disguises himself and escapes notice of creditors.>

K0238, Deceptive respite in payment obtained.>

K0242, Creditor falsely reported insane when he demands money. Type: 1525L, cf. 1585.

Link: |K1655, The lawyer's mad client (Pathelin). [Lawyer counsels client to feign insanity in court; client feigns insanity when fee is demanded].

Ref.: *DOTTI* 826 868.>

K0244\$, Player on verge of losing game refuses to complete game (*yihamraq*).

Link: |P0800\$-P809\$, Customary games, entertainment, and pastime (recreation) activities.

Ref.: Budge/*Romances* 161 no. A-11.>

K0246, Death feigned to avoid payment of debt. Type: 1654.

Ref.: *DOTTI* 899.>

K0246.1\$, Insanity feigned to avoid payment of debt. Type: 1585, cf. 1525L.

Link: |K1655, The lawyer's mad client (Pathelin). [Lawyer counsels client to feign insanity in court; client feigns insanity when fee is demanded]. |P0523.2.1, Fool [(the insane)] not to be punished for his crime.

Ref.: Jâhiz II 171-72; *DOTTI* 826 868/{lit.}>

K0247, Customer takes invitation to buy as invitation to receive the goods free. Type: cf. 470C\$, 470D\$.

Link: |F0179.1\$, Blessings (grace, prayers, etc.) as monetary units in utopian otherworld. |J2489, Metaphors literary interpreted--miscellaneous. |K0199.2\$, Buying a valuable item for 'three words' (fulfilling three wishes): seller's requests for customary (routine) acts of hospitality (coffee, tobacco, etc.) are held as part of payment. |P0774.1.2\$, Formulaic bargaining. |W0159\$, Pseudo-hospitality: equivocal invitation, or impossible circumstances.

Ref.: *DOTTI* 239 241.>

K0249, Deceptions in payment of debt--miscellaneous.>

K0249.3, Pseudo-magic money-dropping ass beaten to death by buyer; cheater says: "Return my ass, I shall return your money". Type: 1539.

Link: |K0111.1, Alleged gold-dropping animal sold.

Ref.: *DOTTI* 848.>

K0249.5\$, Debtor flees to avoid creditors (repayment of debt). Type: 676, 859F\$, 1689A.

Link: |J0811.8\$, Fleeing to escape defeat (punishment) by strong adversary. |P0776.4\$, Living beyond one's means (on borrowed funds). |R0213.4.1\$, Escape from home to avoid creditors.

Ref.: Ibn-^CAasim no. 280; *DOTTI* 368 479 911; *MITON*.>

K0249.6\$, Worthless payment for worthless goods (services).

Link: |J1172.2.1\$, Payment with a worthless (empty) compliment or praise: "Cafârim!". |J1518.1\$, 'Snuff' (powdered feces) given acquired from the same source of 'oil' (urine) received. |P0774.5\$, Fair prices ('You get what you pay for').

Ref.: *DOTTI* 938 975.>

K0249.6.1\$, Payment with broken wind (or the like).

Link: |J1435.1.1\$, Prescription of "Stems of wind" as eye-remedy deserves "broken wind" as doctor's fee.

Ref.: *MITON*; Burton IV 160 n.>

K0250, Other deceptive bargains.>

K0251, Deceptive damage claims.

Ref.: Shamy (el-) *Egypt* 292 no. 50.>

K0251.1, The eaten grain and the cock as damages. Type: 1655, cf. 170A.

Ref.: Delheure cf. 298-303; *DOTTI* 71 901; Mazûghî (al-) 96-98 (cock is trickster)/cf.; Qishât (al-) 34.>

K0251.2, Trickster demands return of food guest has just eaten: gets damages.>

K0251.2.1\$, Deceptive gift: claimed back after it has been consumed. Type: 170A, 1655.

Link: |P0775.2\$, Sharing, reciprocity, and voluntary redistribution of wealth.

Ref.: *DOTTI* 71 901.>

K0251.7\$, Terms of payment for damages preclude acceptance of compensation.

Ref.: *MITON*.>

K0251.7.1\$, Weighing eyes to see whether they are equal in value: "An eye for an eye." The one-eyed accuser declines the test: he will be blinded while the accused would be left with one eye. Type: 978.

Link: |J1512.2, To return the eye to the one-eyed man. "Let me have your other so that I can see whether the one I bring you matches". |K0220, **Payment precluded by terms of the bargain**. |P0535.9.2\$, Person caused to lose limb (organ) or health: fine imposed on culprit.Ref.: *MITON*; *Alf* III 175-76.>

K0251.8\$, Trickster feeds unsold meat to dogs then demands payment from dogs' owners. Type: 1542.

Link: |J1852, Goods sold to animals.

Ref.: Abu-el-Layl 124-26 [no. 12]; He-S IUFTL: N.Y. 61-6ff Tape 135.>

K0252, Selling oneself and escaping. Type: cf. 650A, 1000.

Ref.: *DOTTI* 354 695.>

K0252.1, Deceptive sale of another [person] as slave. Type: 1000.

Link: |K0437.5, Robbers enslaved. [Two robbers sold by means of false message: (Both?)].

Ref.: Delheure 258-61; *DOTTI* 695 753 821 826 831 846 847 848/{Alg, Irq}; Meissner 23-29 no. 15.>

K0252.2\$, Hero arranges to be sold as slave to enemy. Type: 513D\$, 857A\$, 1000.

Link: |K1816.13, Disguise as slave.

Ref.: *DOTTI* 272 477 695/{Sdi}; Galley-Ayoub 95/6; Juhaymân (al-) IV 318-31.>

K0252.3\$, Free man sold as slave by confederate: sale to be voided by court and booty shared. Type: 1000.

Link: |N0801.1\$, Giant man (black) bought from slavery 'As is' becomes hero's helper. |P0774.8.2.1\$, Person sold on condition he (she) is not missed.

Ref.: *DOTTI* 695; Juhaymân (al-) III 353-62 ([American motion picture??]).>

K0252.4\$, Person painted black and sold (kept) as slave. Type: 872A2\$.

Link: |D0057.4, Transformation to black man. |H1587.2\$, Test of race: color of skin examined for permanence.

|K1816.13.1\$, Disguise as black slave-woman. |K1821.5.1\$, Person disguises as slave by dyeing self black.

|L0410.6, Ruler enslaved.

Ref.: *DOTTI* 228 392 472 493/{Lib}; Shamy (el-) *Brother and Sister* 13; *TAWT* 454.>

K0252.5\$, Free person attired like slave (mameluke) sold as slave. Type: 1525, 1538A\$.

Ref.: *DOTTI* 821 846; *MITON*.>

K0252.7\$, Arranging to be sold as slave to beloved.

Link: |K1891\$, Deception: escape by hiding inside a statue.>

K0252.7.1\$, Princess (maiden) arranges to be sold as slave to beloved.

Ref.: *DOTTI* 201 502 599/{Alg}.>

K0254, Goods misappropriated.>

K0254.1, Dog as wolf's shoemaker eats up the materials. Devours the cow, hog, etc., furnished him. Type: 102.

Ref.: *DOTTI* 6 9 25 29 36 37.>

K0254.3\$, Agreement to share pasture (food, crop): trickster goes early and consumes all. Type: 136, 136A*, 327B, 328B*.

Link: |K0622.2.1\$, Predator (wolf, ogre) surprises prey in fruit tree (field); intended victim escapes by throwing fruits (apples, figs, etc.) to great distance which predator goes to fetch.

Ref.: *DOTTI* 50 52 55 56 160 162 165 175 705 713/{Egy}; Shamy (el-) *Egypt* 202 no. 51; Sûfi (al-) 118-21.>

K0255, Exorbitant price [(deceptively)] demanded and received.

Link: |P0774.2.5\$, High price for rare (precious) object.>

K0256, Deceptive wages.

Link: |P0774.2.3\$, High wages (for hirelings).>

K0257\$, Deceptive penalty (punishment).>

K0257.1\$, Deceptive penalty: strokes with light cloth sack--sack proves to contain stones. Type: 1610, cf. 1066A\$.

Link: |K0264, Deceptive wager. |K0780\$, Falling into adversary's power through game (contest): loser must comply with winner's demand.

Ref.: *DOTTI* 701 875/{lit.}>

K0258, Stolen property sold to its owner. Type: 1544.

Link: |N0884.4\$, Robber returns stolen goods to owner.

Ref.: Sha)lân 343/cf.>

K0263, Agreement not to scratch. In talking the trickster makes gestures and scratches without detection. Type: 1965, 1565B\$.

Ref.: *DOTTI* 862 863.>

K0264, Deceptive wager.

Link: |K0257.1\$, Deceptive penalty: strokes with light cloth sack--sack proves to contain stones. |N0002.0.5\$, Wagers with uneven stakes (e.g., "If I win you pay me one, if you win I pay you two").>

K0265, The fee used up before the main question is answered. [Main question remains unanswered].

Link: |Z0303\$, The one unanswered question.

Ref.: Wesselski *Hodscha* I 214 no. 39.>

K0266, New bags for old! [Recovery of valuable old bag given away by stupid wife].

Link: |K0140.1, Deceptive exchange: useless for magic object.

Ref.: Chauvin V 64 no. 1; Wesselski *Hodscha* II 201 no. 393.>

K0275, Counting out pay. Hole in the hat, and hat over pit. Type: 1130.

Link: |H1023.2.5, Task: filling pot which has subterranean outlet.

Ref.: *DOTTI* 341 809/{Sdn}>

K0282, Trickster sells what is not his to sell.>

K0285, [Agreement] to keep first thing touched. Wealth (or woman) is on platform. First thing touched is ladder leading up. Type: 910B1\$.

Link: |K0289.3\$, Agreement to allow winner of wager take one (dearest) thing from loser's home: loser arranges that winner would slip and grab a loose peg, thus fulfilling the terms of the bargain.

Ref.: *DOTTI* 571.>

K0286, Reduced prices but false weights [(scales)].>

K0287, Watered milk sold.

Ref.: *DOTTI* 436 937/{Mrc, Sdn}; Trimmingham 104c.>

K0288\$, Artificial (deceptive) non-compliance: one party to a bargain arranges for the terms (conditions, stipulations) never to occur.

Link: |J1161, Literal pleading: letter of law has been met. |K1874.0.1\$, Statement is literally true, but in reality is false.>

K0288.1\$, "Wait till my grave is dry before you remarry!" Wife hires someone to water (soak) her grave secretly. Type: 1350X1\$.

Link: |K0197, Until the log burns out: time given servant for Christmas holidays. Soaks the log so that it burns a week. |K0289.6\$, "I must wait till wife's (mother's, etc.) grave is dry." Fire is applied. |M0135, Vow never to remarry. |M0255.1\$, Husband promises dying wife not to remarry until her grave is dry. |T0231.2, Faithless widow fans husband's grave.

Ref.: Delheure 74-49, 186-95; *DOTTI* 252 747/{Alg}>

K0288.2\$, Girl will marry a man only if fitting certain description: she arranges for the terms never to occur. Type: 709.

Link: |M0139\$, Vow to marry only a person fitting certain description (size, color, etc.).

Ref.: *DOTTI* 390; *TAWT* 421 no. 8/{Alg}>

K0288.4\$, Depositor arranges theft (destruction) of article entrusted to a trustee (banker) and then demands its return. Type: 613B\$, 736A.

Link: |H1577.0.1\$, Test of God's favor: trustee required by dishonest depositor to produce the object (valuables) that

the depositor had secretly retrieved (stolen)—item miraculously found.

Ref.: *DOTTI* 348 403; Shamy (el-) *Egypt* 261/cf.>

K0288.5\$, Son disguised as daughter (girl) so as to renege on marriage promise. Type: 884G\$.

Link: |K0649.4.1\$, Son disguised as daughter in order to keep him from being chosen for deadly mission.

Ref.: *DOTTI* 532; Frobenius *Kabylon: Atlantis I* 133-44 no. 30a, 161-64 no. 31.>

K0289\$, Artificial (deceptive) compliance: one party to a bargain arranges for the terms (conditions, stipulations) to occur.

Link: |K0199.2.1\$, Buying an item for "Whatever [price] you may say." Trickster names impossible price (e.g., bushel of fleas of which half are males and half females _or the like). |W0159.2\$, 'A boatman's invitation, [while he aboard his vessel in midstream and guest on land]'.
Ref.: *DOTTI* 192 252 261/{Mrc, Tns}; *TAWT* 441.>

K0289.1\$, Artificial (deceptive) compliance: "Wait until fat (parsley) has oozed out of the ram's anus (ear)".

Link: |F0983.0.2\$, Fattening animal until fat oozes out of its anus. |K1870, **Illusions**. |K1886.3.1, Mock sunrise: person causes cock to crow (simulated cock crow).

Ref.: Abu-el-Layl 124-26 [no. 12]; *DOTTI* 5 56 71 828 846 852 857 864 901 903/{Egy, Irq, Omn}; Jamali 57-60; Rhodokanakis *Zfâr: SAE VIII* 42-48 no. 11; *TAWT* 55 n. 93.>

K0289.2\$, Artificial (deceptive) compliance: "I am the youngest (eldest)". Type: 80A*.

Link: |B0841.1, Animals debate as to which is the elder.

Ref.: *DOTTI* 16 34/{Irq}.>

K0289.3\$, Agreement to allow winner of wager take one (dearest) thing from loser's home: loser arranges that winner would slip and grab a loose peg, thus fulfilling the terms of the bargain. Type: 910B1\$.

Link: |J1545.4, The exiled wife's dearest possession. [Her husband is]. |K0285, [Agreement] to keep first thing touched. Wealth (or woman) is on platform. First thing touched is ladder leading up. |K0897, Dupe tricked on to slippery road lined with knives. |K1071, Peas strewn on stairs so that person will slip.

Ref.: *DOTTI* 571.>

K0289.4\$, Fodder (hay, corn, etc.) placed between pages of a book makes a donkey seem to be reading when it turns the pages. Type: 1750A.

Link: |K0551.11, Ten (five) years respite given captive while he undertakes to teach elephant (ass) to speak.

Ref.: *DOTTI* 928.>

K0289.5\$, Husband will not take another wife till present wife's hair is gray. He tries to make her look aged early by rough treatment.

Link: |F1041.7, Hair turns gray from terror. |M0255, Deathbed promise concerning the second wife.

Ref.: Dwyer no. 16.>

K0289.6\$, "I must wait till wife's (mother's, etc.) grave is dry." Fire is applied. Type: 480, 511.

Link: |K0197, Until the log burns out: time given servant for Christmas holidays. Soaks the log so that it burns a week. |K0288.1\$, "Wait till my grave is dry before you remarry!" Wife hires someone to water (soak) her grave secretly. |M0135, Vow never to remarry. |M0255.1\$, Husband promises dying wife not to remarry until her grave is dry. |T0231.2, Faithless widow fans husband's grave.

Ref.: *DOTTI* 249 265.>

K0289.7\$, Agreement to strike violator with "whatever happens to be in hand": loser (or confederate) arranges for safe objects (beans, flowers, etc.) to be in hands of executioner(s). (Shîha's ruse to save her brother, Abu-Zaid).

Ref.: *DOTTI* 273 521 688/{Sdn}.>

K0289.9\$, Miscellaneous artificial (deceptive) compliance.>

K0289.9.1\$, Garment (cover) of wrong size made to seem to fit person.>

K0289.9.1.1\$, Short quilt (bedspread, blanket, etc.) made to cover tall person: struck, on feet and made to retract legs under cover. Type: 921P\$.

Link: |J0709.1\$, 'Stretch out your legs [only] as far as your quilt can cover'.

Ref.: *DOTTI* 599 600/{Egy}.>

K0289.9.2\$, Conditions arranged so that oath is literally true. Type: 1418.

Link: |J0021.8.2\$, "Do not take an oath". |K0475, Cheating through equivocation. |K1513, The wife's equivocal oath. [Privates seen only by husband and donkey driver (paramour)].

Ref.: *DOTTI* 793; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 3-4/cf.>

K0289.9.3\$, Conditions arranged so that legal or religious edict is literally obeyed (thus compliance is evaded).

Link: |K2312.3\$, Vow (oath) figuratively fulfilled. |P0529.4\$, *muhallil*-marriage: legal device for reinstating thrice-divorced wife.>

K0289.9.3.1\$, Religious prohibition of having to do with liquor deceptively evaded.

Link: |C0272.0.1\$, Tabu: having to do with wine (as to its production, distribution, consumption). |U0233.1\$, Non-drinker succumbs to group pressure (temptation) and drinks (liquor).

Ref.: *MITON*; Musawi (Al-) *Islamic Context* 169-70.>

K0300-K499, Thefts and cheats.>

K0300, Thefts and cheats--general. Type: 921, 922, 1542, 1590, 1620, 1635*.

Ref.: Chauvin VII 134 no. 403 n. 1; *DOTTI* 592 600 853 879.>

K0300.0.1\$, 'Trickstery': the art of trickery.

Link: |J1100, Cleverness.

Ref.: Hujelân 236-47/(marital) 295/(Luqmân).>

K0300.0.2\$, 'Trickstery' as a necessary means of survival.

Ref.: *MITON*.>

K0301, Master thief. Type: 1525.

Ref.: *DOTTI* 104 107 657 778 821/{Alg}; *TAWT* 416 no. 4.1/{Sml}.>

K0302, Female master thief. Type: 1525, 1538A\$.

Ref.: Chauvin V 245 no. 147; Delheure 258-61; *DOTTI* 801 821 825 826 828 831 846 848/{Alg, Qtr}; *MITON*; AGSFC: Doha 85-4 1-no. 6.>

K0302.1, Courtesan runs away with men's goods.

Link: |K0306.3, Man is robbed of gold chain while with prostitute. He swallows her string of pearls in revenge.>

K0301.2.1\$, Several brothers as robbers.

Link: |P0254.1\$, Sister aids brother commit (conceal) crime.

Ref.: *MITON*.>

K0303\$, Remarkable deeds by thief (thefts).

Link: |K0305.1, Thieving contest: first steals egg from under bird; second meantime steals first's breeches.>

K0303.1\$, Clever thief issues a challenge to police.

Ref.: Shamy (el-) "Folkloric Behavior" 245; Shamy (el-) "Eg. Balladry": "el-Adham" no. 33, "el-Adham" no. 33-b 245.>

K0303.2\$, Theft of remarkable object.>

K0303.2.1\$, Theft of crown jewels (or king's treasury). Type: 950, 951A*.

Ref.: Maspero 197 no. 14; *DOTTI* 655 657.>

K0303.2.3\$, Theft from grave (tomb). Type: 950, 1654.

Link: |P0475.0.1\$, Grave robber ('*nabbâsh*').

Ref.: Maspero 197 no. 14; *DOTTI* 655 899.>

K0303.2.3.1\$, Corpse (cadaver) stolen or borrowed. Type: 885A, 950.

Link: |G0097.1\$, Theft from corpse (cadaver). Corpse's organs (limbs) stolen. |K0539.1.1\$, Captor given cadaver arm to seize: captive escapes.

Ref.: Maspero 199 no. 14; *DOTTI* 521 534 655/{lit.}; *MITON*; *RAFE* 298 n. 5; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

K0303.2.3.2\$, Corpse stolen so as to acquire a small item of clothing (or the like).

Link: |W0132.1.1\$, 'He would fast and fast, and then break-the-fast over (for the sake of) an onion'.

Ref.: Shamy (el-) "Eg. Balladry": "Cobbler and *fîqî*" no. 41/cf.>

K0303.2.4\$, Sealed coffin forcibly opened.

Ref.: Tha^Clabî 221.>

K0303.2.4.1\$, Stone coffin opened (cracked) by heating it with fire and then pouring water on lid.

Link: |P0475.0.1\$, Grave robber ('*nabbâsh*').

Ref.: Tha^Clabî 221/cf.>

K0303.3\$, Theft (abduction) of a person. Type: 516B, cf. 516E\$, 560B*, 1592.

Link: |D2121.5, Magic journey: man carried by spirit or devil. |D2122, Journey with magic speed. |R0010,

Abduction.

Ref.: *DOTTI* 278 281 823 827 870/{Egy}; Shamy (el-) *Egypt* 248 no. 6/(pharaoh abducted by magic)/cf.; *Zîr* 143.>

K0305, Contest in stealing. Type: 1525E, 1525H1, 1525N, 1538A\$.

Link: |J1391.13\$, Thief's (criminal's) excuse: "It was only a game (contest)".

Ref.: *DOTTI* 822 823 824 825 827 830 846/{Qtr}; Duwayk (al-) II 215-16; *MITON*.>

K0305.1, Thieving contest: first steals egg from under bird; second meantime steals first's breeches.

Link: |H1151, Theft as task.

Ref.: Mouliéras-Lacoste 185-227/cf. 199 no. 23.>

K0305.1.1\$, Thieving contest between mother and daughter. Type: 1538A\$.

Ref.: *MITON*.>

K0305.3, Youths execute a series of clever thefts.>

K0305.4\$, Mother and daughter execute a series of clever thefts by fraud. Type: 1538A\$.

Ref.: *MITON*.>

K0306, Thieves steal from each other. Type: 1525E, 1525H, 1525N.

Ref.: *DOTTI* 427 823 824 827/{lit.}; *MITON*.>

K0306.2, Highjacking. Thief robbed of his booty.>

K0306.3, Man is robbed of gold chain while with prostitute. He swallows her string of pearls in revenge.

Link: |K0302.1, Courtesan runs away with men's goods. |K2400\$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.).>

K0307, Thieves betray [(cheat)] each other.>

K0308, Youngest brother surpasses elder as thief.>

K0308.1\$, Daughter surpasses mother as thief (trickster). Type: 1538A\$.

Ref.: *DOTTI* 846; *MITON*.>

K0309\$, The trickster: a character composed of opposites (contradictions).

Link: |A0155.9.1\$, Sethian animals (associated with the ancient Egyptian Seth). |A0177.1, [A] god as dupe or trickster. [Set]. |J1116, Foolish person becomes [i.e., (proves to be)] clever. |J1117, Animal as trickster. |Z0098\$, Contradictions (oxymoron).

Ref.: Tha^Clabî 4/cf.: Shamy (el-) "Arab Mythology" no. 10; Shamy (el-) *Egypt* 219-21.>

K0309.1\$, Possessions of trickster and professional fool: e.g., donkey, *tartûr* (conical fool's cap), etc.).

Ref.: Shamy (el-) *Egypt* 219-21.; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 6 8 11 15.>

K0309.2\$, Contradictory acts of trickster (good-evil, honesty-fraud, etc.).

Link: |A0177.1, [A] god as dupe or trickster. [Set].

Ref.: Tha^Clabî 4: Shamy (el-) "Arab Mythology" no. 10.>

K0310-K439, Thefts.>

K0310, Means of entering house or treasury.>

K0311, Thief in disguise. Type: 958B1\$, 1525G.

Ref.: *DOTTI* 657 667 821 824 846/{Egy}; *MITON*; Shamy (el-) "Eg. Balladry": "el-Adham" no. 33, no. 33-b 245.>

K0311.2, Thief disguised as angel.

Link: |J1391.9\$, Thief caught: claims to be an angel.>

K0311.3, Thief disguises voice and is allowed access to goods (children). Type: cf. 123.

Ref.: *DOTTI* 48.>

K0311.4.2\$, Thief masks as healer (physician).

Link: |K1825.1.7\$, Robber masks as physician (doctor) so as to steal (murder).

Ref.: *DOTTI* 882/{Egy}.>

K0311.5, Thief disguised as demon.>

K0311.8.1, Thief disguised as owner's wife. Type: 1525.

Ref.: *DOTTI* 821.>

K0311.12, Thief disguised as menial.>

K0311.12.1, Thief disguised as owner's cook. Type: 1525.

Ref.: *DOTTI* 821.>

K0311.12.4\$, Theft by disguise as delivery-boy (apprentice).

Ref.: *DOTTI* 373/{Egy}.>

K0311.16, Thief disguised as girl. Type: 1538.

Link: |K1836.6\$, Husband (lover) disguises as woman so as to gain access to women's quarters and search for his wife (sweetheart).

- Ref.: *DOTTI* 845.>
- K0311.16.1, Thief disguised as old woman. Type: 956D.
Ref.: *DOTTI* 661 665/{Egy}.>
- K0311.16.4\$, Thief disguised as pregnant woman.
Ref.: *MITON*.>
- K0311.16.5\$, Thief disguised as intended victim's aunt. Type: 958B1\$.
Ref.: *DOTTI* 667.>
- K0311.17, Thief disguised as beggar.
Link: |K1996.4.2\$, Beggar's feigned disability (e.g., blindness, lameness, etc.).>
- K0312, Thieves hidden in oil casks. [Ali-Baba and the forty thieves]. Type: 954/676, cf. 954A\$.
Link: |J0675.0.1.2\$, Enemy (robber) discovered in ambush killed (fettered) before he can strike. |K0754.1, Trojan wooden horse. [Smuggling soldiers into city]. |K2357.16\$, Strategy to get into enemy city: fighters smuggled past defenses (gate).
Ref.: Maspero 109-14 no. 6/cf.; Chauvin V 83 n. 3, cf. Basset *Mille* II 302 no. 57; *DOTTI* 368 660 661 662/{lit., Qtr}; Duwayk (al-) II 31.>
- K0312.1, Thief hidden in cage that is carried into house.>
- K0312.1.1\$, Thieves hidden in sacks (baskets) that are carried into house. Type: 954, 956D.
Ref.: *DOTTI* 660 661 665/{Egy}.>
- K0312.2, Entry by master thief into closely guarded city in wood-gatherer's basket. Type: 950.
Link: |P0570.1\$, Wall around city.
Ref.: Maspero 197-201 no. 14; *DOTTI* 655.>
- K0314, Theft by coat of invisibility.
Link: |K0359.1, Theft by means of magic invisibility.>
- K0315, Thief enters treasury through secret passage. Type: 950.
Link: |F0782.7\$, Undetectable door (secret door or passage) to palace (castle, house).
Ref.: Maspero 197 no. 14; *DOTTI* 655; *TAWT* 416.>
- K0315.1, Thief enters treasury through passage made by him as architect of the building. Type: 950.
Link: |F0770.1\$, Marvelous building technique (architecture). |K1872.9.1\$, Passage to treasury (tomb) covered with movable stone.
Ref.: Maspero xlv 197 no. 14; Chauvin VIII 186; *DOTTI* 655.>
- K0315.1.1\$, 'Computer hacker' penetrates system through secret code (password) left by him as program designer. Type: cf. 950.
Link: |H0506, Test of resourcefulness. |H0964\$, Task performed through scientific ingenuity. |K0362.7, Theft by forgery: signature forged to obtain money.
Ref.: *DOTTI* 655 657/{Egy}.>
- K0317, Thief copies key by making wax impression. Type: 950, 1525.
Link: |F0855.9.1.1\$, Waxen statue.
Ref.: *DOTTI* 655 821.>
- K0318, Watchdog enticed away. [By releasing a rabbit].>
- K0318.1\$, Watchdog bribed with food (meat, bone).
Link: |B0325.1, Animal bribed with food. |K0365.5\$, Theft by bribing the guard.
Ref.: *MITON*; *Jâhiz* II 143-44.>
- K0318.3\$, Watchdog enticed away by a bitch (or vice versa).
Link: |K0340\$, Owner separated from goods (usually by raising false hope in him--a stratagem). |K2351.9\$, Scent of mare 'in heat' used to coax stallions of pharaoh's army into sea. |T0009\$, The power of sex.>
- K0318.5\$, Watchdog(s) killed with poisoned food.
Link: |C0867.3\$, Tabu: cruelty to animals. |K0527.1, Poisoned food (drink) fed to animal instead of to intended victim. Animal perishes. |S0481, Cruelty to animals.
Ref.: *MITON*.>
- K0319\$, Entry into forbidden ground (domain) by bribing the guard.
Link: |A2236.2.1.1\$, Viper smuggles devil into paradise in her mouth: she is cursed.>
- K0319.1\$, Access to forbidden island gained by bribing the ferryman.
Link: |K0626, Escape by bribing the guard. |K2371.1, Heaven entered by a trick. |P0413, Ferryman.
Ref.: Simpson 114-15.>
- K0321.1, Girl made to carry shell from which ashes fall: she is thus followed. Type: 312, 327, 709.

Ref.: *DOTTI* 122 157 390; *TAWT* 421 no. 8/{Alg}.>

K0322, Theft of gold hoard by spying on secret hiding place. Type: 1407, cf. 1577*.

Link: |K0327\$, Theft by means of sticky substance (e.g., gum, glue, tar)--usually applied to measuring-cup (scales).

Ref.: *DOTTI* 456 790 867/{Irq}; *TAWT* 185 no. 19.>

K0324, Theft by use of coat of invisibility.>

K0327\$, Theft by means of sticky substance (e.g., gum, glue, tar)--usually applied to measuring-cup (scales). Type: cf. 676.

Link: |J1149.14.1\$-(formerly, K0327\$), Gum (glue, tar, etc.) on measure (scales) betrays nature of substance measured. |K0322, Theft of gold hoard by spying on secret hiding place. |K0741, Capture by tarbaby. |N0478, Secret wealth betrayed by money left in borrowed money scales.

Ref.: *DOTTI* 368; Shamy (el-) "Egypt" (1971) no. 78; AGSFC: QTR 87-3 701-2-no. 5.>

K0330, Means of hoodwinking the guardian or owner.

Link: |B0595.1\$, Flea as mouse's confederate: bites man thus diverting his attention. |K0365.5\$, Theft by bribing the guard.>

K0330.1, Man gulled into giving up his clothes. Type: cf. 1525.

Ref.: *DOTTI* 290 821 828 830 842 847/{lit.}; *MITON*.>

K0331, Goods stolen while owner sleeps.>

K0331.2, Owner put to sleep and goods stolen. Magic or drugs [applied]. Type: 1525, cf. 958E*.

Ref.: *DOTTI* 667 821.>

K0331.2.1.1, Theft after putting owner to sleep by lousing her.

Link: |K0874, Deception by pretended lousing.

Ref.: *MITON*.>

K0331.2.1.3\$, Thief induces guard to sleep by yawning (hypnotic suggestion). Type: 958E*.

Link: |D1962.4, Magic sleep by hypnotic suggestion. |D1964, Magic sleep induced by certain person. |J1448, The contagious yawns. [Y].

Ref.: Jâhiz III 409; *DOTTI* 667 821/{lit.}; *MITON*.>

K0331.3, Worthless object (animal) substituted for valuable while owner sleeps.>

K0331.3.1\$, Ass substituted for colt while owner sleeps (or is absent). Type: 875B4.

Ref.: *DOTTI* 349 505 506 508 509 712/{Alg, Mrc, Tns}.>

K0331.4, Mouse's tail in mouth of sleeping owner causes him to cough up magic object. Type: 560.

Link: |K0431, Mouse's tail in mouth of sleeping thief causes him to cough up swallowed magic ring. |T0604.1.3.1\$, Mother swallows her young so as to keep them safe in her belly (mouth).

Ref.: *DOTTI* 314; Frobenius *Kordofan: Atlantis* IV 134ff. no. 13.>

K0332, Theft by making owner drunk. Type: 1525A.

Link: |K1165, Secret learned by intoxicating dupe. |U0180.0.1\$, Truth told (confession) while drunk.

Ref.: *DOTTI* 290 822 828 830 842 847/{lit.}.>

K0332.1, Theft by giving narcotic to guardian of goods.

Link: |K1381\$, Seduction by intoxication (or narcotic).

Ref.: Maspero 198 no. 14/(wine); *DOTTI* 151 154 290 529 624 642 661 821 828 830 842 847/{lit., Tns}; *MITON*; *Zîr* 55/(liquor).>

K0332.1.1\$, Guards of corpse induced to drink much wine: when drunk corpse stolen. Type: 950.

Link: |K0776, Capture by intoxication (or narcotic).

Ref.: Maspero 198 no. 14; *DOTTI* 655.>

K0332.3\$, Consent (promise) secured from person when he is drunk. Type: cf. 895B\$, 1353B1\$.

Link: |K1397.4\$, Man tricked into divorcing his wife. |P0196.1.2\$, Drunkard loses control over his social conduct. |P0526.3.1\$, Conditions that render a person not responsible for consequences of own actions (e.g., being a minor, insanity, drunkenness, etc.). |U0180.0.1\$, Truth told (confession) while drunk.

Ref.: *MITON*; Shamy (el-) "Samaw'al" 11 n. 32.>

K0333, Theft from blind person.>

K0333.4, Blind beggar overheard telling that his money is kept in a stick. Thief exchanges sticks.

Ref.: *DOTTI* 867.>

K0334, Owner gives up goods through flattery.

Link: |J1241.0.2.1\$, Guest divides fowl (animal) among members of host's family: "The head is for the [family] head, the legs are for his legs (sons), and vhe wings are for his wings (daughters); as for the corpse, it is for another corpse (which is me)!".

Ref.: *DOTTI* 10.>

K0334.1, The raven with cheese in his mouth. The fox flatters him into singing so that he drops the cheese. Type: 57.

Ref.: Basset *RTP* VI 244 n. 4; Chauvin III 76 no. 49; *DOTTI* 22.>

K0334.2, Goat induces the camel to talk and meanwhile eats all the food. Type: 1526C\$.

Link: |K0455.1, Supper won by trick: the mutual friend.

Ref.: *DOTTI* 831.>

K0334.2.1\$, Host induces the guest to talk and meanwhile eats all the food. Type: 1526C\$.

Link: |J1241, Clever dividing which favors the divider. |J1344.1\$, Long story told in one sentence (shortened) at supper-table. |J1564, Talker keeps person from eating. |W0159\$, Pseudo-hospitality: equivocal invitation, or impossible circumstances.

Ref.: *DOTTI* 831.>

K0334.3\$, Host tries unsuccessfully to induce guest to talk so that guest may not eat so much. Type: 1526C\$, cf. 774N.

Link: |J1344.1\$, Long story told in one sentence (shortened) at supper-table.

Ref.: *DOTTI* 831; Shamy (el-) "Folkloric Behavior" 207-8.>

K0334.4\$, Sparrow in hawk's mouth escapes when hawk smiles at sparrow's flattery. Type: 6, cf. 122Z.

Ref.: *DOTTI* 2 47; *MITON*.>

K0343, Thief advises owner to go away; meantime steals the goods.>

K0343.1, Owner sent on errand and goods stolen.

Link: |K0336.3\$, Trickster sends partner(s) on errand, meantime he escapes with the goods.>

K0335, Thief frightens owner from goods. Type: 1166**.>

K0335.0.4, Owner frightened away from goods by a bluff. Type: 1525S\$.

Link: |K0235.7.1\$, Wife provoked into demanding divorce so that she would forfeit her "*mu'akhkhar sadâq* (end of marriage compensation)". |K0339\$, Thief pretends to help owner: steals goods. |K2321.3\$, Dummy of predator (lion, wolf) set up to frighten owner into surrendering goods (money).

Ref.: *DOTTI* 828; *MITON*.>

K0335.1, Robbers frightened from goods. Type: 1525J.

Ref.: *DOTTI* 757 887 913/{Irq}; Jamali 21-29; Wesselski *Hodscha* II 211 no. 428, 215 no. 446.>

K0335.1.0.1, Freightened robber leaves his coat behind.

Ref.: Chauvin II 83 no. 5; *DOTTI* 666 744/{Egy}; Mursî "Fayyûm" 145 no. 27.>

K0335.1.1, Object falls on robbers from tree. They flee and leave money. Type: 1653.

Link: |N0538.3.5\$, Treasure from defeated (slain) robber(s).

Ref.: *DOTTI* 897.>

K0335.1.1.1, Door falls on robbers from the tree. They flee and leave money. Type: 1650, 1653, 1653B.

Ref.: *DOTTI* 897 898; Wesselski *Hodscha* II 182 no. 345.>

K0335.1.2.1, Corpse thrown among robbers frightens them from treasure. Type: 1653, 1653B.

Ref.: *DOTTI* 897 898.>

K0335.1.2.2, Robbers frightened from goods by sham-dead man. Type: 1653H\$, 1654.

Ref.: *DOTTI* 899; Hurreiz 113 no. 33; Shamy (el-) *Egypt* 298 no. 55; Wesselski *Hodscha* II 211 no. 429.>

K0335.1.3, Robbers frightened from goods by man's outcry. Trickster hits a slain ox and cries out, "Those others did it!" The thieves flee and leave their treasure. Type: 1525J1.

Ref.: *DOTTI* 825.>

K0335.1.10, Robbers frightened by pretended cannibalism.

Link: |J1563.5, Guest frightened away by housewife [(host's wife)]. |K1720\$, Bluff: pretended cannibalism--unwanted person frightened away.>

K0336.2, Trickster fills house with smoke so that partner cannot see to eat.

Link: |W0152.18\$, Impairing the senses (sight, scent, taste) of others so as not to share food with them.>

K0336.3\$, Trickster sends partner(s) on errand, meantime he escapes with the goods.

Link: |K0343.1, Owner sent on errand and goods stolen. |K1685, The treasure-finders who murder one another.

|P0760.9.1.3\$, Division of treasure trove between land owner and finder.

Ref.: *MITON*.>

K0347, Cozening. Trickster's claim of relationship causes owner to relax vigilance. Goods stolen. Type: cf. 1526D\$.>

K0338, Thief ties owner's hair while he escapes with goods.>

K0338.0.1\$, Shackling victim so that he cannot pursue. Type: cf. 1525.

Link: |K0638.9\$, Escape by making pursuit difficult--miscellaneous.

Ref.: *DOTTI* 821.>

K0338.1\$, Thief ties owner's foot while he escapes with goods.

Ref.: *MITON*.>

K0339\$, Thief pretends to help owner: steals goods. Type: 1525, 1538A\$.

Link: |K0335.0.4, Owner frightened away from goods by a bluff. |K0345, Sympathetic helper robbed. |K1390\$, Man tricked into girl's power. |K1010, **Deception through false doctoring**. |K1315.2, Seduction by posing as doctor.

Ref.: *DOTTI* 821 846; *MITON*.>

K0339.1\$, Thief pretends to help suitor (lover): steals goods.>

K0339.3\$, Imposter pretends to cure (heal): steals goods.

Link: |K1013, False beauty-doctor. [Injures dupe].>

K0339.3.1\$, Thief pretends to treat barren woman (sterile man): steals goods.

Link: |K0712.3.2\$, Person invited to attend religious ritual (visit saint, magic healing, etc.) but is taken to an isolated place where he is attacked (robbed, raped, or the like).

Ref.: *DOTTI* 290 828 830 842 847/{lit.}; *MITON*.>

K0340\$, Owner separated from goods (usually by raising false hope in him--a stratagem). Type: 15*, 15**, cf. 150, 1525D.

Link: |K0910, **Murder by strategy**. |K1667, Unjust banker deceived into delivering deposit by making him expect even larger.

Ref.: *DOTTI* 1 5 57 823 908/{lit.}>

K0340.1\$, Sexual attraction used to distract owner's (guard's) attention: sex-appeal used as lure. Type: 1424*, 1538A\$, cf. 1525D.

Link: |K0093.1\$, Seduction as means of getting answer to riddle. |K0318.3\$, Watchdog enticed away by a bitch (or vice versa). |K0341, Owner's interest distracted while goods are stolen. |K0365, Theft by confederate. |K0778, Capture through the wiles of a woman. |K0832.3, Female confederate disrobes before hero, who is attacked when he looks away. |K1226\$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.). |N0008, Gambler's attention distracted by women. |T0009.1\$, The power of sex: female's influence.

Ref.: *DOTTI* 801 822 846; *MITON*.>

K0340.2\$, Owner separated from goods by giving him hope of economic gain. Type: 1*, 1525D.

Link: |K0341.6, Shoes dropped to distract owner's attention. |K0439.7, Robber induced to give respite and come to man's office to get promised larger sum. Cheated. |W0151.0.2\$, Greed makes fraud possible.

Ref.: *DOTTI* 1 60 61 822 823/{Sdn}; *MITON*.>

K0340.2.1\$, Trickster lays out thongs (shoes, sandals, slippers) separately in the way of merchant, then steals goods left unattended when merchant goes back to pick up the first of the pair which he had ignored earlier as useless: ("Hunain's pair-of-thongs"). Type: 1525D, cf. 1*.

Link: |Z0063.3.3.2.2\$, "Returning with Hunain's thongs (sandals, slippers)"--losing all.

Ref.: *DOTTI* 1 823/{Egy}>

K0340.2.2\$, Fox steals a chicken from diners in the desert; later they see the fox leaving the chicken a short distance from where they sat and they hurry to retrieve it, but it proves to be a dummy (straw shaped like bird). They return to their food but find it gone (stolen by the fox). Type: 1*, cf. 1525D.

Link: |B0128.1\$, Animal uses strategy. |K1874\$, Misleading by a double (a replica of the real thing).

Ref.: *Damîrî* I 175; *DOTTI* 1 823/{lit.}>

K0340.2.3\$, Hungry fox sees man with fish (chickens) on wagon (or in basket carried on head); he plays dead and lies in man's path. Hoping to make use of its fur, man picks the corpse and places it on wagon (in basket). Fox steals fish (chickens) and escapes. Type: 1.

Link: |K0371.1, Trickster throws fish off the wagon. |K1867, Trickster shams death to get food.

Ref.: *DOTTI* 1.>

K0340.2.4\$, Dishonest umpire sets deceptive race between owners of object(s): steals the goods when contestants are away. Type: 518.

Ref.: *MITON*.>

K0341, Owner's interest distracted while goods are stolen. Type: 15*.

Link: |K0092.4\$, Game of concentration (chess, checkers, or the like) won by distracting opponent's attention.

[K0357, Pickpockets strike man on leg so that he takes his hand off his purse.

Ref.: *DOTTI* 5; Laoust *Maroc* 11 no. 12F.>

K0341.2, Thief shams death and steals. Type: 1, 1*.

Ref.: *DOTTI* 1 60 61 823/{Sdn}>

K0341.3, Thief distracts attention by apparently hanging (stabbing) himself. Type: 1525D.

Ref.: *DOTTI* 823.>

K0341.3.1\$, Thief distracts attention by staging sham birth or miscarriage (abortion). Type: 1525D, 1538A\$.

Link: [K0548.5\$, Robbers intimidated by pretended childbirth. Led to believe that house owner is not alone (being assisted by many women). [K1818.6, Deception by pretended faint.

Ref.: *DOTTI* 823 846; *MITON*>

K0341.6, Shoes dropped to distract owner's attention. Type: 1525D.

Ref.: *DOTTI* 823.>

K0341.7, Animal's cry imitated to distract owner's attention from his goods. Type: 1525D.

Ref.: *DOTTI* 823.>

K0341.8, Thief pretends to show how horse can be stolen: rides it off. Type: 1525B.

Ref.: *DOTTI* 822.>

K0341.11, Owner's attention distracted by man fishing in street. Meanwhile the man's confederates rob the dupe. Type: 1525C.

Link: [K0477.0.1\$, Attention drawn by conspicuous (cognitively salient) acts.>

K0341.18, Helpful animal amuses princess with tricks and secures key to treasury.>

K0341.18.1\$, Owner's attention distracted by performing animal (monkey). Meanwhile goods are stolen.

Ref.: *MITON*>

K0341.19.1\$, Shepherd's attention distracted by performing (singing, dancing) predator (wolf, Jackal). Meanwhile sheep are attacked. Type: 223.

Ref.: *DOTTI* 2 4 9 12 13 25 29 85 86 731/{Mrc}>

K0341.20, The story about theft. One thief steals, the other relates the situation [□] to the gentleman who is being robbed. Type: 1525L*.

Ref.: *DOTTI* 826.>

K0341.22, The supposed magic spell. The thief orders the farmer to crawl into a tub and to sit there quietly and not look about, while he makes a magic spell (cure him of childlessness). Meanwhile, he steals all the farmer's property. Type: 1629*.

Link: [K0311.4.2\$, Thief masks as healer (physician). [P0465\$, Faith-healer, or exorciser.

Ref.: *DOTTI* 882.>

K0342, Thief as umpire in contest. [Umpire sets up race among quarreling parties and steals disputed item (rescued girl)]. Type: cf. 518.

Link: [N0387.2\$, Dispute over race (game) starts conflict (quarrel, war). [T0626\$, Children's quarrels.

Ref.: Chauvin V 91 no. 196 212 no. 121; *DOTTI* 496/{Egy}; ^CAdlî Ibrâhîm no. 31.>

K0344, Owner persuaded that his goods are spoiled.

Link: [K0355, Trickster pollutes house so that he is left in possession. He is in upper room and throws filth on those below.>

K0344.1.2, The "spoiled" anchovies. Servant eats all of master's anchovies. When master asks for some, the servant brings in a covered dish, and tells him that the fish smell very bad. The master tells the servant to throw them away.>

K0344.1.2.1\$, Servant claims to have thrown away part (head) of the cooked bird (cock). Master extols its merits and retorts: "You threw it nowhere except in your own stomach!". Type: 1704, cf. 1388C\$.

Link: [J1342, Prayer over the underdone hen. [Fire seems to have had no effect on tough old chicken: "Must be a saint ('goddess')"]. [X0574.1\$, Miser interrogates suspect about missing food.

Ref.: Jâhîz II 374-75; Damîrî I 345; Ibshîhî 236/cf.; *DOTTI* 783 919/{Egy, lit.}>

K0344.1.4, Trickster puts filth in food. May take it all.

Link: [K0484.5\$, At restaurant, trickster claims aloud that food served is unclean (tabu): his silence is bought.>

K0344.1.4.1\$, Trickster animal (insect) pollutes food by feigning death in it; food is thrown out and he gets it. Type: 1526D\$, 2023.

Ref.: *DOTTI* 832 962.>

K0345, Sympathetic helper robbed.

Link: |K0339\$, Thief pretends to help owner: steals goods. |W0014.1\$, Robber, disguised as old man on the road, steals marvelous horse when owner dismounts to help him. Moved by owner's request not to reveal how he got the horse in order not to discredit chivalry, thief returns horse.>

K0345.2, Thief sent into well by trickster. Type: 1525J2.

Ref.: *DOTTI* 825/{lit.}; *MITON*.>

K0345.2.1\$, Man volunteers to help woman by going into well to retrieve golden ornament. She steals his clothes and leaves him naked. Type: 1525J2.

Ref.: *DOTTI* 825/{lit.}; *MITON*.>

K0345.3, Dupe left to care for child while his goods are stolen.>

K0346, Thief trusted to guard goods. Type: 1540.

Ref.: *DOTTI* 851.>

K0346.1, Thief guards his pursuer's horse while the latter follows a false trail. Type: 1540.

Ref.: Basset *Contes pop. berb.* 114; *DOTTI* 851.>

K0349\$, Porter (trustee) steals goods he is carrying (caring for). Type: 563, 564, 926E\$,/1617A\$, 1592.

Link: |J1847.3.1.2\$, Owner hides from thieving hireling (porter) so as to avoid payment of wages. |K1667, Unjust banker deceived into delivering deposit by making him expect even larger. |K2250.2\$, Treacherous (dishonest) workman (hireling).

Ref.: *DOTTI* 321 323 614 870 878.>

K0350\$, Theft (deception) by evoking a supposed tabu (looking, speaking, examining, etc.). Type: 1629*.

Link: |C0310.1\$, Tabu: looking during certain time. |C0401, Tabu: speaking during certain time.

Ref.: *DOTTI* 882.>

K0350.1\$, The supposed magic (healing) spell requires intended victim not to look. Type: 1629*.

Link: |K0341.22, The supposed magic spell. The thief orders the farmer to crawl into a tub and to sit there quietly and not look about, while he makes a magic spell (cure him of childlessness). Meanwhile, he steals all the farmer's property.

Ref.: *DOTTI* 882.>

K0351, Trickster permitted to try on clothes. Goes away with them. Type: 926J\$, cf. 591A\$.

Link: |K0233.1, Bird has new clothes made: flies away without paying. |K0405.4\$, Blind old man successfully claims that a young man's ass, woman and money are his own.

Ref.: *DOTTI* 341 616.>

K0354, Trickster asks hospitality: expels owner and appropriates house. Type: 1615B\$.

Ref.: *DOTTI* 877; Shawqî 264 [no. 5].>

K0354.1, Crow asks hospitality of sparrow and gradually takes possession of nest and kills young. (Often told of camel and tent.). Type: cf. 1615B\$.

Link: |K2025\$, Deceitful exploitation of rules of hospitality.

Ref.: *DOTTI* 877.>

K0354.3\$, Guest refuses to leave (after terms of hospitality have been met). Type: 806A\$.

Link: |J1563, Treatment of difficult guests. |P0320.0.1\$, Hospitality for a certain required period (three, seven, forty days, or longer). |P0525, Contracts.>

K0354.3.1\$, Mortal on tour of paradise (sky world) tries to escape eviction by clinging to tree branches-- (must be dragged away). Type: 806A\$.

Link: |D1856.1, Hero (saint) taken to Paradise (Heaven) alive. |F0011.2, Man goes to heaven without dying.

Ref.: Tha^Clabî 30: Shamy (el-) "Arab Mythology" no. 84; *DOTTI* 446/{Egy}.>

K0355, Trickster pollutes house so that he is left in possession. He is in upper room and throws filth on those below.

Link: |K2025\$, Deceitful exploitation of rules of hospitality.>

K0357, Pickpockets strike man on leg so that he takes his hand off his purse.

Link: |F0676, Skillful thief. |K0341, Owner's interest distracted while goods are stolen.>

K0357.0.1\$, Pickpocketing by diverting (distracting) owner's attention.

Link: |F0676.3\$, Thief so clever that 'he (she) can lift (steal) kohl off one's eye-(lashes)'. |J1110.1.1\$, Person so clever that 'he (she) can juggle an egg and a stone' (i.e., can manage the mutually exclusive through specious reasoning).>

K0359.1, Theft by means of magic invisibility.

Link: |K0314, Theft by coat of invisibility.>

K0360, Other means of theft.>

K0362, Theft by presenting false order to guardian. Type: 1591.

Ref.: *DOTTI* 870; *MITON*.>

K0362.0.2\$, Deception by assuming the name of a month or season, ("For Ramadan", etc.). Type: 1541.

Link: |J1808\$, Name of object (or month, season, etc.) mistaken for person's name (or vice versa).

Ref.: *DOTTI* 779 852/{Mrc}.>

K0362.1, For the long winter. Type: 1541.

Ref.: *DOTTI* 852.>

K0362.6, Deposit money secured [(recovered)] by false order to banker's wife.>

K0362.7, Theft by forgery: signature forged to obtain money.

Link: |K0455.8, Credit based on forgery. |K2131.0.2\$, Friendly message treacherously altered into hostile one.

Friendship between sender and recipient destroyed.>

K0362.7.1\$, Seal (signature) forged to make fraudulent sale of property.

Link: |K0449\$, Dishonest trustee (guardian): embezzles money (goods) left in his trust. |P0770.0.2\$, Bill of sale (contract).

Ref.: Shamy (el-) "Eg. Balladry": "Gamîl and Khâlid" no. 12-a, "Gamîl and Khâlid" no. 12,-c.>

K0362.10, Give him what he wants. [Theft by message with double-meaning]. Type: 1591, cf. 1563.

Link: |K1354.1, "Both?" [Seduction by bearing false order]. |Z0095.0.1\$, Double-meaning: word or phrase that denotes more than one meaning.

Ref.: *DOTTI* 870/{lit.}; *MITON*.>

K0363\$, Theft by sham-test (examination).

Link: |K2054, Pretended honesty to mulct victim. [Staged honest act leads onlooker (spectator) to trust swindler with large sum of money].

Ref.: Anonymous "'Idhak ^Cala mahlak" 10.>

K0363.1\$, Theft by counting wrong. Type: 1287A\$.

Link: |J2032, Are there nine or ten geese? [Trickster evades answering by absurd counting]. |K0275, Counting out pay. Hole in the hat, and hat over pit. |K0933, Trickster eats all of tiger's cubs but one. Counts that one many times and deceives tiger.

Ref.: *DOTTI* 726.>

K0365, Theft by confederate. Type: 223, 1525D, 1525S\$.

Ref.: *DOTTI* 85 823 828.>

K0365.1, Confederate allows self to be sold as slave [in order to steal].>

K0365.3, Theft by wife's paramour. Wife tells him secret of buried money. Type: cf. 910L\$.

Link: |P0232.4.1.9\$, Mother's advice to daughter concerning husband: safeguard his property.

Ref.: Ibn-^CAasim no. 264; *DOTTI* 577.>

K0365.5\$, Theft by bribing the guard. Type: 885A.

Link: |K0318.1\$, Watchdog bribed with food (meat, bone).

Ref.: *MITON*.>

K0366, Theft by trickster's trained animal. Type: 219B*, cf. 591A\$.

Link: |K0145.1\$, Valuable animal (dog, horse) sold repeatedly; always escapes to join original master (owner).

Ref.: *DOTTI* 341.>

K0366.1, Thieving cow. Type: 1735.

Ref.: *DOTTI* 925.>

K0366.1.3, Self-returning cow. [A cow sold--it returns to master].>

K0366.1.5\$, Theft by trained monkey.

Link: |N0007, Trained rat upsets pieces in gambling game.

Ref.: *MITON*.>

K0366.5, Speaking goat swallows gold coins in temple and voids for master.

Ref.: *DOTTI* 843 854 916/{Egy, Mrc}.>

K0366.2, Thieving bird [steals for trickster].

Link: |B0778.5\$, Thieving bird.>

K0367\$, Theft by 'controlled' spirit (demon, jinni, fairy, or the like)--spirit commanded to steals for master.

Link: |B0552, Man carried by bird. |D1711.1.1, Solomon as master of magicians. |D2121.5, Magic journey: man carried by spirit or devil. |D2198, Magic control over spirits (angels). |F0063, Person carried to upper world by deity (spirit). |K0366, Theft by trickster's trained animal.>

K0367.1\$, Abduction by spirit(s) 'controlled' by magician.

Link: |K1281.3\$, Lecher draws a pelt to him instead of woman. He has a witch seek a hair from virtuous woman, she gives her one from pelt (goat's); when magic is applied, it draws the pelt.

Ref.: *MITON*.>

K0368\$, Thief selects victim-to-be (usually with help of confederate): watching for signs of wealth in preparation for actual theft (robbery, attack). Type: 956A, 958, 1525.

Link: |C0559\$, Tabu: ostentatious display (publication) of assets--miscellaneous. |D2071.1.3.1\$, Avoiding display of one's assets (health, fortune, etc.) averts Evil Eye. |P0152\$, Man so rich that others become jealous. |W0195.4\$, Wealth (material possessions) envied.>

K0368.1\$, Old woman sees person receive large sum of money: she coaxes him to a place where he is attacked and robbed (by her confederates). Type: 956A.

Link: |K0437.6\$, One victim survives robbers's murderous assault; he kills them by luring each away from the others and then attacking him (her). |K0712\$, Prey lured into predator's power by flattery or promise of reward. |K0915\$, Murder with help of confederate posing as victim's friend (client, guest, or the like): victim set up to be killed by actual killer. |K1226\$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.).

Ref.: *MITON*.>

K0370\$, Crime (theft, assault, etc.) committed by trickster's hired fool ("village idiot") and thus evades responsibility.

Link: |P0523.2.1, Fool [(the insane)] not to be punished for his crime.

Ref.: Boqarî 116-17.>

K0371, Trickster hides in food and eats it.>

K0371.1, Trickster throws fish off the wagon. Type: 1.

Link: |K0340.2.3\$, Hungry fox sees man with fish (chickens) on wagon (or in basket carried on head); he plays dead and lies in man's path. Hoping to make use of its fur, man picks the corpse and places it on wagon (in basket). Fox steals fish (chickens) and escapes.

Ref.: *DOTTI* 1.>

K0373, "Owner has refused to accept it." [Deceptive confession to owner of stolen item]. Type: 1807A.>

K0373.1\$, "Owner not found". Trickster alters characteristics of found item and then announces finding it--no one claims it. Type: 1807A*.

Link: |K2095.1, Man announces finding lost jewel, but so softly so that no one hears.

Ref.: *DOTTI* 932/{lit.}>

K0373.2\$, Owner no longer needs it: item damaged so as to be rendered useless to owner.

Link: |J1134\$, Proof of wear (damage) of goods said to be 'spoiled' demanded of their keeper--(proof of innocence). |W0216.3.1\$, 'A stomach ache is preferred to the wasting of [spoiled] stew (food)'>

K0373.2.1\$, False proof of merchandise defect (wear).

Link: |J1134\$, Proof of wear (damage) of goods said to be 'spoiled' demanded of their keeper--(proof of innocence). |K0134.8, Trickster temporarily lames valuable horse and buys him for trifle. |K0184.5.2\$, Deceptive purchase: temporarily damaging article and buying it for trifle. |K0405.5\$, False proof of ownership: thief marks other's property and then claims it as his own.

Ref.: Shamy (el-) *Egypt* 176-77 no. 41.>

K0373.3\$, "[Present] owner is less deserving of 'it'! I am more deserving of 'it'!" Credit or ownership is thus usurped. Type: 613A1\$,/980*.

Link: |K0373, "Owner has refused to accept it." [Deceptive confession to owner of stolen item]. |P0760.5.3.4.0.1\$, Ownership of non-material "goods" (e.g., idea, story, music, etc.). |U0046\$, Usurper justifies (rationalizes) theft (plagiarism). |W0038.1\$, Property rights protected. |W0157, Dishonesty. |W0199.1\$, Rationalization: justifying erroneous behavior by reasoning believed to be true. |W0257\$, Surprise at finding a positive where only the negative is presumed.

Ref.: *DOTTI* 682.>

K0385, Host robs guest.

Link: |K2294, Treacherous host.>

K0386\$, Escape by means of rear exit: guard (debtor, pursuer, owner, etc.) waits at main entrance.

Ref.: Anonymous "Nawâdir Abu-Nuwâs" 11-12; Anonymous AAl-Thalâthah al-mughaffalîn" 12; Chauvin VII 141 no. 414; Duwayk (al-) II 201.>

K0400, Thief escapes detection.>

K0401, Blame for theft fastened on dupe.>

K0401.1, Dupe's food eaten and then blame fastened to him. Type: 15, cf. 327L\$.

Link: |K1894, False proof: cloak dipped into water as evidence of stormy weather.

Ref.: *DOTTI* 4 172; Laoust *Chenoua* 171-73 no. 12.>

K0401.1.1, Trail of stolen goods made to lead to dupe. [Y]. Type: 248B\$.

Link: |K2155.1.1, Bloody knife left in innocent person's bed brings accusation of murder.>

K0401.1.2\$, Food eaten and traces smeared on hungry person's (animal's) mouth so as to provide proof that it is he who ate the food. Type: 15, cf. 1572A*.

Link: |K0419.10, Blame for theft fastened on fairies. |K1895\$, False proof: grave containing buried animal (sheep) as evidence of someone's death. |K2155, Evidence of crime left so that dupe is blamed. |K2157\$, Jackal (fox) devours meat and places the bones in dupe's anus so that dupe is to be found guilty.

Ref.: Ibshihî 247; *DOTTI* 4 5 128 172 864/{Egy, Mrc}.>

K0401.2, Stolen goods taken to dupe's house so that he is accused.>

K0401.2.1, Crow causes serpent to try to swallow a stolen collar and thus be accused of the theft.

Ref.: Chauvin II 87 no. 23.>

K0401.2.2, Necklace dropped by crow into snake's hole leads men to kill snake which had eaten crow's fledglings. Type: 248B\$.

Link: |K0641.0.2\$, One animal (bird) saves another by luring help in the direction of victim-to-be: attacker flees or is killed. |K0811.8\$, Victim trapped and his enemies led to him.

Ref.: *DOTTI* 90/{Egy}.>

K0402, The lamb without a heart. [Eater of stolen food maintains his innocence]. Type: 785.

Ref.: Basset *Mille* III 180 no. 112; *DOTTI* 20 443/{Tns}.>

K0402.1, The goose without a leg. [Eater of stolen food maintains his innocence]. Type: 785A.

Link: |B0760.1.1\$, Bird sleeps (rests) standing on one leg. |J1391.11\$, Thief's excuse: eater of stolen bird's leg claims that he forgot to awaken the bird--(a goose asleep standing on one leg)--before slaughtering it--hence the missing leg.

Ref.: *DOTTI* 443; Wesselski *Hodscha* I 229 no. 75.>

K0402.3, The ass without a heart. [Eater of stolen food maintains his innocence]. Type: 52.

Ref.: Chauvin II 99 no. 58; *DOTTI* 20.>

K0402.4\$, Ass (prey) without a brain: had he had a brain, he wouldn't have come. Eater of stolen food maintains his innocence. Type: 52.

Ref.: *DOTTI* 20.>

K0402.5\$, Cooked bird (animal) said to have come to life (escaped). Type: 1534.

Ref.: *DOTTI* 838; Shamy (el-) *Egypt* 210 no. 54.>

K0403, Thief claims to have been transformed into an ass. Type: 1529.

Link: |K1351.3\$, Seduction by claiming to be a transformed animal.

Ref.: Jâhiz II 231-33; Basset *Mille* I 492 no. 186; Chauvin VII 137; *DOTTI* 820 834/{lit.}; Wesselski *Hodscha* II 229 no. 487.>

K0403.1\$, Deception: valuable animal (object) said to have been transformed into worthless one. Type: cf. 1525B, 1525P.

Ref.: Ibn-^CAasim no. 261; *DOTTI* 822.>

K0404.1, Tails in ground. Thief steals animals and sticks severed tails into the ground, claiming that animals have escaped underground. Type: 1004.

Ref.: *DOTTI* 696.>

K0404.2, Ox's tail in another's mouth. The thief kills one ox and puts the tail in another ox's mouth: the owner thinks one ox has eaten the other. Type: 1004.

Ref.: *DOTTI* 696.>

K0404.3, Stolen sheep's tails severed and put in tree. Owner made to believe that they have escaped through the air. Type: 1004.

Ref.: *DOTTI* 696.>

K0405, Thief successfully claims that stolen goods are his own. Type: 926J\$.

Ref.: *DOTTI* 616 932/{lit.}.>

K0405.4\$, Blind old man successfully claims that a young man's ass, woman and money are his own. Type: 926J\$, cf. 1642B\$.

Link: |K2291, Treacherous beggar. |W0256.8.1\$, The might of (tyranny by) the handicapped (e.g., blind, lame, etc.).

Ref.: Campbell *Market Place* 204-7; *DOTTI* 616/{Plst}.>

K0405.5\$, False proof of ownership: thief marks other's property and then claims it as his own. Type:

1642B\$, cf. 926J\$, 1381A, 1615.

Link: |H0088, Recognition by tokens left as trail. |K0446, The heller thrown into others' money.

Ref.: *DOTTI* 616 876 890/{Tns}.>

K0406, Stolen animal disguised as person so that thief may escape detection.

Link: |K1872.8\$, Money (jewels, treasure) camouflaged so as to escape detection.

Ref.: Holding 109-16 no. 11/cf.>

K0406.1, Stolen sheep dressed as person sitting at helm of boat. Type: 1525H*.

Ref.: *DOTTI* 825.>

K0406.2, Stolen sheep dressed as baby in cradle, so that thief may escape detection. Type: 1525M.

Ref.: *DOTTI* 827.>

K0407, Severed limb prevents detection. Type: 64A\$, 950.

Link: |Q0205.1\$, Limb (hand, foot, tongue, etc.) involved in offense cut off.

Ref.: Maspero 198 no. 14; *DOTTI* 28 655; Shamy (el-) "Eg. Balladry": "Hasan and Na'imah" no. 22.>

K0407.1, Thief has his companion cut off his head so that he may escape detection. Type: 950.

Ref.: Maspero 200 no. 14; *DOTTI* 655 656/{lit.}; Prym-Socin 170-75 no. 42.>

K0407.1.1\$, Companion's head cut off so as to prevent identification. Type: 950.

Link: |P0528.7\$, Killing (suicide) to avoid capture (enslavement).

Ref.: Maspero 198 no. 14; *DOTTI* 104 107 655 657 778/{Alg}.>

K0407.2.1, Thief's confederate cuts off own arm to furnish alibi for family's grief. (Previously he had severed father's or brother's head to escape detection). Type: 950.

Ref.: Maspero 200 no. 14; *DOTTI* 655 656/{lit.}.>

K0407.4\$, Disfiguring (face, thumbs) prevents identification.

Ref.: Shamy (el-) "Eg. Balladry": "Hasan and Na'imah" no. 22.>

K0409\$, Object (animal) consumed from its inside (within), its outside does not betray theft. Type: 15, 68, cf. 170, 1426A, 1525, 1526C\$.

Link: |E0251, Vampire. |F0912, Victim kills swallower from within. |F0929.1, Elephant allows jackal to quench his thirst by entering through his mouth to his stomach. |G0332.1, Ogre sucks victim's finger and drinks all his blood. |K0402, The lamb without a heart. [Eater of stolen food maintains his innocence]. |K0952, Animal (monster) killed from within. |K1872, Camouflage. |K1873\$, The sinful (that which is tabu) made to seem legitimate. |N0444.1.1\$, Corpse held upright by cane (staff, rod) collapses due to decay of cane (by mite). |S0411.4, Wife banished because she eats by stealth. |Z0094.5.2.5\$, Clandestine troublemaker labeled (compared to): mite (*sûsah*, i.e., corroder).

Ref.: *DOTTI* 5 31/{Mrc}.>

K0409.1\$, Thief uses straw (pipe) to suck liquid-food from container (shell)--thus content of melon, egg, jug, etc., is stolen without detection. Type: 650A, 1000.>

K0409.2\$, Stuffing inside cooked bird (animal) stolen. Type: 947A.

Link: |F0849.1.1\$, The basic meat delicacy. (Meat on top of rice, broth-soaked bread, stuffing, or a similar starchy food; labeled: *fattah*, "meat and potatoes," or the like). |K1872.8\$, Money (jewels, treasure) camouflaged so as to escape detection. |N0351.2, Beggar accidentally overlooks money put into his way. |X0420.2\$, Jokes on *fu'ahâ's* gluttony.

Ref.: *DOTTI* 651/{Egy}.>

K0414, Quartered thief's body sewed together to escape detection. Type: 676, 954.

Ref.: *DOTTI* 368 660.>

K0415, Marked culprit marks everyone else and escapes detection. Type: 950, 954.

Link: |F0884\$, Graffiti: illegal writing (drawing) on public walls (expressing opinion).

Ref.: Chauvin V 83 no. 24 n. 2; *DOTTI* 617 655 660 845/{Kwt, lit.}; Ja^Cfar (al-) no. 6.>

K0415.1, Many persons admit theft [(crime)] so that it is impossible to find real thief.

Link: |P0251.3.5\$, Competition in self-sacrifice between brothers: each offers to die first. |Q0061, Self-abnegation rewarded.>

K0415.2\$, Marked culprit (paramour) places marker on innocent party and escapes punishment.

Link: |K1564, Husband proves intrigue by secretly blacking paramour's mouth. |K1611, Substituted caps [(after changing sleeping places)] cause ogre to kill his own children.

Ref.: Bâzargân (al-) 172-73 no. 127; *DOTTI* 704 757/{Irq}.>

K0416, Repentant thief pretends to have found stolen cow. Upbraids owner for not guarding her better.>

K0419, Thief escapes detection--miscellaneous.>

K0419.2, Thief avoids detection by disguising as a woman.

Link: |K0311.16, Thief disguised as girl.>

K0419.7, Goldsmith as thief in king's treasury. Makes golden human figure and says it is a corpse. Gets by guards.>

K0419.9, Blame for theft fastened on inanimate object. Type: 1572A*.

Link: |K0335.1.3, Robbers frightened from goods by man's outcry. Trickster hits a slain ox and cries out, "Those others did it!" The thieves flee and leave their treasure.

Ref.: *DOTTI* 864.>

K0419.10, Blame for theft fastened on fairies. Type: cf. 1572A*.

Link: |K0401.1.2\$, Food eaten and traces smeared on hungry person's (animal's) mouth so as to provide proof that it is he who ate the food.

Ref.: *DOTTI* 864.>

K0419.11\$, Blame for crime fastened on animals (predators).

Link: |H0105.2.3\$, Bloody garment as token (proof) that man has been killed. (Usually the blood is not victim's). |K0512, Compassionate executioner. A servant charged with killing the hero (heroine) arranges the escape of the latter.>

K0419.11.1\$, Blame for missing person (child) fastened on wolf (or the like).

Link: |J1263.1.5\$, "The name of the wolf who did not eat Joseph". Preacher cites a name as that of the wolf that ate Joseph; a listener objects, "Joseph was not eaten!" The preacher corrects himself but keeps the name. |Z0062.3.1\$, "[As] innocent as wolf's innocence of the blood of 'Jacob's Son'" (i.e., Joseph).

Ref.: *MITON*; Tha^Clabî 68; Shamy (el-) "Mythological Constituents of *Alf laylah*" 35.>

K0419.12\$, Blame for crime fastened on supernatural being (extra-terrestrial being, angel or the like).

Link: |F0018\$, Person is abducted from earth by inhabitants of another planet (world). |F0324, Girl abducted by fairy. |W0199.3.1\$, Blaming the higher (supernatural) powers for one's own misdeeds.>

K0419.12.1\$, Blame for missing person fastened on jinn (fairies).

Ref.: *MITON*; *Alf* IV 288.>

K0420, Thief loses his goods or is detected.

Ref.: *DOTTI* 666 744/{Egy}; Mursî "Fayyûm" 145 no. 27/cf.>

K0421, Robber mistakenly carries off worthless goods and leaves valuable.

Ref.: Chauvin II 83 no. 8.>

K0421.1, Thief hoping to gain bigger booty, loses smaller.>

K0421.1.1\$, Thief loses own property (mantle, quilt, etc.) used during robbery.

Ref.: *DOTTI* 666 744/{Egy}.>

K0425, King's daughter put into brothel to catch thief. Type: 950.

Ref.: Maspero 200 no. 14; Chauvin VIII 186; *DOTTI* 655.>

K0426, Apparently dead woman revives when thief tries to steal from her grave. Type: cf. 990.

Link: |R0212.1.1, Man buried alive escapes from tomb when thief tries to rob it.

Ref.: *DOTTI* 691.>

K0430\$, Groom induced to take off magic ring because bride thinks its genie is spying on her.

Link: |K0331.4, Mouse's tail in mouth of sleeping owner causes him to cough up magic object. |K0431.1\$, Mouse's tail in nostrils of sleeping thief causes him to sneeze out magic ring, which he kept in mouth when asleep. |K2052.1.1\$, Bride pretends shame before invisible spirits (jinn).

Ref.: *MITON*.>

K0431, Mouse's tail in mouth of sleeping thief causes him to cough up swallowed magic ring. Type: 560.

Link: |J1360.1\$, Tailless mouse accuses mouse with tail of using it for stealing; latter retorts: "Only because you are tailless!". |K0331.4, Mouse's tail in mouth of sleeping owner causes him to cough up magic object.

Ref.: *DOTTI* 314.>

K0431.1\$, Mouse's tail in nostrils of sleeping thief causes him to sneeze out magic ring, which he kept in mouth when asleep. Type: 560.

Link: |J1360.1\$, Tailless mouse accuses mouse with tail of using it for stealing; latter retorts: "Only because you are tailless!". |K0331.4, Mouse's tail in mouth of sleeping owner causes him to cough up magic object.

Ref.: *DOTTI* 303 314 315 316/{Egy, Sdn}.>

K0432, Person being robbed deceives robbers and calls help.

Link: |K0551.5, Girl makes toilet and calls for help.>

K0432.1.2\$, Person about to be devoured by predator (ogre, beast, etc.) makes excuse and summons help.

Type: 315A, 956A-E\$.

Ref.: *DOTTI* 125 142 835/{Alg}.>

K0437, Robber overcome.>

K0437.5, Robbers enslaved. [Two robbers sold by means of false message: (Both?)].

Link: [K1354.1, "Both?" [Seduction by bearing false order].>

K0437.6\$, One victim survives robbers's murderous assault; he kills them by luring each away from the others and then attacking him (her). Type: 956A.

Link: [K0712.1\$, Victim captured by offer of marriage (or sexual liaison). [K0811.1, Enemies invited to banquet and killed. [K0912, Robbers' (giants') heads cut off one by one as they enter house. [R0116, Rescue from Robbers' den.

[Z0356, Unique survivor. Only one person left from destruction of his community.

Ref.: *DOTTI* 664; *MITON*.>

K0439.3, Thief tricked into robbing himself.

Ref.: Chauvin II 83 no. 7.>

K0439.6, Robbers fed poisoned food.>

K0439.6.1\$, Robbers led to believe food is poisoned. He leaves it. Type: cf. 1525J*.

Link: [J1985.1\$, Man (animals) not sure whether he has eaten missing food or not. [K0444.2.1\$, Food is said to be "poison". Trickster eats: "Life after (to survive) you would be a sin".>

K0439.7, Robber induced to give respite and come to man's office to get promised larger sum. Cheated.

Link: [K0340.2\$, Owner separated from goods by giving him hope of economic gain.

Ref.: *DOTTI* 797 821/{lit.}>

K0439.10, Hidden person sees robbers concealing treasure and takes it. Type: 676.

Ref.: *DOTTI* 368.>

K0440-K499, Other cheats.>

K0440, Other cheats.>

K0441, Double reward successfully claimed.

Link: [P0774.2.6.1\$, Double fee for a service: first for performing it, second for reversing (undoing) it.>

K0441.1, The double pension. [Each of husband and wife reports that the other is dead and claims the whole pension]. Type: 1556.

Ref.: Chauvin V no. 155 n. 1; *DOTTI* 858.>

K0441.2.1, Dishonest notary invents debt and collects from both parties.

Link: [K0442.2\$, Dishonest informant falsifies information (for reward--material or non-material). [K2246.3.1\$, Treacherous lawman steals (destroys) evidence in his care.>

K0442.2\$, Dishonest informant falsifies information (for reward--material or non-material).

Link: [K0441.2.1, Dishonest notary invents debt and collects from both parties. [K0455.2.2\$, Sponger wails in front of house where joyful celebration is held: owners admit him to avoid bad omen. [K1969.0.1\$, Pretended knowledge: ignorant poses as knowledgeable. [P0469\$, Newsman, reporter, informant, etc.--('ikhbârî). [P0484\$, Historian (*mu'arrikh*, "'akhbârî"). [W0142.1.1\$, Person cannot bring himself to say: "I do not know".

Ref.: Jâhîz IV 156; Shamy (el-) *Egypt* 212-13 no. 55/(compliance with husband's instructions);

TAWT 19 n. 1 26 n. 47.>

K0443, Money (or other things) acquired by blackmail. Type: 1358, 1750C\$, cf. 1340A\$.

Link: [K2321.3\$, Dummy of predator (lion, wolf) set up to frighten owner into surrendering goods (money). [P0788\$, Violation of mores (central ethical or religious values).

Ref.: *DOTTI* 743 756 929.>

K0443.1, Hidden paramour buys freedom from discoverer. Type: 1358, 1535.

Link: [K0501.2.2\$, Culprit discovered (surprised) during commission of crime allowed to leave scene (to get bribe, proof of innocence, or the like for discoverer): culprit escapes, discoverer discomfited.

Ref.: *DOTTI* 756 757 842.>

K0443.2, Clever wife gets money from those who attempt to seduce her.>

K0443.2.2\$, Chaste wife keeps importunate suitors' presents. Type: 1730.

Link: [K1214.1.1, Importunate lover is induced to undergo a series of humiliations.

Ref.: *DOTTI* 923.>

K0443.6, Trickster exacts promise of marriage as price of silence after having seen princess naked. Type: 860C\$, cf. 850.

Link: [T0193\$, Marriage through threatening girl (woman) with disgrace (scandal).

Ref.: *DOTTI* 468 482.>

K0443.7, Fox eats his fellow lodger: accuses another and demands damages. Type: 170.

Ref.: *DOTTI* 71.>

K0443.9, Women lead man into intrigue and then shout for help. Get money.

Link: |K1390\$, Man tricked into girl's power. |K2155.3\$, Slanderer wounds person and then accuses him (her) of receiving injury during illicit activity.>

K0443.13, Rascal extorts money for silence about breach of food tabu.

Link: |K0484.5\$, At restaurant, trickster claims aloud that food served is unclean (tabu): his silence is bought.

|P0788.2.1\$, Fear of public disgrace (*fadilah*) obliges victim to be silent.>

K0444, Dream-bread: the most wonderful dream. [Last loaf of bread is to go to pilgrim (traveler) who has the best dream--one has already eaten it because he dreamed that his companions will not need it]. Type: 1626.

Ref.: Basset *Mille* I 516 no. 205; *DOTTI* 881; Wesselski *Hodscha* II 243 no. 540.>

K0444.2, Bag of cakes said to be full of cobras.>

K0444.2.1\$, Food is said to be "poison". Trickster eats: "Life after (to survive) you would be a sin". Type: 1526D\$.

Link: |K0439.6.1\$, Robbers led to believe food is poisoned. He leaves it. |K0455.1, Supper won by trick: the mutual friend.

Ref.: *DOTTI* 832.>

K0445, The emperor's new clothes. Type: 1620.

Ref.: Chauvin II 156 no. 32, VIII 130 no. 120; *DOTTI* 879; Shamy (el-) "Sailor" 75 no. 7.>

K0445.1, God to reveal self to those of legitimate birth. All afraid to admit not seeing God. Type: 1620.

Link: |J2312, Naked person made to believe that he is clothed. |V0510.2, Only man without sin can see God.

Ref.: *DOTTI* 879; Shamy (el-) "Psych. Criteria" 242 n. 27.>

K0445.2\$, Only those of legitimate birth are to be able to see an object (mantle). All afraid to admit that they do not see it. Type: 1620.

Ref.: Campbell *Town and Tribe* 36-41; Chauvin II 156 no. 32, VIII 130 no. 120; *DOTTI* 879/{lit.}; Shamy (el-) "Sailor" 75 no. 7.>

K0446, The heller thrown into others' money. Type: 1615.

Ref.: Chauvin V 254 no. 151 n. 2 VII 153; *DOTTI* 843 876/{Alg, Mrc}; Wesselski *Hodscha* II 197 no. 387.>

K0449\$, Dishonest trustee (guardian): embezzles money (goods) left in his trust. Type: 926E\$, 1592, cf. 563, 564.

Link: |J1371, The account book of mistakes. [Entrusting a large sum of money to servant is a mistake; his returning it would be another]. |J1531.2, The iron-eating mice. [Dishonest trustee's claim]. Trustee's son abducted; depositor claims: carried off by falcon]. |K0362.7, Theft by forgery: signature forged to obtain money. |K1667, Unjust banker deceived into delivering deposit by making him expect even larger. |K2095, Hypocrisy concerning thefts. |P0760.4.1\$, Legal trustee (guardian) of orphan's property. |T0428\$, Lecherous (lustful) clergyman (judge, dervish, holy man, etc.): seeks to seduce girl left in his trust.

Ref.: *DOTTI* 321 323 613 871.>

K0450\$, Tricky arbitration: unjust, or naive, umpire.

Ref.: Mouliéras-Lacoste 184 no. 22; Shamy (el-) *Egypt* 153.>

K0451, Unjust umpire as trickster's confederate.

Ref.: *DOTTI* 122 357 822/{Mrc}>

K0451.1, Unjust umpire decides religious dispute. Type: 155, 613, 613A\$.

Ref.: *DOTTI* 60 344 347; Monuliéras-Lacoste 184 no. 22; Shamy (el-) *Egypt* 261-62 no. 14; Shamy (el-) "Mythological Constituents of *Alf laylah*" 35.>

K0451.2, The wager that sheep are hogs. Type: 1551.

Ref.: Chauvin II 96 no. 51 VII 150 no. 430; *DOTTI* 857; Wesselski *Hodscha* II 213 no. 437.>

K0451.3, Concealed confederate as unjust witness.

Ref.: Chauvin II 91 no. 34; *DOTTI* 267 793 930/{Qtr}; *TAWT* 445.>

K0451.6\$, Confederate hidden in grave answers for the deceased.

Link: |E0419.8, Ghost returns to enforce burial wishes or to protest disregard of them. |E0545.19, Addressing the dead.

Ref.: *Zir* 80-81.>

K0452, Unjust umpire misappropriates disputed goods. Type: 518, 51***, cf. 1551.

Ref.: Chauvin VII 38ff; *DOTTI* 19 857; *MITON*.>

K0452.2\$, Unjust umpire usurps disputed goods for himself.

Ref.: *MITON*.>

K0452.3\$, Unjust umpire attacks litigants. Type: cf. 518.

Ref.: *DOTTI* 19 288.>

K0452.3.1\$, Predator (wolf, fox, etc.) umpires dispute: eats litigants. Type: cf. 51***.

Ref.: *DOTTI* 19/{Egy}; Shawqî 328 [no. 52].>

K0453, Cheating through knowledge of the law.

Link: |P0522.0.3\$, Legal devices that allow evading law. (Legal loopholes).>

K0454\$, *tufaylî* (uninvited guest, parasite, sponger). Type: 1526D\$.

Link: |J1128.1\$, 'Ash^Cab as trickster.

Ref.: Ibshîhî 622; Basset *Mille* I 375 no. 90; *DOTTI* 13 832 833 856/{Egy, lit.}; Ghûl (al-) 84-87; *MITON*; *RTP* XX 267; Schmidt-Kahle II 171-73 no. 122; Shawqî 324 [no. 48]; Sha)lân 406.>

K0454.0.1\$, Freeloader (Cawîl/dead-weight) as parasite.>

K0454.0.1.1\$, Freeloader among own people (country), is freeloader among other peoples.

Link: |P0304.2\$, 'Anomie' in the big city: no rules, no morals, no religious convictions; any thing goes. |U0244.1.1\$, "In a town where no one knows you, you may [disgracefully] expose yourself and run through it[s streets]"--[cf. 'streaking'].

Ref.: Taymûr no. 1987.>

K0454.1\$, Uninvited guest visits only at meal times.>

K0454.3\$, Futile attempts to avoid (drive away) uninvited guest. Type: 1526D\$.

Link: |J1341.2, Asking the large fish. |J1344.1\$, Long story told in one sentence (shortened) at supper-table. |J1445, The forgotten traditions. [Trickster claims to have learned two soul-saving sayings of the Prophet: "My source forgot one, and I the other"]. |J1369.7\$, Shortest conversation; no invitation (anticipatory rejection). Unwelcome guest greets man who is about to eat, but he replies, "No!" He Explains: the exchange would have eventually led to whether guest may get some food, and that the answer would be: "No!". |K0444.2.1\$, Food is said to be "poison". Trickster eats: "Life after (to survive) you would be a sin". |K2137.1\$, "Both are yours if you catch me!" Wife smuggles two geese prepared for dinner with guest to her paramour. She induces guest to believe that her husband is after his testicles; he flees. She tells her husband that the guest fled with 'both' geese. The husband calls: "Give me one." Guest retorts. |X0573\$-(formerly, X0583\$), Futile attempts to gain hospitality from miser.

Ref.: *DOTTI* 832.>

K0455, Deception into giving false credit.

Ref.: Shamy (el-) "Psych. Criteria" 238.>

K0455.1, Supper won by trick: the mutual friend. Type: 1526A, cf. 1543B*.

Link: |K0444.2.1\$, Food is said to be "poison". Trickster eats: "Life after (to survive) you would be a sin". |K0454\$, *tufaylî* (uninvited guest, parasite, sponger). |X0573.1\$-(formerly, X0583.1\$), Miser refuses to feed guest who claims to be "Son of God's sister": miser is not richer than guest's maternal-uncle (i.e., God).

Ref.: Basset *Mille* I 375 no. 90; Chauvin VI 132 no. 285; *DOTTI* 831 833 856/{lit.}>

K0455.2, Supper won by disguising as invited guest. Type: 1526A.

Ref.: *DOTTI* 831.>

K0455.2.1\$, Supper won by stretching story (report) till mealtime. Type: 1526A.

Link: |F0670.2\$, Long (elaborate) story preferred. |J1185.1, Sheherezade: story with indefinite sequel told to stave off execution. |P0320, **Hospitality. Relation of host and guest.**

Ref.: *DOTTI* 831.>

K0455.2.2\$, Sponger wails in front of house where joyful celebration is held: owners admit him to avoid bad omen. Type: 1526A.

Link: |D1812.5.1.22.2\$, Bad omen: meeting (seeing, hearing) a person grieving. |K0443, Money (or other things) acquired by blackmail.

Ref.: Ibshîhî 622.>

K0455.3, Old beggar disguised as gentleman: much money borrowed on his credit. Type: 1526.

Link: |K1996.4.2\$, Beggar's feigned disability (e.g., blindness, lameness, etc.).

Ref.: *DOTTI* 830.>

K0455.4, The others to pay the bill. Type: 1526A.

Ref.: *DOTTI* 831.>

K0455.4.2\$, Pretending to be an archangel (or prophet) to avoid paying for food: restaurant owner pretends to be God. Type: 1526D\$.

Link: |J1391.9\$, Thief caught: claims to be an angel. |X0690\$, Humor concerning the higher powers (deities, angels, saints and arch-saints, or the like).

Ref.: *DOTTI* 832 833/{Egy}; CFMC: Aswan 70-12A 4-2-no. 2.>

K0455.4.4\$, Fugitives promise predator (crocodile) one of them as payment for helping them escape pursuer: predator deceived into eating pursuer as fee. Type: 58A\$, 313H*.

Link: |G0519.6\$, Ogre (ogress) delivered to another predator as his food. |K0499.3, Old man cheats crocodile by playing on its ignorance of agriculture. |R0245.1.1\$, Crocodile ferry. Fugitives are carried across the water on crocodile back.

Ref.: *DOTTI* 23 133; *TAWT* 452 no. 46.>

K0455.5, Priest as surety. [Feasters in restaurant do not pay].

Link: |H0769\$, Riddle of the pawned parent: riding father and carrying mother. Father used as surety on horse mother on gun (bow).>

K0455.5.1\$, Friend as surety. Feaster (customer) leaves companion as surety and departs to get money: does not return. Type: 1526A.

Ref.: Jâhiz II 320-26/(crow pawns rooster); *DOTTI* 831/{lit.}>

K0455.5.2\$, Trickster leaves hired infant (maiden, old man) with merchant as surety and escapes with merchandise. Type: 1525W\$.

Ref.: Ibn-^CAasim no. 61, (own nephew); *DOTTI* 830; *MITON*.>

K0455.5.9\$, Trickster (thief) leaves useless item as surety and escapes with valuables--miscellaneous.

Ref.: Ibn-^CAasim no. 261.>

K0455.7, Greatest liar to get his supper free. Wager. Each lie is corroborated by a confederate, who poses as a newly arrived stranger. Type: 1920E, cf. 1920E1\$.

Link: |J2218\$, The effect of group-opinion: clearly false statement held as true outweighs physical evidence.

Ref.: *DOTTI* 951.>

K0455.8, Credit based on forgery.

Link: |K0362.7, Theft by forgery: signature forged to obtain money. |K2131.0.2\$, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.>

K0455.8.2, Forged testament used to dupe host.>

K0455.8.3\$, Forged testament used to dupe woman (widow).

Link: |K1354.2, Seduction by bringing false order from husband.

Ref.: *DOTTI* 519 751/{Plst}; Littmann *al-Quds* 255-59 (*Arabische* 396-402).>

K0455.8.4\$, Entering the theater (movie-house) by walking backwards. Cheater seems to be exiting.

Link: |K0233, Trickster escapes without paying. |K0534, Escape by reversing shoes (boat). |K0620, **Escape by deceiving the guard**.

Ref.: *DOTTI* 833/{Egy}; Sha)lân 359.>

K0455.11\$, Falling asleep said to be in deep thoughts (meditation). Type: 813*.

Ref.: *DOTTI* 448 449/{Egy}>

K0456\$, Deceptive attempts to ride (travel) without paying fare (fee). Type: cf. 1710.

Link: |J1935, Articles sent by telegraph. |K0233, Trickster escapes without paying.

Ref.: Sha)lân 367 372/cf.>

K0456.1\$, Riding own donkey (bicycle) on bus (train) to avoid paying fare.

Ref.: Rosenhouse 246-47 no. 4.15 [B]; Sha)lân 364.>

K0456.2\$, Trickster pretends to be a postal letter. Conductor slaps him: "Canceling the stamp".

Link: |K0150, **Sale of worthless services**.

Ref.: Elder pt. 3 21-22 no. 7.>

K0464, Eavesdropping sexton duped into giving suppliant money. Type: 1543.

Ref.: *DOTTI* 854.>

K0465, Owner bids on his own goods at auction. Rival buyer pays extravagant price. Type: 1539C\$.

Ref.: Chauvin VIII 107 no. 83; *DOTTI* 850; Mudarris (al-) 174-76; Wesselski *Hodscha* II 204 no. 405.>

K0466\$, Confederate shams interest in goods and thus drives the price up.

Link: |P0774.2.5\$, High price for rare (precious) object. |U0084.1\$, Price of an object depends on who is buying it.

Ref.: *DOTTI* 850 854/{Egy}>

K0475, Cheating through equivocation.

Link: |J2496.4\$, Misunderstanding because of use of specialized words (jargon). |K0289.9.2\$, Conditions arranged so that oath is literally true.>

K0475.4\$, Cheating through equivocation: rations (food, drink) hidden and then claimed to be unavailable.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 4.>

K0476, Cheating by substitution of worthless article. Type: 1654.

Ref.: *DOTTI* 899; Shamy (el-) *Egypt* 298 no. 55.>

K0476.1.1.1\$, Rocks substituted for food (rice, sugar).

Link: |K1534.1\$, Husband made to sift dirt. Wife, whose food purchase was replaced with dirt and rocks during her sexual liaison with merchant, claims that she dropped the money on ground and that she brought the dirt home to search for it.

Ref.: *DOTTI* 762/{Egy, lit.}; *MITON*.>

K0476.1.3\$, Substitution of excrement for stolen food. Type: 67A*, 1654.

Ref.: ^cU. Abu-Tâlib *Al-Bî'ah* 139-45; *DOTTI* 30 899; Shamy (el-) *Egypt* 298 no. 55.>

K0476.1.4\$, Live bird (animal) substituted for cooked one. Type: 67A*, 1654, cf. 1534.

Ref.: *DOTTI* 30 31 838 899 936/{Egy}>

K0476.9\$, Cheating by substitution or misrepresentation--miscellaneous. Type: 1060-1014, cf. 879,:IV.

Link: |K0525, Escape by use of substituted object. The object is attacked rather than the intended victim. |K2301\$, Misrepresentation of one's identity (profession, kinship, family relations, etc.) by equivocation (metaphor, or symbolic interpretation).

Ref.: *DOTTI* 512 700.>

K0476.9.1\$, Stone said to be an egg (cheese, etc.) or vice versa. Type: 1060, 1061, cf. 1655, 1640.

Link: |K0062, Contest in squeezing water from a stone.

Ref.: *DOTTI* 700 883 901/{Sdn}>

K0477, Attention secured by trickery.

Link: |J1675.1.1, King's attention attracted by fighting when it cannot otherwise be gained. |J2218.3\$, Ugly woman induces husband to believe that people consider her beautiful. She attracts attention by making faces in public and getting people to stare at her (in disbelief); her husband (who was walking behind her) thinks that these were stares of admiration and accepts her as beautiful. |K0778.5\$, Maiden in tree lured down and captured through the wiles of an old woman feigning ignorance or helplessness. |N0619.3\$, Accidental attracting of king's (ruler's) attention.>

K0477.0.1\$, Attention drawn by conspicuous (cognitively salient) acts. Type: 705A\$, 1525C, 1664\$.

Link: |K0341.11, Owner's attention distracted by man fishing in street. Meanwhile the man's confederates rob the dupe.

Ref.: *DOTTI* 375 903.>

K0477.0.1.1\$, Attention drawn by mischief (obnoxious acts). Type: 874A\$, 1664\$.

Link: |F0956.7.7.1.2\$, Venting anger (stress) by beating on doll (dummy). |W0161.5\$, Contrariness as means of publicity.

Ref.: *DOTTI* 502 903; *TAWT* 150.>

K0477.0.1.1.1\$, Attention drawn by destroying objects: breaking dishes, furniture, etc.

Link: |F0956.7.7.1.2\$, Venting anger (stress) by beating on doll (dummy). |K2400\$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.).>

K0477.0.1.1.1.1\$, Angry person (animal) deprives household of use of fire by extinguishing its source (wetting matches, or the like).

Link: |B0017.1.5.1\$, Hostile (mischievous) cat extinguishes fire by urinating on it.

Ref.: *DOTTI* 125 182 392/{Mrc}>

K0477.1, Audience secured with the pope by rudeness.>

K0477.2, Deception into listening to speaker [by story-telling]. He secures the audience's attention by beginning a tale. He then launches into his speech.>

K0477.4\$, Attention secured by posing (masking) as attractive member of the opposite sex (female, male). Type: 1525U\$, 1542:II, 1545.

Link: |J1675.1, Clever ways of attracting the king's attention. |K0318.3\$, Watchdog enticed away by a bitch (or vice versa). |K1321.1, Man disguised as woman admitted to women's quarters: seduction. |T0009\$, The power of sex. |U0087\$, Appearances do matter.

Ref.: Simpson 115/(Isis); *DOTTI* 349 829 853 856.>

K0477.4.1\$, Woman (widow) poses as beautiful young girl and secures judge's (umpire's) attention; he rules

conscientiously (in her favor). Type: 613B2\$, 1538A\$.

Link: |K0094.1\$, Beautiful young woman (widow) induces corrupt judge to rule conscientiously (in her favor).

Ref.: Simpson 115/(Isis/goddess); *DOTTI* 349 846; *MITON*.>

K0482, Money received to bury sham-dead person. Type: 1556, 1654.

Ref.: *DOTTI* 858 899; Shamy (el-) *Egypt* 214 no. 55/cf.>

K0482.1, [Double burial-fee]. Husband and wife each receive money (from different persons) to bury the other. Type: 1556.

Ref.: *DOTTI* 858.>

K0484, Cheating by raising an alarm.

Link: |K0233, Trickster escapes without paying.>

K0484.5\$, At restaurant, trickster claims aloud that food served is unclean (tabu): his silence is bought. Type: 1526D\$, cf. 1653H\$.

Link: |K0344.1.4, Trickster puts filth in food. May take it all. |K0443, Money (or other things) acquired by blackmail. |K0443.13, Rascal extorts money for silence about breach of food tabu. |K2122\$, Merchant (vendor) falsely accused of cheating. |P0788.2.1\$, Fear of public disgrace (*fadhah*) obliges victim to be silent.

Ref.: *DOTTI* 832 899.>

K0485, The devil gets into the ark. The devil wants to know what Noah is doing when he is building the ark. He forbids Noah's wife to enter the ark until Noah has also invited him. Type: 825.>

K0487, Counselor accuses conspirators in order to confiscate their estates.

Link: |P0173, Captive king's sons made slaves. |Q0490\$, Household (family) and property of ruler's enemy (criminal) confiscated, destroyed, or deemed available to the public (mob). (*'istibâlah*).>

K0490\$, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. Type: 122B*, 227, cf. 122Z, 449, 1511.

Link: |C0060\$, Tabu: violators of ablution-state (*wudû'*: being ritually clean)--ritual contaminants (*nagâsah*): acts and objects that defile, or cause ritual uncleanness and becoming unfit to perform certain religious rituals. |C0136\$, Tabu: use of religious duty (deceptively) as excuse. |H0950.1\$, Task evaded by subterfuge: procrastination. |H0954.1\$, Ostrich's excuse for not carrying: "I'm a bird--birds don't carry (like beasts of burden)"; and ostrich's excuse for not flying: "I'm a camel--camels do not fly (like birds)". |J0894\$, Consolation by dodging responsibility. |J1391, Thief makes a lame excuse. |K0231.12.3\$, "Come back after prayers!" Prayers last for long time. |K0453, Cheating through knowledge of the law. |K0523.0.4.1\$, Menses as excuse to escape unwelcome coition (sexual intercourse). |K2052.3, Oversensitive bride pleads a headache (or other excuse). Groom retaliates with similar plea when she changes her mind. |K2059\$, Lame excuses for negligence in religious exercise. |M0105.1\$, Use of "*'in-shâ'-Allâh* (If God wills)" evasively. |P0503.3\$, Procrastinating bureaucrats. |P0529.0.5\$, Refusal by wife to honor legitimate marital obligations. |P0529.0.6\$, Husband's failure to honor legitimate marital obligations. |T0311, Woman averse to marriage. |T0315.2, The continent husband. |T0365\$-T0369\$, Frigidity and impotence. |X0596.1\$, Humor concerning sham-pilgrimage.

Ref.: *DOTTI* 45 47 87 219 818; Shawqî 314 [no. 40]; Taymûr no. 71.>

K0490.1\$, Fasting as excuse.>

K0490.1.1\$, Fasting as excuse for ill-temper: "Lord knows I'm fasting!">

K0490.1.2\$, Fasting as excuse for procrastination: wait till end of the fast (Ramadan).>

K0490.2\$, Performing prayers as excuse.

Link: |K0551.1, Respite from death granted until prayer is finished.

Ref.: *MITON*.>

K0490.2.1\$, Performing prayers on house top as means of escape. Type: 122B*, 227, cf. 122Z, 449, 1511.

Ref.: *DOTTI* 45 47 87 219 352 445 818/{lit.}>

K0490.2.2\$, Praying as excuse for procrastination: "Wait till after prayers time".

Link: |T0317.2, Repression of lust through prayer.

Ref.: *MITON*.>

K0490.3\$, Going on pilgrimage as excuse.

Link: |K0490.9.1\$, Visiting shrines (the pious, saints, religious festivals, etc.) as excuse to leave house. |S0311.4\$, Newborn child abandoned because its mother is absent (or dead).>

K0490.9\$, Religious service as excuse--miscellaneous.>

K0490.9.1\$, Visiting shrines (the pious, saints, religious festivals, etc.) as excuse to leave house.

Link: |K0490.3\$, Going on pilgrimage as excuse. |P0529.0.4.1.2\$, Wife may not travel (leave house) without husband's permission (his approval is required).

Ref.: *MITON*.>

K0491, Trickster paid to educate an ass. Type: 1675.

Ref.: *DOTTI* 905; Wesselski *Hodscha* II 247f. no. 552.>

K0492, Girl serves her father with piece of her own flesh in place of chicken.>

K0493, Dupe betrayed by asking him ambiguous questions. [He betrays self]. Type: 926G\$, 926H\$, cf. 1360E\$.

Link: |N0275, Criminal confesses because he thinks himself accused. |U0248\$, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things).

Ref.: *DOTTI* 288 611 615 616 674 675 764/{Mrc}; Laoust *Maroc* 196-97 no. 110/cf.; Stumme *TJ zerwalt* 105-7 no. 11/cf.>

K0495, Trickster shams sickness so that partner does all the work. Type: 136A*, cf. 9A-B, 1030.

Link: |K1861.2\$, Sickness (being nearly-dead) feigned in order to be carried.

Ref.: *DOTTI* 3 56 698.>

K0499, Additional cheats.>

K0499.3, Old man cheats crocodile by playing on its ignorance of agriculture.

Link: |J1731.9\$, Absurd ignorance of agriculture (farming)--miscellaneous. |K0455.4.4\$, Fugitives promise predator (crocodile) one of them as payment for helping them escape pursuer: predator deceived into eating pursuer as fee.>

K0499.5, Burial fee. [Brahmin tricked into paying it for sick cow's].

Link: |K0157.2\$, Burial-tax: man sets himself up as king of cemetery and fraudulently levies fee on the dead.>

K0499.9, Treacherous friend drinks out of other's flask to save the water in his own. Type: 613.

Ref.: *DOTTI* 344.>

K0499.10, Fox pretends to go to work, but goes out to sleep. Type: 9.

Ref.: *DOTTI* 3.>

K0499.11\$, Unjust partner: dodges work (by feigning illness or pretending to work), and then demands a share. Type: 9, 136A*, cf. 207A, 613A1\$,/980*.

Link: |K1634.2\$, Advice about how to dodge responsibility (avoid work) proves disastrous to adviser.

Ref.: S.M. ^CAbd-Allâh *Al-Sukkât* 255 no. 2/(proverb); *DOTTI* 3 56 57 404 682 683/{Egy, lit., Sdn}; *MITON*.>

K0499.12\$, Craftsman (worker) as cheat: pretends to be hard at work (while actually wasting time). Type: 1620.

Ref.: Taymûr no. 1535.>

K0500-K699, Escape by deception.>

K0500, Escape from death or danger by deception.

Ref.: Chauvin VIII 136 no. 132; Noy *Israel* 100 no. 41.>

K0501\$, Incriminating evidence (confession) discredited by ruse. Type: 1361A\$, 1364, 1600.

Link: |J0224.1\$, Innocent person falsely confesses to stealing a valuable item (necklace) rather than reveal murder of owner at his home. |J1155, "Then I woke up": man discredits his confession by declaring it all a dream. |K1515.1\$, Adulterous and her paramour are tied together; a safe substitute (e.g., woman's son, uncle, etc.) takes paramour's place (thus adultery cannot be proven). |K1895\$, False proof: grave containing buried animal (sheep) as evidence of someone's death.

Ref.: *DOTTI* 671 760 765 766 767 788 789 797 821 872/{Alg, lit.}>

K0501.1\$, Object left behind by fleeing paramour (thief) said to have been placed there as a requirement of a contest (in courage). Type: 1361A\$, 1364.

Link: |H1410, **Fear test: staying in frightful place.**

Ref.: *DOTTI* 544 765 766 767/{Sdn}>

K0501.2\$, Culprit (criminal, lover, etc.) leaves crime scene by deception. Type: 1419.

Link: |K1515.1\$, Adulterous and her paramour are tied together; a safe substitute (e.g., woman's son, uncle, etc.) takes paramour's place (thus adultery cannot be proven).>

K0501.2.1\$, Culprit secretly replaced by a substitute (whose innocence would be indisputable). Type: 516A1\$.

Ref.: *DOTTI* 276.>

K0501.2.2\$, Culprit discovered (surprised) during commission of crime allowed to leave scene (to get bribe, proof of innocence, or the like for discoverer): culprit escapes, discoverer discomfited. Type: 1419K\$.

Link: |J0675.0.2\$, The best defense is an offense. |K0443.1, Hidden paramour buys freedom from discoverer.

[K0553.1, "Let me catch you better game". [Captive escapes]. [K1514.4.1.1\$, Would-be adulterer husband beaten by his would-be adulteress wife. Procureess brings man to woman, he proves to be her husband: wife beats him pretending that she was testing his fidelity.

Ref.: *DOTTI* 797 821/{lit.}>

K0501.3\$, Evidence of offense (misdeed) destroyed, concealed or otherwise compromised.

Link: [J1159\$, Evidence of crime preserved (presented at trial). [K2153.2\$, Woman wounds self (or smears self with blood) and accuses husband (lover). [P0503.6\$, Hypocritical official (judge, governor, etc.). [Q0263.4\$, Suppression of truth punished. [S0103.1\$, Murder committed so as to suppress truth (evidence).

Ref.: Tha^Clabî 27: Shamy (el-) "Arab Mythology" no. 64.>

K0501.3.1\$, Document chewed (swallowed) so as to destroy evidence of crime.

Link: [F1034.5.2\$, Object concealed in person's stomach.

Ref.: *MITON*.>

K0510, Death order evaded.>

K0511, Uriah letter changed. Falsified order of execution. Type: 428, 930.

Link: [K2131.0.2\$, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.

Ref.: Chauvin VIII 143ff. nos. 145ABC; *DOTTI* 621; Frobenius *Kordofan: Atlantis* IV 290.>

K0512, Compassionate executioner. A servant charged with killing the hero (heroine) arranges the escape of the latter. Type: 315, 707C\$, 709, 881, 896, cf. 916A\$, 917\$.

Link: [Q0040.1\$, Kindness to fugitive (criminal) rewarded.

Ref.: *DOTTI* 139 158 190 259 279 328 380 389 390 499 515 516 521 522 530 552 583 590 603 642 873/{Alg, Kwt, lit., Mrc, Ymn}; Duwayk (al-) II 185-6; Hein-Müller *Mehri-Hadramî: SAE* IX 60-62 no. 27, 146-47 no. 57; Hurreiz 121 no. 61; *MITON*; Shamy (el-) "Eg. Balladry": "Mas'ûd and Wagîdah" no. 5; Shamy (el-) "Mythological Constituents of *Alf laylah*" 35; *TAWT* 443 no. 34-1/{Qtr}; Wehr 99 no. 4.3.>

K0512.1.2\$, Compassionate executioner: animal's (bird's) blood in bottle as proof.

Link: [H0105.2.3\$, Bloody garment as token (proof) that man has been killed. (Usually the blood is not victim's).

Ref.: *DOTTI* 131 214 262 276 285 318 333 488 500 556 628 873/{Alg, Egy, Irq, Plst, Qtr}; Khemir 107-20; *MITON*; *TAWT* 417 no. 5/{Sdn} 420 no. 8(Alg) 423 no. 10/{Syr} 424 no. 12/{Syr} 453 no. 46-3/{Syr}.>

K0512.2, Compassionate executioner: substituted heart.

Ref.: Chauvin V 208 no. 120.>

K0512.2.2.2\$, Compassionate executioner: substituted convict (sentenced to death).

Link: [K0841.3\$, Man sentenced to be executed substituted for innocent wrongly condemned to death.

[P0140.0.5.1\$, Corrupt officer substitutes innocent person for guilty. [U0010.5.3\$, Scapegoating: singling out any party for receiving undeserved punitive treatment.

Ref.: *DOTTI* 475 483 642 847/{lit.}; *MITON*.>

K0512.3, Compassionate executioner [(jailor)]: feigns to torture victim.

Ref.: *DOTTI* 458 551 585 590 646 966/{lit.}; *Zîr* 145-46/(jailer's wife).>

K0512.6\$, Compassionate executioner: finds excuses to delay carrying out order.

Ref.: Ibshîhî 137-39 110-12; *DOTTI* 23 47/{lit.}; *MITON*.>

K0513, Bribed executioner releases culprit.>

K0514, Disguise as girl to avoid execution. Type: 857\$.

Link: [K0649.4.1\$, Son disguised as daughter in order to keep him from being chosen for deadly mission.

Ref.: *DOTTI* 476; *TAWT* 456 no. 49/{Bhr-Qtr}.>

K0515, Escape by hiding.>

K0515.7\$, Girl escapes by hiding in huge statue. Type: 510B.

Link: [K1891.1\$, Person hides inside statue and then arranges for it to be sold to the beloved.

Ref.: *DOTTI* 261.>

K0515.9\$, Escape by hiding in household utensils--miscellaneous. Type: 311A*, cf. 327H\$.

Ref.: *DOTTI* 120 166.>

K0515.9.1\$, Escape by hiding under kneading tub. Type: 898, cf. 327.

Ref.: *DOTTI* 157 554; *TAWT* 153 no. 14.>

K0515.9.2\$, Escape by hiding in gourd (calabash). Type: 311A*, cf. 327H\$.

Ref.: *DOTTI* 120 166.>

K0520, Death escaped through disguise, shamming, or substitution.>

K0521, Escape by disguise.>

K0521.1, Escape by dressing in animal (bird, human) skin. Type: 533A\$, 1137.

Ref.: Ions 94/(Amon/in ram skin); *DOTTI* 294 708; Hurreiz 83 (137) no. 8; AUC: 1 no. 1.>

K0521.1.1, Man sewed in animal's hide carried off by birds. Type: 936A\$.

Link: |K1861.1, Hero sewed up in animal hide so as to be carried to height by bird.

Ref.: *MITON*.>

K0521.1.4, Escape by putting on old woman's skin. Type: 313E*, 313K\$, 327, 510D\$, 533A\$.

Link: |K1941, Disguised flayer. An imposter dresses in the skin of his victim.

Ref.: *DOTTI* 103 118 130 133 157 158 168 264 294 296/{Alg, Egy}; *TAWT* 424 no. 11/{Bhr} 452 no. 46/{Sdn}.>

K0521.1.5\$, Wearing mask on face to escape detection.

Ref.: Ibn-^CAasim no. 391.>

K0521.2, Change of bodily appearance so as to escape.>

K0521.2.1, Disguise by shaving off beard so as to escape.

Ref.: Chauvin VIII 136 no. 132.>

K0521.2.2, Disguise by mutilation so as to escape. Ears cut off, eyes put out, etc.

Ref.: Chauvin VIII 136 no. 132.>

K0521.4.1.1, Girl escapes in male disguise.

Ref.: Chauvin V 96 no. 31 n. 1.>

K0522, Escape by shamming death. Type: 33, cf. 1654.

Ref.: Chauvin VIII 136 no. 132; *DOTTI* 8 899; *MITON*.>

K0522.0.1, Death feigned to escape unwelcome marriage. Type: 885A.

Link: |K0523.0.1, Illness (madness, dumbness, etc.) feigned to escape unwelcome marriage.

Ref.: Chauvin V 134 no. 63; *DOTTI* 534 573 642/{lit., Plst}; Littmann *al-Quds* 124-54 (*Arabische* 222-40).>

K0522.0.2\$, Death feigned to be with lover (after entombment). Type: cf. 885A.

Ref.: Ibn-^CAasim no. 381; *DOTTI* 534.>

K0522.1.2\$, Attackers deceived when victim-to-be shams death (and lies among the slain). He is left for dead.

Ref.: *MITON*.>

K0522.2, Ogre carries sham-dead man. "He smells already". Type: 1139.>

K0522.4.0.1\$, Captive animal (bird, fish) pretends to be dead and is thrown out: escapes. Type: 33, 233A.

Link: |K1538.1, Wife feigns death and slips out to lover.

Ref.: *DOTTI* 8 9 75 409 490 519 520/{Sdn, Tns}.>

K0522.5, Escape by shammed burial.>

K0523, Escape by shamming illness. Type: 327H\$, 1585.

Ref.: *DOTTI* 42 166 868/{lit.}.>

K0523.0.1, Illness (madness, dumbness, etc.) feigned to escape unwelcome marriage.

Link: |J1067.1\$, The slow learner. |K0522.0.1, Death feigned to escape unwelcome marriage.

Ref.: *DOTTI* 281 282 317 318/{lit., Mrc}; Kâmil 46-50; *MITON*.>

K0523.0.1.2\$, Escape by shamming illness: food (paste, mash, porridge, etc.) smeared on intended victim's posterior and claimed to be the effects of diarrhea. Type: 327H\$, cf. 122G.

Link: |J1141.1.13\$, Gold coins said to be from feces found in wife's bed: woman (mother-in-law) admits she is the one who has been wetting the bed all along. |K0551.4.5, Escape by pretending to go to river and wash clothes.

Ref.: *DOTTI* 46 166 853/{Egy}; Sha)lân 330-31/cf.; *TAWT* 434 no. 24/{Egy}.>

K0523.0.4\$, Menses (being menstruous) as excuse to avoid obligations--(usually ritual: fasting, prayers, or the like).>

K0523.0.4.1\$, Menses as excuse to escape unwelcome coition (sexual intercourse). Type: 1664\$.

Link: |C0142, Tabu: sexual intercourse during menses. |C0164, Tabu: forcing wife [to sexual intercourse].

|F1040.7.1\$, Aversion to sexual intercourse (coition). |J1163.5\$, Clever pleading by trickster counseling anal coition: "If both sides of saddlebags are utilized, why not wife's?". |K0490\$, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. |K2052.3, Oversensitive bride pleads a headache (or other excuse). Groom retaliates with similar plea when she changes her mind. |P0529.0.5\$, Refusal by wife to honor legitimate marital obligations. |T0463.8\$, Anal intercourse (sodomy).>

K0523.1, Escape by shamming madness [(idiocy)]. Type: 1585.

Link: |K1997.1\$-(formerly, K1997\$), Shamming spirit possession by feigning behavior of the possessed (insane).

Ref.: ^CAbduh 63-72; *DOTTI* 868 869/{lit., Ymn}; *MITON*.>

K0523.2, Escape by shamming leprosy.

Ref.: Chauvin VIII 136 no. 132.>

K0523.3\$, Dumbness feigned to escape telling the truth. Type: 886A\$.

Link: |J0822, Man plays fool [(insane)] to protect himself in dealing with king. |K1790\$, Feigning ignorance (inability) as defence.

Ref.: *DOTTI* 536; Hasan (al-) 110-15 no. 18; *TAWT* 428.>

K0523.4, Escape by shamming blindness.

Ref.: Sârîs (al-) 225-28.>

K0525, Escape by use of substituted object. The object is attacked rather than the intended victim. Type: 879.

Ref.: *DOTTI* 512; *TAWT* 428.>

K0525.1, Substituted object left in bed while intended victim escapes. Type: 1115, 1640, cf. 327, 327G.

Ref.: *DOTTI* 157 165 699 700 703 704 709 884 885/{Egy, Lib, lit.}; Farrâj 75-90; Hurreiz 90 (143) no. 13.>

K0525.3, Object substituted for murdered person so as to allay suspicion. Type: 1600.

Link: |K0661.1, Fool's brothers substitute a goat for the body of the man he has killed: thus save him. |K1895\$, False proof: grave containing buried animal (sheep) as evidence of someone's death.

Ref.: *DOTTI* 872/{lit.}>

K0525.1.4\$, Bride escapes groom on wedding night by substituting sugar puppet while she hides (pulls its strings). Type: 879.

Ref.: *DOTTI* 195 341 a469 514 512/{Egy, Plst}>

K0526, Captor's bag filled with animals or objects while captives escape. Type: 67A*, 311B*.

Ref.: *DOTTI* 31 120/{Sdn}; Shahi-Moore 170 no. 40.>

K0527, Escape by substituting another person in place of the intended victim. Type: 516A, 861.

Link: |R0083, Baker, disguised as old woman, substitutes for princess in cell when he brings bread to her.

Ref.: *DOTTI* 275 482; *TAWT* 438 no. 29/{Egy}>

K0527.1, Poisoned food (drink) fed to animal instead of to intended victim. Animal perishes. Type: 314, 910C, 1358C.

Link: |H1513\$, Testing food's safety. |K0318.5\$, Watchdog(s) killed with poisoned food.

Ref.: Tha^Clabî 72-73; *DOTTI* 135 572 757.>

K0527.3, Exchange of clothes between master and his servant.

Ref.: *DOTTI* 752/{Egy}>

K0527.3.1\$, Exchange of clothes between hero's female confederate (wife, paternal-cousin) and imprisoned princess. Type: 516A.

Ref.: ^CAbd-al-Hâdî 216-23 no. 52; *DOTTI* 275 277 482 751 753 830 847 928/{lit., Plst}; *TAWT* 438.>

K0528, Substitute in ordeal. Type: 516A.

Ref.: *DOTTI* 20 275/{Syr}; Kh. Ibrâhîm *Hikam* 93-94 no. 47; *TAWT* 438 no. 29/{Egy}>

K0528.2, Escape by substituting self for another condemned to die. Type: 516A.

Ref.: Chauvin VI 178 no. 339; *DOTTI* 275 no. 29/{Egy}>

K0528.2.1\$, Wife (who is also paternal-cousin) substitutes herself for condemned husband. Type: 516A.

Link: |H0611.2.1\$, Prince's wife (who is also his cousin) interprets for him girl's love message.

Ref.: *DOTTI* 276 no. 29/{Egy}>

K0528.2.2\$, Wife substitutes self for maiden with whom her husband is in love--(maiden accused of unchastity). Type: 516A.

Link: |H0611.2.1\$, Prince's wife (who is also his cousin) interprets for him girl's love message. |W0028.6\$, One spouse sacrifices for the other.

Ref.: *DOTTI* 276; *TAWT* 438.>

K0534, Escape by reversing shoes (boat).

Link: |K0455.8.4\$, Entering the theater (movie-house) by walking backwards. Cheater seems to be exiting.>

K0534.1, Escape by reversing horse's (ox's) shoes.>

K0537\$, Escape, by leaving behind object (bracelet, drum, etc.) that makes noise when wind blows. Type: 327, 883A, 896.

Ref.: *DOTTI* 157 522 552; *TAWT* 434 no. 24/{Egy}.>

K0539\$, Escape by cutting off restraint (rope, garment, etc.) held by captor. Type: 327, 883A, 896.

Ref.: *DOTTI* 157 522 552; *TAWT* 424 no. 12/{Egy}.>

K0539.1\$, Escapes by use of artificial limb (arm, leg)--pursuer seizes the limb: fugitive escapes leaving it behind. Type: 950.

Link: |K0543, Biting the foot. [Escape by pretending not to be caught: claiming captor has seized a root].

Ref.: Maspero 200 no. 14; *DOTTI* 655.>

K0539.1.1\$, Captor given cadaver arm to seize: captive escapes. Type: 950.

Link: |G0097.1\$, Theft from corpse (cadaver). Corpse's organs (limbs) stolen. |K0303.2.3.1\$, Corpse (cadaver) stolen or borrowed.

Ref.: Maspero 200 no. 14; *DOTTI* 655.>

K0540, Escape by overawing captor.>

K0541, Escape by reporting oneself invulnerable and overawing captor. Type: cf. 125, 126, 1145-1154.

Ref.: Chauvin VIII 134 no. 132; *DOTTI* 52 53.>

K0541.1\$, Small (coward) hero reports the deadly blows he supposedly had received as merely annoying (insect bites): adversary overawed. Type: 1115A\$, 1640A\$.

Link: |F0531.5.4, Giant thinks hammer-blow on head is a nut falling. [Deadly blows to giant: merely annoying].

|F0615.3.2\$, Strong hero reports the deadly blows he had received as merely annoying. |K0525.1, Substituted object left in bed while intended victim escapes. |K2368, Enemy deceived into overestimating opponents: retreat. [A bluff].

|L0117\$, Coward as hero.

Ref.: *DOTTI* 699 700 704 709 885/{Egy, lit.}>

K0543, Biting the foot. [Escape by pretending not to be caught: claiming captor has seized a root]. Type: 5.

Link: |K0539.1\$, Escapes by use of artificial limb (arm, leg)--pursuer seizes the limb: fugitive escapes leaving it behind. |K0627\$, Escape by beguiling guard into untying captive: "Thank God you tied me by my hands not my nose".

Ref.: *DOTTI* 2.>

K0544, Escape by alleged possession of external soul. Type: 5, 52.

Ref.: Chauvin II 99 no. 57; *DOTTI* 2 9 13 20 25/{Alg}.>

K0544.1\$, Escape by claiming to have left heart (liver, or another vital organ) at home. Type: 52, 91.

Ref.: Ibn ^CAbd-Allâh al-Akhḍar *Turâth* VIII:6 141-48; Chauvin II 99 no. 57; *DOTTI* 20 35; CFMC: Cairo 68-9A 1-1-2.>

K0544.2\$, Escape by claiming to have left strength (force, power, etc.) at home. Type: 157, 157A.

Ref.: *DOTTI* 64 65.>

K0547, Escape by frightening would-be captors. Type: 103C*, 1554.

Ref.: *DOTTI* 37 710.>

K0548, Escape by making attacker believe there are many defenders.

Link: |K1883.10\$, Deception: objects (black and white pelts, flax) made to look like an attacking army.>

K0548.3, Sham calling to helpers frightens robbers away.

Ref.: Jâhiz III 122-23/(goats names); *DOTTI* 667/{lit.}>

K0548.5\$, Robbers intimidated by pretended childbirth. Led to believe that house owner is not alone (being assisted by many women). Type: 958B1\$.

Link: |K0341.3.1\$, Thief distracts attention by staging sham birth or miscarriage (abortion).

Ref.: *DOTTI* 667.>

K0550, Escape by false plea. Type: 122.

Link: |C0163.9.1\$, Tabu: denying husband conjugal relations (except for legitimate reason). |T0183.2\$, Wife feigns illness (death) to get respite from coition.

Ref.: *DOTTI* 44.>

K0550.3\$, Captor busied with performing task while captive escapes. Type: 313E*, 327, cf. 956A.

Link: |G0565\$, Escape from ogre (ogress, witch, etc.). |K1521.6, Husband busied with performing task while paramour escapes.

Ref.: *DOTTI* 130 157 664; *MITON*; *TAWT* 451 no. 46.>

K0551, Respite from death granted until a particular act is performed. Type: 122A, 227, 332.

Link: |F0898.2.1\$, Time reckoned in relation to sunrise and sunset. |K2371.7\$, Azrael (Death) tricked. |R0177\$, Execution postponed for a short while: condemned saved (miraculously or by unexpected development of events).

|Q0296.3.1\$, Respite from death as reward to Pharaoh for his accessibility and charity to all. |U0250.0.1\$, Death is

inevitable. |V0233.3.1\$, Mortal asks Angel of Death (Azrael) for respite.

Ref.: *DOTTI* 45 87 176.>

K0551.1, Respite from death granted until prayer is finished. Type: 122A, 227, 332, 1199.

Link: |K0490.2\$, Performing prayers as excuse. |K2059.1.2\$, Ablution is needed before praying--(excuse).

Ref.: Basset *Contes pop. berb.* 34-36 no. 17/(ablution)/cf.; *DOTTI* 45 87 176 662 663 666 714 821 843/{Irq, Plst, Tns}; Schmidt-Kahle I 18-19 no. 12; Stevens 127-40 no. 29.>

K0551.1.2, Respite from death until mass is said. Type: 122A, 332.

Ref.: Chauvin II 191; *DOTTI* 45 176.>

K0551.2, Respite from death until prisoner has finished drinking his glass. It is left half finished.>

K0551.4, Respite from death until toilet is made permits escape. Type: "958E*"/[i.e., 958F*].

Ref.: *DOTTI* 176 714.>

K0551.4.1, Respite from death until clothes are changed.

Ref.: Chauvin VI 72 no. 238.>

K0551.4.3, Making modesty pay. Robber to disrobe woman before throwing her from precipice. She pleads to have him turn his face while she disrobes. She pushes him off.

Link: |K0827.1, Fox persuades bird to show him how she acts in a storm [(when wind blows)]: he devours her.

|T0405.9.3\$, Exposure (of genitals) while attending call of nature. |W0164.2.1.1\$-(formerly, W0164.2.1\$), Woman attending call of nature slights a man (by immodesty): he abducts her. She apologizes and he 'bebrothers' her.>

K0551.4.5, Escape by pretending to go to river and wash clothes. Type: 327H\$.

Link: |K0523.0.1.2\$, Escape by shamming illness: food (paste, mash, porridge, etc.) smeared on intended victim's posterior and claimed to be the effects of diarrhea.

Ref.: *DOTTI* 166; *TAWT* 434 no. 24/{Egy}>

K0551.5, Girl makes toilet and calls for help. Type: 956D.

Link: |K0551.28.1\$, Girl tells robber about painful personal experience (clitoridectomy, or the like) and calls for help by demonstrating how loudly she shrieked from pain.

Ref.: *DOTTI* 665 666/{Tns}; Houri-Pasotti 163-64.>

K0551.11, Ten (five) years respite given captive while he undertakes to teach elephant (ass) to speak. Type: 1750, 1750A.

Link: |K0289.4\$, Fodder (hay, corn, etc.) placed between pages of a book makes a donkey seem to be reading when it turns the pages.

Ref.: *DOTTI* 928.>

K0551.16, Woman escapes by ruse: must go defecate [(urinate)].

Link: |K1227.1.1\$, Lover (seducer) put off until girl attends to call of nature.

Ref.: *DOTTI* 131 262 873/{Plst}; *TAWT* 423 no. 10/{Syr} 424 no. 12/{Syr} 453 no. 46-3/{Egy}>

K0551.18, Respite from death granted until wolf reads horse's passport. Type: 47E.

Ref.: *DOTTI* 15.>

K0551.28\$, Respite from death until story is told. Type: 956D, 1426, 1426A\$, cf. 851.

Link: |H0790.0.1\$, Neck-riddle. |J1185.1, Sheherezade: story with indefinite sequel told to stave off execution.

Ref.: *DOTTI* 471 665 802 804.>

K0551.28.1\$, Girl tells robber about painful personal experience (clitoridectomy, or the like) and calls for help by demonstrating how loudly she shrieked from pain. Type: 956D.

Link: |K0551.5, Girl makes toilet and calls for help. |P0963.3\$, No public celebration for a girl's clitoridectomy.

|S0176.4.1\$, Female's sex organ excised (burnt, or the like) with the intent of mutilating (malicious clitoridectomy).

|T0329\$, Clitoridectomy (excision of girls): so as to ensure future chastity.

Ref.: *DOTTI* 661 665 666/{Egy, Tns}>

K0553, "Wait till I get fat". [Captive escapes]. Type: 122F, cf. 327.

Ref.: *DOTTI* 46 157.>

K0553.1, "Let me catch you better game". [Captive escapes]. Type: 122D.

Link: |K0501.2.2\$, Culprit discovered (surprised) during commission of crime allowed to leave scene (to get bribe, proof of innocence, or the like for discoverer): culprit escapes, discoverer discomfited.

Ref.: Chauvin II 116 no. 94; *DOTTI* 46.>

K0553.5, "Soak me in the pond so that I will be juicy". Type: 122G.

Ref.: *DOTTI* 46.>

K0555.2, Respite from death gained by long-drawn-out song. Type: 1199B.

Ref.: *DOTTI* 714.>

K0555.2.2, Escape by singing an endless song. Type: 1199B.

Ref.: *DOTTI* 714.>

K0561, Escape by persuading captor to talk.>

K0561.1, Animal captor persuaded to talk and release victim from his mouth. Type: 6.

Ref.: Chauvin II 200 no. 39; *DOTTI* 2.>

K0561.2, [A] sheep persuade[s] the wolf to sing. Dogs are thus summoned. Type: 122C.

Ref.: *DOTTI* 2 23 36 45 46/{Alg}; Mudarris (al-) 174-76.>

K0562.1, Captive trickster persuades captor to pray before eating. Type: 122A, 122B.

Ref.: *DOTTI* 45.>

K0566, Ass begs wolf to pull thorn out of foot [(hoof)] before eating him: kicks him. Type: 122J.

Ref.: *DOTTI* 47.>

K0567, Escape by pretending to perform errand (do work) for captor.

Ref.: *DOTTI* 37 47/{Qtr}; Duwayk (al-) I 166-67.>

K0567.3\$, Escape by pretending to do captor a favor: "I saved you a ripe-one". Type: 136, 327B, 327B*, 328.

Ref.: *DOTTI* 55 160 163 173.>

K0579, Escape by false plea--miscellaneous.>

K0579.3.0.1\$, Escape from robbers by false plea. Type: 956C.

Link: |R0211.4, Escape from slavery (pirates).

Ref.: *DOTTI* 665.>

K0579.8, A plea for a larger audience. Fox asks cock to come down from a tree and sing for him. Cock asks fox to awake his companion, a dog, first. Dog kills fox.>

K0580, Captor persuaded into illusory punishment.>

K0581, Animal "punished" by being placed in favorite environment. Type: 1310.

Ref.: *DOTTI* 731.>

K0581.1, Drowning punishment for turtle (eel, crab).>

K0581.2, Briar-patch punishment for rabbit. Type: 1310A.

Ref.: *DOTTI* 731.>

K0581.3, Burying the mole as punishment. Type: 1310B.>

K0581.4, Bird punished by being thrown into air. Type: 1310C.

Ref.: *DOTTI* 731.>

K0581.4.1, Birds caught in net fly away with it. Type: 233B.

Link: |J1024, Quails caught in net rise up in a body with net and escape. As soon as they quarrel they are caught.

|K0687, Bird escapes death by flying away with net. |K0642.2\$, One bird releases another from snare (net).

Ref.: *DOTTI* 33 85 88 436/{Alg}>

K0600, Murderer or captor otherwise beguiled.>

K0602, "Noman." Escape by assuming an equivocal name. [*Niyâk*, *Nikhrâwain*, *Nurgusfain*, etc.]. Type: 1525U\$, 1545.

Ref.: *DOTTI* 829 856.>

K0603, Escape under ram's belly. Type: 1137.

Ref.: *DOTTI* 708.>

K0604, The three teachings of the bird (fox). [Captor mocked for foolishness (greed)]. Type: 150.

Link: |K0608.1\$, Escape by promising captor advice as to where treasure can be found.

Ref.: Basset *Mille* II 269-77 no. 39; Chauvin III 103 110ff. IX 30; *DOTTI* 57/{lit.}>

K0605, Cannibal sent for water with vessel full of holes: victim escapes. Type: 1180.

Link: |H1023.2, Task: carrying water in sieve.

Ref.: *DOTTI* 713; *TAWT* 451 no. 46.>

K0606, Escape by singing song.

Ref.: *DOTTI* 47 163 175 955/{Egy, Jrd}>

K0607, Enemy in ambush (or disguise) deceived into declaring [(betraying)] himself. Type: 66B.

Link: |J0675.0.1.2\$, Enemy (robber) discovered in ambush killed (fettered) before he can strike.

Ref.: *DOTTI* 30.>

K0607.1, The cave call. ("Hello, house!")--[ruse: intruder detected when he answers]. Type: 66A.

Ref.: *DOTTI* 30.>

K0607.3.2, Sham-dead deceived into moving by absurd action. Type: 66B.

- Ref.: *DOTTI* 30; Sengo "Kiswahili" 451-65 no. 9; Wehr 254 no. 9/cf.>
 K0607.3.4\$, Sham-dead cat deceived into moving its ear. Type: 66B.
 Ref.: *DOTTI* 21 30 48 731/{Egy}; Massenbach (Von) *Nubische* pt. A.III 93 no. 41.>
 K0607.3.5\$, Invisible intruder caused to lose agent of magic invisibility.
 Link: |D1985.3.1\$, Invisibility by applying magic kohl to eye(s).
 Ref.: Shamy (el-) *Egypt* 34-35 no. 5.>
 K0607.3.5.1\$, Person made invisible by magic writing (medicine) on his skin rendered visible by making him sweat (tearful)--agent washed away. Type: 681.
 Ref.: Shamy (el-) *Egypt* 34-35 no. 5.>
 K0608, Escape by laughing and crying at the same time. [Bird's pretended treasure].
 Ref.: Chauvin II 172 no. 2 V 135 no. 64 n. 1.>
 K0608.1\$, Escape by promising captor advice as to where treasure can be found. Type: 150.
 Link: |K0604, The three teachings of the bird (fox). [Captor mocked for foolishness (greed)].
 Ref.: *DOTTI* 57 58/{Mrc}.>
 K0618\$, Enchanter beguiled into disenchanting victim: victim escapes. Type: 302, 707, cf. 545B.
 Link: |G0275, Witch defeated.
 Ref.: *DOTTI* 105 298 386; *MITON*.>
 K0618.1\$, Sorceress deceived into restoring transformed person(s) to original form. Type: 449,/1511.
 Ref.: *DOTTI* 219 818/{lit.}; *MITON*.>
 K0619, Murderer or captor beguiled--miscellaneous.
 Ref.: *DOTTI* 21 22 33 47; Sengo "Kiswahili" 854-71 no. 35.>
 K0619.1.1, Cleanest girl to be eaten by ogress: clever girl shakes sesame into fire to simulate sound of burning lice.
 Link: |K0874.3\$, Sesame (being eaten) said to be "Ogress's sweet-tasting lice!".>
K0620, Escape by deceiving the guard.>
 K0621, Escape by blinding the guard.>
 K0622, Captive plays further and further from watchman and escapes.
 Ref.: Elder pt. 3 19 no. 5.>
 K0622.2, Escape from captor by throwing objects to great distance which captor tries to procure. Type: 136, 327B, 328B*.
 Ref.: *DOTTI* 55 160 175.>
 K0622.2.1\$, Predator (wolf, ogre) surprises prey in fruit tree (field); intended victim escapes by throwing fruits (apples, figs, etc.) to great distance which predator goes to fetch. Type: 136, 327B, 328B*.
 Link: |K0254.3\$, Agreement to share pasture (food, crop): trickster goes early and consumes all.
 Ref.: *DOTTI* 50 52 55 160 162 165 175 705 713/{Egy}.>
 K0622.3\$, Escape by showing watchman how animal (automobile, train, etc.) runs.
 Ref.: Elder pt. 3 19 no. 5.>
 K0625, Escape by giving narcotic to guard.
 Ref.: *MITON*.>
 K0625.2, Escape by making the watchmen drunk. Type: 950.>
 K0626, Escape by bribing the guard.
 Link: |K0319.1\$, Access to forbidden island gained by bribing the ferryman.
 Ref.: Ibshihî 280-81; *DOTTI* 521/{lit.}; *MITON*; *TAWT* 438.>
 K0626.1, Escape by throwing money (treasure) so that guards [(pursuers)] fight over it. Type: 510, 510A.
 Ref.: *DOTTI* 258 260; *MITON*; D.H. Müller *Mehri-und Soqotri*: *SAE* IV 117-25 no. E; *TAWT* 442.>
 K0626.3\$, Ogress's daughter frees hero for a piece of chewing gum. Type: 1121, 1122.
 Link: |T0454.1.1.1\$, Girl succumbs to seduction for a piece of chewing gum.
 Ref.: *DOTTI* 706 707.>
 K0627\$, Escape by beguiling guard into untying captive: "Thank God you tied me by my hands not my nose". Type: 15, 122Z.
 Link: |K0543, Biting the foot. [Escape by pretending not to be caught: claiming captor has seized a root]. |K0620, **Escape by deceiving the guard.** |K0640, **Escape by help of confederate.**
 Ref.: *DOTTI* 4 47/{Sml}; Shalabî 94-95.>
 K0628\$, Culprit escape detection by shamming signs (symptoms) of being victim.
 Link: |K0419, Thief escapes detection--miscellaneous. |K1877\$, Deception by sham semen. |K2112.2.5\$, Egg white

placed on innocent woman's bed (as if man's emission, semen).

Ref.: *DOTTI* 617/{lit.}>

K0630, Escape by disarming (making pursuit difficult).>

K0632, Mice gnaw enemies' bow strings and prevent pursuit. [As deliberate war tactic].

Link: [K2351.3, Mice and hogs let loose put elephant cavalry to flight. [N0485.1.1\$, Field mice destroys army's equipment.

Ref.: Maspero 170-71 no. 9.>

K0632.1, Army of mice save kingdom from enemy invading force by gnawing their provisions, ammunition, etc., to shreds.

Link: [B0268.6, Army of mice.

Ref.: Badawî *Herodot* 272; Budge/*Romances* 190-91 no. A-12.>

K0638.9\$, Escape by making pursuit difficult--miscellaneous.

Link: [K0289.3\$, Agreement to allow winner of wager take one (dearest) thing from loser's home: loser arranges that winner would slip and grab a loose peg, thus fulfilling the terms of the bargain. [K0897, Dupe tricked on to slippery road lined with knives. [R0260, **Pursuits**. [R0263\$, Chase in and out of oven. Pursuer (wolf, ogre) tires: intended victim escapes.>

K0638.9.1\$, Escape by making self slippery; by covering self with soap, grease, slippery plant (e.g., *molokhiyyah*), etc. Type: 123, 327B.

Link: [F0913.5.1\$, Victim swallowed but slides out through swallower's other end (anus). [K0012.6\$, Wrestling match won by deception: trickster makes self slippery. [K0619, Murderer or captor beguiled--miscellaneous.

Ref.: *DOTTI* 48 50 52 55 160 162 165 705 713/{Egy, Sdn}; *TAWT* 365 n. 75.>

K0638.9.2\$, Escape from swallower by making self swallow-proof.

Ref.: *MITON*.>

K0639\$, Escape by disabling pursuer's (companion's) means of transportation.

Ref.: *DOTTI* 477 632 673/{Omn}; Rhodokanakis *Zfâr*: *SAE* VIII 50-52 no. 13; *TAWT* 456.>

K0639.1\$, Grease placed under saddle (on wheels) prevents pursuit: would-be pursuer falls off. Type: 315, 516B.

Ref.: *DOTTI* 139 140 278/{Omn}>

K0640, Escape by help of confederate. Type: 223.

Link: [R0211.1.1\$, Escape from prison with help of confederate.

Ref.: *DOTTI* 85.>

K0641, One animal saves another by frightening enemy away.>

K0641.0.1\$, One animal (bird) saves another by luring attacking enemy away. Type: 223.

Link: [B0595.1\$, Flea as mouse's confederate: bites man thus diverting his attention.

Ref.: *DOTTI* 33 85 88 436/{Alg}; *MITON*.>

K0641.0.2\$, One animal (bird) saves another by luring help in the direction of victim-to-be: attacker flees or is killed. Type: 223, cf. 248B\$.

Link: [K0401.2.2, Necklace dropped by crow into snake's hole leads men to kill snake which had eaten crow's fledglings. [K0811.8\$, Victim trapped and his enemies led to him.

Ref.: *DOTTI* 85 90/{lit.}; *MITON*.>

K0642, Free animal saves its captured friend.

Ref.: *DOTTI* 33 85 88 436/{Alg}>

K0642.1, Crow and rat release deer from snare.>

K0642.2\$, One bird releases another from snare (net).

Link: [K0581.4.1, Birds caught in net fly away with it.>

K0642.2.1\$, Female pigeon pecks net and frees her snared mate.

Link: [R0152, Wife rescues husband.

Ref.: *MITON*.>

K0649.1, Confederate hides fugitive.>

K0649.2, Rescuer disguised as officer gains custody of prisoner.>

K0649.4, Son mentioned as daughter in order to save him from enemy's pursuit.>

K0649.4.1\$, Son disguised as daughter in order to keep him from being chosen for deadly mission. Type: 513D\$, 857\$.

Link: [K0288.5\$, Son disguised as daughter (girl) so as to renege on marriage promise. [K0514, Disguise as girl to avoid execution.

Ref.: *DOTTI* 153 162 163 226 272 476/{Egy, Sdn}; *TAWT* 456 no. 49/{Bhrn}; Massenbach (Von) *Nubische* pt. A.II 41 no. 24; ^CA.)A. Ibrâhîm "Rubâtâb" [no. 20].>

K0649.4.3\$, Wife (beautiful) mentioned as sister: defense against lecherous (envious) king.

Link: |K1236, Disguise as man to escape importunate lover. |P0297.2.2.1\$, Mother leads her orphaned son to believe that his deceased father was her brother. |T0040\$, Lovers mentioned as brother and sister so as to escape detection.

Ref.: Tha^Clabî 47.>

K0649.5, Boys warned by dogs' names to escape.>

K0649.9, Confederate causes confusion so that prisoner can escape. Type: 223, 516A.

Ref.: *DOTTI* 33 85 88 275 436/{Alg}; *TAWT* 438 no. 29/{Egy}.>

K0649.10, Prisoner escapes by means of wolf which he lures by smearing honey on the feet.

Link: |R0212.1.2, Captive buried alive to his neck fastens his teeth on jackal that comes to eat and companions.>

K0649.10.1\$, Prisoner escapes by means of ant: thread tied to ant who pulls it up to cell in tower. Ant lured upward by food held in front of it.

Link: |A2223.10\$, Worm helps holy man thread gem: may eat fruit. |B0552.1.1\$, Nimrod carried by four eagles lured by meat held in front of them. |H0506.4, Test of resourcefulness: putting thread through coils of snail shell.

Thread tied to ant who pulls it through.

Ref.: Sulaymân 204-9 no. IX-2.>

K0649.13\$, Warning by song: would-be victim alerted to danger by enigmatic message hidden in words. Type: 960D\$, 985A\$.

Link: |H0082.5, Token sent as warning. |H0598\$, Cryptic (enigmatic) message deciphered by recipient. |K1872.9.7\$, Message to certain person camouflaged as impersonal (a general statement or comment).

Ref.: Jâhîz III 124-25; Ibn-^CAasim 82-4 no. 145; *DOTTI* 665 668 688 689/{lit., Omn, Qtr}; Duwayk (al-) II 68; D.H. Müller *Soqotri*: *SAE* VI 82-83 no. 14.>

K0650, Other means of escape.

Ref.: Duwayk (al-) II 201/cf.>

K0651, Wolf descends into well in one bucket and rescues fox in the other. Type: 32.

Ref.: Chauvin III 78 no. 57; *DOTTI* 8.>

K0652, Fox climbs from the pit on wolf's back. Type: 31.

Ref.: *DOTTI* 7 10/{lit.}; *MITON*.>

K0661.1, Fool's brothers substitute a goat for the body of the man he has killed: thus save him. Type: 1600.

Ref.: Damîrî I 325; Chauvin VI 126 no. 280; *DOTTI* 872/{Alg, lit.}; Wesselski *Hodscha* II 183 no. 347.>

K0661.2, Statue mourned and buried in order to account for murdered person. Type: 1600A\$.

Link: |K1895\$, False proof: grave containing buried animal (sheep) as evidence of someone's death.

Ref.: Chauvin VI 15 no. 188; *DOTTI* 873.>

K0670\$, Escape by setting one predator (enemy) against another: they fight, meanwhile captive (intended victim) escapes. Type: 157B\$, 850**.

Link: |J0229.15\$, Choice: angry camel or dragon (wild beast). |K1082, Ogres (large animals, sharp-elbowed women) duped into fighting each other. |K1086, Woman induces men to fight over her and kill each other. |W0217\$, Resourcefulness.

Ref.: Qazwînî II 226-227; *DOTTI* 470/{Ymn}; Reinisch *Somali*: *SAE* I 142-44 no. 37.>

K0687, Bird escapes death by flying away with net.

Link: |K0581.4.1, Birds caught in net fly away with it.

Ref.: *DOTTI* 33 85 88 436/{Alg}.>

K0700-K799, Capture by deception.>

K0700, Capture by deception.>

K0710, Victim enticed into voluntary captivity or helplessness.>

K0711, Deception into entering bag.

Ref.: *DOTTI* 31 657/{Mrc, Sdn}; Laoust *Maroc* 98-101 no. 79/cf.; Shahi-Moore 170 no. 40.>

K0711.3, Ogre frightened into rolling self in mat: burned.

Ref.: Rochemonteix 55ff. no. 5.>

K0712\$, Prey lured into predator's power by flattery or promise of reward. Type: 20D*, 35\$, 327H\$, cf. 50, 122N*.

Link: |B0296.0.1\$, Animals go on pilgrimage (or perform prayers, etc.). |B0304.1\$, Wild animal tamed (appeased,

domesticated) with food. |J1241.0.2.1\$, Guest divides fowl (animal) among members of host's family: "The head is for the [family] head, the legs are for his legs (sons), and the wings are for his wings (daughters); as for the corpse, it is for another corpse (which is me)!" |K0368.1\$, Old woman sees person receive large sum of money: she coaxes him to a place where he is attacked and robbed (by her confederates). |K0712.7\$, Capture by providing deceptive model for empathetic reward. |K1027.1\$, Animal caught by coaxing it into cage containing food. |K2010.0.4\$, Swindler shows superior efficiency and fidelity until placed in full control: theft (betrayal) follows. |K2040.1\$, Enemy's trust gained and then betrayed. |P0234.5.1\$, Father offers his daughter as reward to his rescuer (helper). |P0774.2.3.3.1\$, Gold and silver hidden in heaps of dirt that must be removed from building; then the poor summoned, told of hidden treasure, and asked to haul the dirt away: they finish the unpleasant task for the expected reward. |U0066, Every man has his price. [Behavior potential]. |U0249.0.2\$, Actions explained in terms of expectancy of reward.

Ref.: *DOTTI* 7 10 17 47 166/{lit.}; *MITON*.>

K0712.0.1\$, Victim captured by a promise: "Come here and receive!".

Link: |K0811.1, Enemies invited to banquet and killed.

Ref.: *MITON*.>

K0712.0.2\$, Victim invited to see marvelous object (act) and then attacked--("Come here and see!").

Link: |K0775.1, Capture by taking aboard ship to inspect wares. |K1332, Seduction by taking aboard ship to inspect wares. |K1334.1\$, Woman invited into flying device and then abducted.>

K0712.0.2.1\$, Enemy (rebel) invited to inspect king's baton (staff, scepter) and then struck with it. Type: 954A\$.

Ref.: Maspero 109-14 no. 6; *DOTTI* 661.>

K0712.0.2.2\$, Victim invited to learn wonderful skill (magical craft) and thus falls into deceiver's power. Type: 936*.

Ref.: *MITON*.>

K0712.1\$, Victim captured by offer of marriage (or sexual liaison).

Link: |K0437.6\$, One victim survives robbers's murderous assault; he kills them by luring each away from the others and then attacking him (her). |K1226\$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.). |P0776.1.2.1\$, Beautiful woman given credit by merchant (banker).

Ref.: *MITON*.>

K0712.1.1\$, Cat offers daughter as wife to mouse if he comes out of hole. Type: 222C\$.

Link: |P0234.5.1\$, Father offers his daughter as reward to his rescuer (helper).

Ref.: *DOTTI* 85; Shamy (el-) "Eg. Balladry": "Cats and Mice War" no. 40.>

K0712.2\$, Victim lured (coaxed) into predator's power by promise of high office (power).

Ref.: Shawqî 277 [no. 13].>

K0712.2.1\$, Fox invites ox (ass) to become lion's advisor (vizier, etc.)--ox eaten. Type: 50A.

Ref.: *DOTTI* 17.>

K0712.3\$, Victim lured (coaxed) into predator's power under pretence of performing religious (philanthropic) service.

Link: |K0231.12.3\$, "Come back after prayers!" Prayers last for too long. |V0008.9.2.0.1\$, Communal (group./*jamâ*^Cah) exercising of religious service favored--(e.g., prayers, pilgrimage).

Ref.: Shawqî 292 [no. 21].>

K0712.3.1\$, Fox invites cock to become prayer-crier (in his newly built mosque). Type: 62, 113B.

Link: |A2489.2\$, Cock (chanticler) as (dawn) prayer-crier.

Ref.: *DOTTI* 26 28 42 43/{Egy}.>

K0712.3.2\$, Person invited to attend religious ritual (visit saint, magic healing, etc.) but is taken to an isolated place where he is attacked (robbed, raped, or the like).

Link: |K0339.3.1\$, Thief pretends to treat barren woman (sterile man): steals goods. |V0113.0.3.1\$, Visit to saint's shrine.

Ref.: *MITON*.>

K0712.3.3\$, Falling into 'host's' power by accepting plea to perform social duty (e.g., attend wedding, funeral, visit the sick, or the like).

Ref.: *DOTTI* 693/{lit.}; *MITON*.>

K0712.7\$, Capture by providing deceptive model for empathetic reward. Type: 38B\$, cf. 33, 33*.

Link: |J0060.1\$, Learning through induced imitation (of model). |J1142.4, Thief's corpse carried through street to see

who will weep. |J2400, Foolish imitation. |J2415, Foolish imitation of lucky man. [Jealous imitator disappointed]. |K0340\$, Owner separated from goods (usually by raising false hope in him--a stratagem). |K0425, King's daughter put into brothel to catch thief. |K0712\$, Prey lured into predator's power by flattery or promise of reward. |K0741, Capture by tarbaby. |K0750, **Capture by decoy**. |K0830.1\$, Victim induced to develop a pattern of behavior (through rewards), and then attacked. |K1226\$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.). |K1952.8\$, Sham community (crowd, customers, neighbors, etc.) provides set up to mulct victim--('Sting'). Pretended communal usage of facility. |N0393.1\$, Parasite (sponger) sneaks into a party of seemingly important men, accompanied by guards, thinking that they are being escorted to feast. They prove to be prisoners to be executed. |U0247\$, Empathetic rewards.

Ref.: *DOTTI* 8 11.>

K0712.7.1\$, Fox sees another fox inside orchard feasting on fruits and enters to join him; feaster proves to be a dummy set as trap by gardener to capture fox. Type: cf. 33, 33*.

Link: |J0060\$, Imitative (social) learning--other aspects of learning from observation. |N0393.1\$, Parasite (sponger) sneaks into a party of seemingly important men, accompanied by guards, thinking that they are being escorted to feast. They prove to be prisoners to be executed. |U0247.1\$, Pleasure felt from another's happy experience (a distant relative's or an acquaintance's).

Ref.: *DOTTI* 8; *MITON*.>

K0712.7.2\$, Conspirator's confederate(s) feign(s) pleasure while trying a trap (chest): intended victim tries it and is captured. Type: cf. 38B\$.

Link: |J2218\$, The effect of group-opinion: clearly false statement held as true outweighs physical evidence.

Ref.: *DOTTI* 11.>

K0713, Deception into allowing oneself to be fettered. Type: 157, cf. 35\$.

Ref.: *DOTTI* 10 42 64/{lit.}; *MITON*.>

K0713.1, Deception into allowing oneself to be tied. Type: 157, 176, cf. 315, 590, 590A.

Link: |K0780\$, Falling into adversary's power through game (contest): loser must comply with winner's demand.

|K0859\$, Deceptive game: beating each other. Dupe beaten to death (or severely).

Ref.: *DOTTI* 64 72; Hurreiz 124 no. 77; Shamy (el-) *Egypt* 23 no. 2.>

K0713.1.3, Animal persuaded to be tied by promise of food.

Link: |K0714.9.2\$, Fox persuades bear (wolf) to jump into pit by promise of food.

Ref.: *MITON*.>

K0713.1.9\$, Deception into allowing oneself to be tied as proof of harboring no intention of running away. Type: 157, 157A.

Ref.: *DOTTI* 64 65.>

K0713.1.10\$, Deception into allowing oneself to be enslaved. Type: 159C\$.

Ref.: *DOTTI* 67.>

K0714, Deception into entering box (or prison). Type: 38B\$.

Link: |K2294.2\$, Treacherous host: imprisons guest (keeps guest as captive). |Z0325\$, Sethian chest: made so as to fit only intended victim (Osiris).

Ref.: Budge *Gods* II 188; Boqarî 139/cf./(fox); *DOTTI* 12; Ions 58; *MITON*.>

K0714.9, Deceived lion stuck in cave; becomes food for hare.>

K0714.9.2\$, Fox persuades bear (wolf) to jump into pit by promise of food. Type: 31.

Link: |K0713.1.3, Animal persuaded to be tied by promise of food.

Ref.: *DOTTI* 7; *MITON*.>

K0717, Deception into bottle (vessel). Type: 331.

Link: |Q0433.1.4\$, Imprisonment in a flask (*qomqom*/cucurbit, bottle, jug, etc.). Usually imposed on a supernatural being (jinni, satan, or the like). |R0181, Demon enclosed in bottle released.

Ref.: *DOTTI* 175 176 450 751/{Alg}; *MITON*.>

K0720\$, Dupe induced to close eyes: tricked. Type: 122Z.

Ref.: *DOTTI* 7 41 47/{Jrd}.>

K0721, Cock persuaded to crow with closed eyes. Seized. Type: 61.

Ref.: *DOTTI* 26.>

K0721.1, Dupe persuaded to close eyes and open mouth; then hot stones are thrown down throat.

Link: |K1033, Hot porridge into ogre's throat.>

K0722, Giant tricked into becoming mouse. Cat eats him up. Type: 545.

Link: |D0117.1, Transformation: man to mouse.

Ref.: A. Jahn *Mehri*: *SAE* III 89-98 no. 17; *DOTTI* 297 310/{Ymn}.>

K0729\$, Capture (attempted capture) by alleging the existence of a new law. Type: 62, 62*.

Ref.: *DOTTI* 26.>

K0730, Victim trapped.

Ref.: *DOTTI* 7 10/{lit.}; *MITON*.>

K0735, Capture in pitfall. Type: 160, 516H\$.

Link: |K0891.5.6\$, Enemy tricked into falling into pit.

Ref.: Chauvin II 106 no. 71; *DOTTI* 68 283; Prym-Socin 170-75 no. 42; *Zîr* 114-15.>

K0735.1, Mats over holes as pitfall.

Link: |K0097.3\$, Dueler drawn toward a pit covered with straw: he falls. |K1872.9.5.1\$, Mouth of deep pit (well) camouflaged with thin cover (of grass, straw, rug, or the like).>

K0735.2, Capture in trap seat.>

K0735.7\$, Capture in trap shoes (sandals, moccasins): when wet they shrink and fetter wearer. Type: 38A\$.

Link: |Z0325.1\$, Ass's shadow used to fashion the harness (saddle) so that it may fit only him.

Ref.: *DOTTI* 11.>

K0741, Capture by tarbaby. Type: 175.

Link: |J1809.4.1\$, Statue of person (doll) thought to be that person.

Ref.: *DOTTI* 72; Prym-Socin 170-75 no. 42/cf.>

K0741.1, Capture by tarring [(placing gum on)] back of horse. Type: 327B*.

Ref.: Belamri *douleur* 100-106; *DOTTI* 45 46 52 55 72 162 163 459 705 707/{Alg, Syr, Mrc}.>

K0741.2\$, Capture by tar-pit (or vessel, caldron). Type: 950.

Link: |G0519.1.5\$, Ogre (wolf, etc.) killed by pouring boiling water on him.

Ref.: Maspero 197 no. 14; *DOTTI* 104 107 655 657 778/{Alg}.>

K0749.11, Escape by cutting fetters on stones, etc.

Link: |K0749.14\$, Smith cuts fetters and helps captives escape.>

K0749.14\$, Smith cuts fetters and helps captives escape.

Link: |K0749.11, Escape by cutting fetters on stones, etc. |P0447.0.2\$, Smith as helper.

Ref.: *MITON*.>

K0750, Capture by decoy.>

K0751, Capture by feigning death. Type: 47A, 56A, 56A*, 66D\$, 516H\$.

Link: |K0911, Feigning death to kill enemy.

Ref.: Chauvin III 76; *DOTTI* 15 20 21 30 283.>

K0751.1, Capture by hiding in animal carcass. Type: 313K\$, 510B.

Link: |K1891.2\$, Fugitive escapes pursuer by hiding in animal carcass.

Ref.: *DOTTI* 133 261.>

K0752, Capture by hiding under screen (grass, leaves, etc.). Type: 44A\$.

Ref.: *DOTTI* 14.>

K0753, Capture by hiding in disguised object. Type: 44A\$.

Ref.: Basset *Mille* II 301 no. 57; *DOTTI* 14.>

K0753.2\$, Capture by smuggling soldiers into city in two-compartmented chest. Type: 954A\$.

Link: |K0754.1, Trojan wooden horse. [Smuggling soldiers into city].

Ref.: Basset *Mille* II 301 no. 57; *DOTTI* 661; *Zîr* 15.>

K0754, Capture by hiding in artificial animal.

Ref.: *DOTTI* 796; Noy *Jefet* 277-83 no. 124.>

K0754.1, Trojan wooden horse. [Smuggling soldiers into city]. Type: 954A\$.

Link: |K0312, Thieves hidden in oil casks. [Ali-Baba and the forty thieves]. |K0753.2\$, Capture by smuggling soldiers into city in two-compartmented chest. |K0758, Capture by hiding in baskets of food. |K2357.16\$, Strategy to get into enemy city: fighters smuggled past defenses (gate).

Ref.: Maspero 109-14 no. 6/cf./(baskets); *DOTTI* 661; *Zîr* 15/cf.>

K0755, Capture by masking as another.>

K0756.1, Birds captured by imitating their song.>

K0757, Capture by feigning illness. Type: 50.

Link: |K0751, Capture by feigning death.

Ref.: *Alf* I 30; *DOTTI* 17 818/{lit.}.>

K0758, Capture by hiding in baskets of food. Type: 954A\$, cf. 954.

Link: [K0754.1, Trojan wooden horse. [Smuggling soldiers into city]. [K2357.15, Capture by hiding warriors in baskets on back of oxen driven into enemy's camp on pretence that food is being brought. [K2357.16\$, Strategy to get into enemy city: fighters smuggled past defenses (gate). [K2360\$, Surprise attack ('treacherous' invasion).

Ref.: Maspero 109-14 no. 6 191 no. 13/(serpent) 196 no. 14; *DOTTI* 660 661.>

K0760\$, Capture by impersonating slain enemy.

Link: [K1626, Would-be killer killed.

Ref.: *DOTTI* 818/{lit.}; *MITON*.>

K0762, Stranger asks woman for fire: abducts her.

Link: [G0440, **Ogre abducts person**.>

K0762.1\$, Stranger asks woman for water (drink): abducts her.

Ref.: *DOTTI* 125 129 169/{Sdn}.>

K0765\$, Man pretends to be testing marvelous (swift) horse: abducts woman. Type: 516H\$.

Link: [W0014.1\$, Robber, disguised as old man on the road, steals marvelous horse when owner dismounts to help him. Moved by owner's request not to reveal how he got the horse in order not to discredit chivalry, thief returns horse.

Ref.: *DOTTI* 283 285 475 484/{Alg}; Frobenius *Kabylon: Atlantis* III 271-76 no. 51, 294-327 no. 53.>

K0770, Other deceptive captures.>

K0774, Capture by sight of woman's breast.

Ref.: *DOTTI* 289/{lit.}.>

K0774.3\$, Capture by sight of face of woman masking as man.

Ref.: *MITON*.>

K0775, Capture by luring merchant to look at supposed bargain.

Ref.: *DOTTI* 475 483 642 847/{lit.}.>

K0775.1, Capture by taking aboard ship to inspect wares. Type: cf. 516E\$.

Link: [K0712.0.2\$, Victim invited to see marvelous object (act) and then attacked--("Come here and see!"). [K1332, Seduction by taking aboard ship to inspect wares.

Ref.: *DOTTI* 281; *MITON*; Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57; Wickett 178.>

K0776, Capture by intoxication (or narcotic). Type: 300.

Link: [K0332.1.1\$, Guards of corpse induced to drink much wine: when drunk corpse stolen. [K0871.2, Slaughter of drunken enemies in banquet hall.

Ref.: Simpson 90/(snake/beer); Ibshîhî 280-81; *DOTTI* 97; *MITON*.>

K0776.1, Capture with aid of sleep-bringing music.>

K0776.4\$, Drug-induced hypnotic suggestion (while victim is under the influence of drugs or narcotics). Type: cf. 1531.

Link: [D1962.4, Magic sleep by hypnotic suggestion. [F0950.0.2.1\$, Drug-induced illusion (hallucination).

Ref.: *DOTTI* 122 357 822 835/{Mrc}; *MITON*.>

K0778, Capture through the wiles of a woman. Type: 318, 516E\$, 705A\$, 709A, 860A*, 860C\$, cf. 681.

Ref.: Ibshîhî 280-81; *DOTTI* 132 147 224 375 392 480 482/{Mrc}; Shamy (el-) *Egypt* 34-35 no. 5; Shamy (el-) "Eg. Balladry": "Khadrah *al-sharîfah*" no. 57.>

K0778.5\$, Maiden in tree lured down and captured through the wiles of an old woman feigning ignorance or helplessness. Type: 705A\$, 709A, 860A*, 860C\$.

Link: [J1906.1, Bullock struck on the hind quarter instead of head in attempt to kill it. [K0477, Attention secured by trickery.

Ref.: Baqlûfî (al-) 9-15 (41); *DOTTI* 194 334 357 360 375 376 378 392 480 481 482/{Alg, Sdi, Tns, Tns}; Juhaymân (al-) IV 382-97; *TAWT* 417.>

K0778.5.1\$, Abduction through old woman's ruse: knife applied to sheep's tail (hind quarter) instead of neck in attempt to kill it. Helper abducted. Type: 705A\$, 709A, 860A*, 860C\$.

Link: [K0833, Man lured into aiding trickster who has feigned an accident or needs help. Is killed.

Ref.: *DOTTI* 190 196 224 265 374 375 393 480 481 482 708/{Egy, Sdn, Tns}; ^CA.)A. Ibrâhîm- A.

^CA. Naṣr *Rubâtâb* 35-36 no. B; Shamy (el-) *Around the World* 160; CFMC: ^CUKH-I no. 352.>

K0780\$, Falling into adversary's power through game (contest): loser must comply with winner's demand.

Link: [K0713.1, Deception into allowing oneself to be tied. [K0850, **Fatal deceptive game**. [N0002.0.3\$, Own body and all property as wager.>

K0780.1\$, Winner of game is to tie loser. Type: 315, 590, 590A, 1066A\$.

Link: |K0852, Deceptive game: hanging each other. Dupe really hanged. |K0859\$, Deceptive game: beating each other. Dupe beaten to death (or severely). |K2010.4\$, Treacherous one-time winner. Loses repeatedly and is forgiven, but refuses to yield when finally wins.

Ref.: *DOTTI* 139 336 338 701.>

K0780.2\$, Winner of game is to disrobe loser: person masking as of other sex is thus discovered. Type: 533A\$, cf. 313E*, 884, 923C\$.

Link: |H1578, Test of sex [(gender)]: to discover person masking as of another sex. |N0002.8.1\$, Loser of wager (contest) is to disrobe publicly.

Ref.: *DOTTI* 130 294 528 606; *TAWT* 452 no. 46.>

K0781, Castle captured with assistance of owner's daughter. She loves the attacker.

Ref.: *MITON*.>

K0800-K999, Fatal deception.>

K0800, Fatal deception.>

K0810, Fatal deception into trickster's power.>

K0811, Victim lured into house and killed. Type: 56B.

Link: |K2294.3\$, Treacherous host: murders guest.

Ref.: *DOTTI* 21 22 33 47; Sengo "Kiswahili" 854-71 no. 35.>

K0811.1, Enemies invited to banquet and killed.

Link: |K0437.6\$, One victim survives robbers's murderous assault; he kills them by luring each away from the others and then attacking him (her). |K0712.0.1\$, Victim captured by a promise: "Come here and receive!". |K0871.2, Slaughter of drunken enemies in banquet hall. |K2294, Treacherous host. |P0500.3.1\$, Absolute (despotic) ruler disposes of notables opposed to his conduct.

Ref.: Maspero 181-82 no. 11/(plot fails); Damîrî II 130-34; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122; Hurreiz 130 no. 97; *MITON*; Shamy (el-) "Eg. Balladry": "Cats and Mice War"/cf. no. 40.>

K0811.3\$, Jackal persuaded to enter bag so as to escape pursuers. Killed. Type: 41A\$.

Ref.: *DOTTI* 13.>

K0811.7\$, Fox has invitation to feast in writing (a ruse). Fox sends wolf (lion) to people's feast by claiming to have such an invitation. Wolf is captured, and begs fox to show the invitation; fox replies: "Even if they could read, they wouldn't understand!". Type: 41A\$, cf. 122N*.

Link: |J1577, Deceptive invitation to feast. |K2400\$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.). |Z0063.1.4\$, "Who reads! And who listens [nowadays; i.e., No one]!".

Ref.: *DOTTI* 13 47; Taymûr no. 2910 3027/(tale).>

K0811.8\$, Victim trapped and his enemies led to him.

Link: |B0299.0.1.1\$, Animal (bird) takes revenge on another animal (bird). |K0401.2.2, Necklace dropped by crow into snake's hole leads men to kill snake which had eaten crow's fledglings. |K0641.0.2\$, One animal (bird) saves another by luring help in the direction of victim-to-be: attacker flees or is killed.

Ref.: *MITON*.>

K0811.8.1\$, Fox traps wolf in vineyard (garden) and leads owners to him (wolf killed and fox has the vineyard to himself).

Link: |P0794.2\$, Survival by eliminating rivals for scarce resources (means of livelihood).

Ref.: *MITON*.>

K0812, Victim burned in his own house (or hiding place).

Ref.: *DOTTI* 131 262 873/{Plst}; *TAWT* 423 453.>

K0815, Victim lured by kind words approaches trickster and is killed. Type: 242.

Link: |W0048\$, Being sweet-tongued.>

K0815.1, Fox persuades cock to come down and talk to him. Type: 113B.

Ref.: Chauvin II 94 no. 44; *DOTTI* 42.>

K0815.1.1, Fox tries to persuade cock to come down and talk to him. Type: 62, 113B.

Link: |J1421, Peace among the animals. (Peace fable). [□] Dogs have not heard of the new law. |K2061.4.1\$, Fox tries to entice cock down from high place: plan detected.

Ref.: *DOTTI* 26 42.>

K0815.7, Cat acts as judge between sparrow and hare; eats them both. Type: cf. 51***.

Ref.: Chauvin II 96 no. 50; *DOTTI* 19.>

K0815.7.1\$, Monkey divides cheese between two cats; eats it all under pretence of making uneven halves even: remainder is his fee. Type: cf. 51***.

Link: |J1241, Clever dividing which favors the divider.

Ref.: *DOTTI* 19.>

K0815.8, Hawk persuades doves to elect him their king. Kills them.

Link: |J2055.1.1\$, Predator selected king: preys on subjects.

Ref.: *DOTTI* 84/{lit.}; *MITON*.>

K0815.13, Cat makes truce with mice.

Ref.: *DOTTI* 79/{Ymn}.>

K0815.15, Cat lures young foxes from den with music. Type: 113B.

Ref.: *DOTTI* 42.>

K0815.15.1\$, Musician (philosopher) lures mice out of city with music.

Link: |C0463.1\$, Tabu: laughing at sight of mourning mice in funeral procession of their own. |D1223.1, Magic flute. |D1441.1.1, Magic flute calls animals together. |H1109.4, Task: exterminating mice infesting city.

|J1742.6.1.1\$, Funeral procession (with music) mistaken for happy event.

Ref.: Chauvin VIII 155 no. 157.>

K0815.16, Jackal feigns holiness but seizes worshipping rats. Type: 113B.

Ref.: *DOTTI* 42.>

K0824, Sham doctor kills his patients.

Ref.: Basset *Mille* I 325 no. 50; CHAUVIN II 93 no. 39; *DOTTI* 52; Sengo "Kiswahili" 366-404 no. 5.>

K0825.1.1, Victim persuaded to hold out tongue: bitten off.

Link: |K2021.2.1\$, Son on gallows asks to kiss his mother's tongue: he bites it off. |Q0586, Son on gallows bites his mother's (father's) nose off: punishment for neglect in youth.

Ref.: *DOTTI* 460 524/{Egy}.>

K0827, Dupe persuaded to relax vigilance; seized.

Link: |K0830\$, Gradual reinforcement of behavior in order to deceive. Series of rewards conditions (lulls) intended victim into a predictable behavior pattern used to attack him. |K0911.6\$, Trickster feigns death to catch unsuspecting prey.>

K0827.1, Fox persuades bird to show him how she acts in a storm [(when wind blows)]: he devours her. Type: 56D, cf. 56A.

Link: |K1634.1\$, Advice by bird (crane, crow, ibis, etc.) about fox's inability to climb trees proves disastrous to adviser.

Ref.: Chauvin II 112 no. 81; *DOTTI* 20 22.>

K0827.6\$, Prey persuaded to mount predator's back and then seized. Type: 2025.

Ref.: *DOTTI* 963.>

K0828, Bloodthirsty animal by trickery admitted to fold: kills peaceful animal. Type: 123.

Link: |B0335.3.1\$, Enemy (ogre) persuades children to kill helpful animal (dog).

Ref.: *DOTTI* 48.>

K0828.2, Fox feigning illness admitted to hen-roost and kills the hens.

Ref.: *DOTTI* 9/{Mrc}.>

K0830\$, Gradual reinforcement of behavior in order to deceive. Series of rewards conditions (lulls) intended victim into a predictable behavior pattern used to attack him.

Link: |J0020\$, Conditioning: effects associated with past experience cause man (animal) to respond accordingly (conditioned response). |K2378.1, Person allowed to win first game so that he will play for higher stakes. |K2054, Pretended honesty to mulct victim. [Staged honest act leads onlooker (spectator) to trust swindler with large sum of money]. |U0130.0.1\$, Developing habitual behavior (learning) through repetition. |W0151.0.2.1\$, As long as the greedy exists the imposter will make a living.

Ref.: *MITON*; Ibshihî 384; Amîn 340-41.>

K0830.1\$, Victim induced to develop a pattern of behavior (through rewards), and then attacked. Type: 1424B\$,/1359D\$, cf. 2025.

Link: |J0003\$, Roles (nature) of reward and punishment on learning (change in behavior due to training). "Law of effect". |K0712.7\$, Capture by providing deceptive model for empathetic reward. |K0827, Dupe persuaded to relax

vigilance; seized. [K0911.6\$, Trickster feigns death to catch unsuspecting prey. [K2054, Pretended honesty to mulct victim. [Staged honest act leads onlooker (spectator) to trust swindler with large sum of money]. [U0304.5.1.2\$, Violating rules of modesty by exposing a private part of body makes exposing a more private part easier (e.g., arm and thigh or chest and buttocks, respectively). [X0901, One lie a year. [Man is believed because of his general truthfulness].

Ref.: *DOTTI* 761 800 801 963/{lit.}; *MITON*.>

K0830.1.1\$, Seduction by offering gradual (nonsexual) rewards: seducer's credibility thus established.

Link: [K1351.4\$, Seduction by promise of non-sexual marriage.

Ref.: *MITON*.>

K0830.1.2\$, Theft (embezzlement) by offering gradual rewards.>

K0830.1.2.1\$, Pseudo transformation little money (or the like) into large sums: does not work with very large sums.

Link: [K1315.6.7.2\$, Seduction: miraculous healing (restoring eyesight). Victim proves beyond help ('incurable').>

K0830.1.2.2\$, Deceptive investment by offering gradual rewards.

Ref.: *Ibshihî* 384-85.>

K0830.1.2.3\$, Types of deceptive pseudo-investments offered by 'greed-evokers' (*mutammi*^Cin, swindlers).

Link: [K2058.1, Apparently pious man (sadhu) a thief. [W0151.0.2.1\$, As long as the greedy exists the imposter will make a living.

Ref.: *Ibshihî* 384-85.>

K0832, Dupe induced to look about: seized and killed.>

K0832.1.1, Victim persuaded to look into well or pond: pushed in. Type: 408, 450.

Ref.: *DOTTI* 93 128 195 222 223 376 493 873/{Alg, Qtr}.>

K0832.1.2\$, Victim persuaded to sit in position of honor at center. Seat is on mouth of well concealed with mat: victim falls in. Type: 303B\$, 516H\$, 550, 551.

Link: [K1872.9.5.1\$, Mouth of deep pit (well) camouflaged with thin cover (of grass, straw, rug, or the like).

Ref.: *DOTTI* 110 283 302 305 344 377 640 873/{Jrd, Plst}; *TAWT* 446.>

K0832.3, Female confederate disrobes before hero, who is attacked when he looks away.

Link: [K1303\$, Seduction (temptation) by means of a dance.>

K0833, Man lured into aiding trickster who has feigned an accident or needs help. Is killed. Type: 705A\$, 709A, 860A*, 860C\$, 969\$.

Link: [K0778.5.1\$, Abduction through old woman's ruse: knife applied to sheep's tail (hind quarter) instead of neck in attempt to kill it. Helper abducted. [W0014.1\$, Robber, disguised as old man on the road, steals marvelous horse when owner dismounts to help him. Moved by owner's request not to reveal how he got the horse in order not to discredit chivalry, thief returns horse.

Ref.: *DOTTI* 375 393 480 482 671.>

K0834, Victim killed while asleep in killer's house.

Link: [K2294.3\$, Treacherous host: murders guest.>

K0840, Deception into fatal substitution.>

K0841, Substitute for execution obtained by trickery. Type: 1538.

Link: [V0544.1\$, God (holy man) furnishes replica (a look alike) of person about to be unjustly executed: victim-to-be saved.

Ref.: *DOTTI* 704 758 760 797 842 845/{Sdi}.>

K0841.3\$, Man sentenced to be executed substituted for innocent wrongly condemned to death.

Link: [K0512.2.2.2\$, Compassionate executioner: substituted convict (sentenced to death).

Ref.: *DOTTI* 475 483 642 847/{lit.}; *MITON*.>

K0842, Dupe persuaded to take prisoner's place in sack: killed [(drowned)]. Type: 1525A, 1535, 1737.

Link: [W0028.7\$, Person takes place of another condemned to death. (For a variety of reasons).

Ref.: Chauvin V 247 no. 147 n. 1; *DOTTI* 11 24 29 822 842 843 926/{Sdn}; Frobenius *Kabylen: Atlantis* II 220ff; *MITON*.>

K0842.3, Tied animal persuades another to take his place. Type: 176.

Ref.: *DOTTI* 72.>

K0843, Dupe persuaded to be killed in order to go to heaven.>

K0850, Fatal deceptive game.

Link: [N0334, Accidental fatal [or tragic] ending of game or joke.>

K0851, Deceptive game: burning each other.>

K0852, Deceptive game: hanging each other. Dupe really hanged.

Link: |K0780.1\$, Winner of game is to tie loser.>

K0858, Fatal game: shaving necks. Dupe's head cut off.>

K0859\$, Deceptive game: beating each other. Dupe beaten to death (or severely). Type: 1066A\$, cf. 315, 590, 590A.

Link: |K0713.1, Deception into allowing oneself to be tied. |K0780.1\$, Winner of game is to tie loser. |P0804.1\$, "The Knot (Whip) and the Seal (Scepter) [of Government]": game in which the winner monopolizes executive authority (administering punishment to loser), and the judicial authority (assessing punishment). Winner labeled: "King of his epoch"; i.e., a despot or dictator".

Ref.: *DOTTI* 31 86 339 701 899/{Egy, Sdi}>

K0863, Shooting game: blind man's arrow aimed. It kills friend. (Balder's death).

Link: |F0638.5\$, Blind archer aims at sound of urination: (°Antar's death).>

K0867, Fatal duel: brother kills brother in pretended game. [Fratricide].

Ref.: *Zîr* 57.>

K0870, Fatal deception by narcotic (intoxication).>

K0871, Fatal intoxication.>

K0871.1, Army intoxicated and overcome.

Ref.: *MITON*; Ibshîhî 280-81.>

K0871.2, Slaughter of drunken enemies in banquet hall.

Link: |K0776, Capture by intoxication (or narcotic). |K0811.1, Enemies invited to banquet and killed.>

K0871.3\$, Person (enemy) intoxicated and overcome.

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "Shafîqah and Mitwallî" no. 1/cf.>

K0871.3.1\$, Groom (king) made drunk and then beheaded by his bride.

Link: |K0871.2, Slaughter of drunken enemies in banquet hall. |T0173, Murderous bride.

Ref.: Tha^Clabî 174-75/(Queen of Sheba): Shamy (el-) "Arab Mythology" no. 121.>

K0871.3.2\$, Person intoxicated (drugged, etc.) and then disfigured (mutilated). Type: 950.

Link: |K1381.1\$, Person drugged (made drunk) and then raped. |W0180.1.1\$, Jealous person destroys (seeks to destroy) inconstant paramour.

Ref.: Maspero 199 no. 14; *DOTTI* 655; *MITON*.>

K0873, Fatal deception by giving narcotic.

Link: |K1381\$, Seduction by intoxication (or narcotic).>

K0874, Deception by pretended lousing. Type: 315, 480, 872\$.

Link: |K0331.2.1.1, Theft after putting owner to sleep by lousing her.

Ref.: *DOTTI* 139 249 488; Shamy (el-) "Folkloric Behavior" 195.>

K0874.3\$, Sesame (being eaten) said to be "Ogress's sweet-tasting lice!". Type: 480.

Link: |J0268\$, Flattery of authority or seniors rewarded. |K0619.1.1, Cleanest girl to be eaten by ogress: clever girl shakes sesame into fire to simulate sound of burning lice.

Ref.: *DOTTI* 249; Shamy (el-) "Folkloric Behavior" 195; *TAWT* 440.>

K0874.4\$, Bewitching during lousing victim. Type: 403, 408.

Link: |D0583, Transformation by lousing.

Ref.: *DOTTI* 188 195.>

K0876\$, Deception by given laxative.

Ref.: Ibshîhî 528-29.>

K0890, Dupe tricked into killing himself. Type: 1066B\$.

Ref.: *DOTTI* 701.>

K0891, Dupe tricked into jumping to his death.>

K0891.1, Intruding wolf tricked into jumping down chimney and killing himself. Type: 124, 327.

Ref.: *DOTTI* 51 52 55 157/{Egy}; HE-S: Minya 70-77 no. 16.>

K0891.1.1\$, Intruder (ogress, wolf, giant, etc.) tricked into crawling into house and killed by pouring boiling water. Type: 327.

Ref.: *DOTTI* 59 131 157 158 161 164 262 704 873/{Egy, Jrd, Plst, Sdi, Ymn}; Gh. al-Hasan "Al-'Urdunî@ 33-36 no. 9; Reinisch *Somali*: *SAE* I 198-201 no. 64; *TAWT* 423 453; AUC: 40 no. 5.>

K0891.1.2\$, Intruder tricked into jumping down into boiling water. Type: 124, 327.

Link: |G0519.1.5\$, Ogre (wolf, etc.) killed by pouring boiling water on him. |N0339.0.1.1\$, Accidental death from falling into hot (boiling) liquid.

Ref.: *DOTTI* 50 51 55 157/{Egy}; *TAWT* 413.>

K0891.2, Ape tricked into jumping on to stakes and killing himself. Type: 1066B\$, cf. 23*.

Link: |G0524.2\$, Ogre deceived into setting himself on fire.

Ref.: *DOTTI* 6 701.>

K0891.5.1, Animals (giants) enticed over precipice. Type: 10***.

Ref.: *DOTTI* 4.>

K0891.5.2, Dupe crowded over precipice. Type: 10***.

Ref.: *DOTTI* 4/{Mrc}; Laoust *Maroc* 5 no. 6.>

K0891.5.6\$, Enemy tricked into falling into pit. Type: 30, cf. 303D\$,/516H\$.

Link: |K0735, Capture in pitfall. |K1171, Dupe tricked in race into falling into a pit. |P0552, Battle formations.

Ref.: Shawqî 283 [no. 16]/(elephant); *Zîr* 113-14.>

K0895, Cannibals enticed to climb slippery barricade: fall. Type: 910B1\$.

Ref.: *DOTTI* 571.>

K0896.1, Beaver and porcupine trick each other.>

K0896.2\$, Porcupine (hedgehog) and jackal (wolf) trick each other. Type: 59*, 59**\$, 80A*.

Link: |J1117.4\$, Hedgehog (porcupine) as trickster.

Ref.: *DOTTI* 24 34.>

K0897, Dupe tricked on to slippery road lined with knives.>

K0910, Murder by strategy.>

K0911, Feigning death to kill enemy. Type: 56B, 66D\$, 516H\$.

Link: |K0751, Capture by feigning death.

Ref.: Chauvin III 76 no. 50; *DOTTI* 21 30 283; *Zîr* 138.>

K0911.1, Sham death to wound enemies. [They are stabbed from inside the grave]. Type: 1539, cf. 56A*.

Ref.: Chauvin VII 151ff. no. 430; *DOTTI* 848; Wesselski *Hodscha* II 198 no. 391.>

K0911.6\$, Trickster feigns death to catch unsuspecting prey. Type: 56A*.

Link: |K0827, Dupe persuaded to relax vigilance; seized. |K0830\$, Gradual reinforcement of behavior in order to deceive. Series of rewards conditions (lulls) intended victim into a predictable behavior pattern used to attack him.

Ref.: Damîrî I 175; *DOTTI* 21.>

K0912, Robbers' (giants') heads cut off one by one as they enter house. Type: 956, 956B.

Link: |K0437.6\$, One victim survives robbers's murderous assault; he kills them by luring each away from the others and then attacking him (her). |Q0421.9\$, Beheading as punishment for banditry (highway robbery, raiding, marauding, etc.).

Ref.: Abu-el-Layl 245-47 [no. 41]; *DOTTI* 663 664.>

K0913, The trickster by means of a flute (fiddle, knife, staff) resuscitates an apparently dead woman: his enemy buys the object and tries it disastrously. Type: 1525T\$, 1535,:V, 1539.

Ref.: A. Jahn *Mehri*: *SAE* III 122 no. 26; *DOTTI* 828 842 843 848 850 853 916 926/{Egy, Mrc, Qtr, Ymn}; Duwayk (al-) II 61-63; Laoust *Chenoua* 190-92 no. 21; CFMC: Siwa 71-10 13-12-no. 4.>

K0915\$, Murder with help of confederate posing as victim's friend (client, guest, or the like): victim set up to be killed by actual killer.

Link: |K0368.1\$, Old woman sees person receive large sum of money: she coaxes him to a place where he is attacked and robbed (by her confederates). |K1952.8\$, Sham community (crowd, customers, neighbors, etc.) provide set up to mulct victim--('Sting'). Pretended communal usage of facility.

Ref.: Shamy (el-) "Eg. Balladry": "Shafîqah and Mitwallî" no. 1, "Mahfûzah and Mukhtâr" no. 11/cf.>

K0916, Dancer stabs spectators.

Ref.: Chauvin V 84 no. 24 n. 1.>

K0917, Treacherous murder during hunt.

Ref.: *Zîr* 57/(pretended game).>

K0918, Man murdered while praying.

Ref.: Tha^Clabî 213.>

K0919\$, Murder (injury) by blades in narrow passage. Type: 432.

Link: |K1565, Blades (broken glass) to wound and detect wife's lover. |S0181, Wounding by trapping with sharp knives (glass).

Ref.: *DOTTI* 212.>

K0919.1\$, Broken glass (placed by jealous sisters) to wound and detect sister's lover. Type: 432.

Link: |K1565, Blades (broken glass) to wound and detect wife's lover. |S0073.0.1\$, Sister cruel to her sister. |T0084, Lovers treacherously separated. |T0094\$, Lover murdered by sweetheart's relatives. |W0195.9.3\$, Sister envies sister's handsome husband (suitor, lover).

Ref.: *DOTTI* 204 212 213/{Irq}; *TAWT* 442 no. 33/{Egy}.>

K0920\$, Posthumous murder (killing): one person arranges for another's death after he himself has died. Usually for revenge ('revenge from the grave'). Type: cf. 750D2\$.

Link: |D2061, Magic murder. |E0232.1, Return from dead to slay own murderer. |J1151.6\$-(formerly, J1151.3\$), Posthumous witness: testimony acquired or given by deceased person. |K2400\$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.). |P0525.3.2\$, Vendetta-target: man marked for murder (death). |Q0550.0.3\$, Murderer is himself (inevitably) murdered. |Q0550.0.4.1\$, Murderer-to-be is murdered.

Ref.: *DOTTI* 410; *Zîr* 150-51.>

K0920.1\$, Posthumous murder by leaving deadly object of intrigue (interest) for vendetta-target.

Link: |K0929.1, Murder by leaving poisoned wine. |K0929.15\$, Murder by explosive-device (bomb) hidden in container: explodes when opened.>

K0920.1.1\$, Posthumous murder by leaving book with poisoned pages--reader poisoned. Type: cf. 750D2\$.

Link: |S0111.5, Murder with poisoned book. King wets finger to turn leaves and falls dead.

Ref.: *DOTTI* 410/{lit.}>

K0920.1.2\$, Posthumous murder by leaving "marvelous medicine">

K0920.1.2.1\$, Posthumous murder by leaving "marvelous aphrodisiac"--user poisoned. Type: 750D2\$.

Link: |F0951.1\$-(formerly, F0951\$), Aphrodisiacs (plants, meats, and other foods and drugs). |K1226\$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.). |T0009.1\$, The power of sex: female's influence.

Ref.: *Damîrî* II 56; *DOTTI* 410/{lit.}>

K0920.2\$, Posthumous killing by leaving mechanical trap. Type: 1645D\$, cf. 950.

Ref.: *Alf* III 137; *DOTTI* 655 895.>

K0920.2.1\$, Posthumous killing: mechanical device left by grave-owner kills intruder.

Ref.: *MITON*.>

K0921, Fox rids himself of fleas. He lets himself sink in water [□]. Type: 63.

Link: |B0128.1\$, Animal uses strategy.

Ref.: *DOTTI* 28.>

K0925, Victim pushed into fire.>

K0926, Victim pushed into water. Type: 303B\$, 450, 516H\$, 550, 551.

Link: |S0432.1\$, Pregnant woman cast off into well by jealous rivals. |K1872.9.5.1\$, Mouth of deep pit (well) camouflaged with thin cover (of grass, straw, rug, or the like).>

K0928, Murder through transformation.>

K0928.1, Serpent transforms self to staff, is picked up and bites enemy.>

K0928.2\$, Spirit (deity, demon, etc.) transforms self to snake and bites enemy.

Link: |K0929.14\$, Murder by placing venomous animal (snake, scorpion, etc.) in path of intended victim.

Ref.: *Ions* 61/{Set}.>

K0929, Murder by strategy--miscellaneous.>

K0929.1, Murder by leaving poisoned wine. Type: cf. 750D2\$.

Link: |K0929.14\$, Murder by placing venomous animal (snake, scorpion, etc.) in path of intended victim. |S0111.5, Murder with poisoned book. King wets finger to turn leaves and falls dead. |S0111.12\$, Murder by poisoned weapon. |K1685, The treasure-finders who murder one another.

Ref.: *DOTTI* 410.>

K0929.1.1\$, Murder by leaving poisoned aphrodisiac. Type: cf. 750D2\$.

Link: |T0009.1\$, The power of sex: female's influence.

Ref.: *Ibshîhî* 446.>

K0929.6, Murder by feigned quarrel. Peacemaker killed. Type: cf. 969\$.

Link: |K1875, Deception by sham blood. [By stabbing bag of blood, trickster makes dupe think that he is bleeding]. |K1876\$, Staged falling in combat (or murder): sham blood from hidden bag (waterskin). |K2054.5\$, Feigned dispute (quarrel) to mulct victim. |W0014.1\$, Robber, disguised as old man on the road, steals marvelous horse when owner dismounts to help him. Moved by owner's request not to reveal how he got the horse in order not to discredit chivalry, thief returns horse.

Ref.: *DOTTI* 671.>

K0929.7, Men deceived into killing each other. Type: 850**.

Link: |K0670\$, Escape by luring abductors (captors) into fighting one another.

Ref.: *DOTTI* 470.>

K0929.9, Murder by pushing off cliff.

Link: |K0551.4.3, Making modesty pay. Robber to disrobe woman before throwing her from precipice. She pleads to have him turn his face while she disrobes. She pushes him off. |K0832.1.1, Victim persuaded to look into well or pond: pushed in.>

K0929.11, Concealed weapon in food basket sent to king: kills servant who opens it.

Link: |K0929.15\$, Murder by explosive-device (bomb) hidden in container: explodes when opened.>

K0929.14\$, Murder by placing venomous animal (snake, scorpion, etc.) in path of intended victim.

Link: |F0401.3.8, Spirit in form of snake. |K0928.2\$, Spirit (deity, demon, etc.) transforms self to snake and bites enemy. |K0929.1, Murder by leaving poisoned wine. |N0332.3.2, Snake in jug bites would-be thief. |S0071.1, Cruel uncle poisons nephew. |S0111, Murder by poisoning.

Ref.: Ions 61/cf.>

K0929.15\$, Murder by explosive-device (bomb) hidden in container: explodes when opened.

Link: |K0920.1\$, Posthumous murder by leaving deadly object of intrigue (interest) for vendetta-target. |K0929.11, Concealed weapon in food basket sent to king: kills servant who opens it.>

K0929.16\$, Murder by placing victim in doomed building.

Ref.: Ibshîhî 112.>

K0929.16.1\$, Victim invited to live in house built on corrodible ground: killed when house collapses.

Ref.: Ibshîhî 112.>

K0930, Treacherous murder of enemy's children or charges. Type: cf. 650A.

Ref.: *DOTTI* 354.>

K0931, Sham nurse kills enemy's children. Type: 37.

Ref.: *DOTTI* 10.>

K0931.1, Trickster employed to educate baby crocodiles: he eats them instead.

Ref.: Chauvin II 88 no. 24.>

K0933, Trickster eats all of tiger's cubs but one. Counts that one many times and deceives tiger. Type: cf. 56C.

Ref.: *DOTTI* 21.>

K0934, Fox as shepherd. [Treacherous]. Type: 37*.

Link: |B0256.4.0.1\$, Wolf as honest shepherd.>

K0940, Deception into killing own children or animals.>

K0940.2, Man betrayed into killing his wife or grandmother. Type: 1535, cf. 1121.

Link: |G0512.3.2.1, Ogre's wife (daughter) burned in his own oven.>

K0941, Trickster's false report of high price causes dupe to destroy his property. Type: 1539.

Link: |K0992.2\$, Severe beating recommended as cure.

Ref.: *DOTTI* 848.>

K0941.1, Cows killed for their hides when large price is reported by trickster. Type: 1539.

Ref.: *DOTTI* 696 697 706 843 848 849 876/{Alg}>

K0941.1.1, Wives killed when large price for his mother's (wife's) corpse is reported by trickster. Type: 1539.

Ref.: *DOTTI* 849.>

K0944, Deceptive agreement to kill wives (or children). Trickster shams the murder, dupe kills his. Type: 462.

Ref.: *DOTTI* 233.>

K0944.1\$, Deceptive agreement to eat own children: one co-wife (Pleiades) deceives another (Scorpio) by hiding her own. Type: 1442\$.

Link: |G0072.2.1\$, Pleiades deceives Scorpio into eating her own children. |K0231.1.1, Mutual agreement to sacrifice family members in famine. |S0342, Mother induced by rival to kill her children.

Ref.: *DOTTI* 234 808/{Qtr}; Duwayk (al-) II 93-94; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91; ^CAlî Haydar Sâlih *Turâth* III:5/6 46; TAWT 426.>

K0950, Various kinds of treacherous murder.

Ref.: Ibshîhî 280-81; Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 9.>

K0951, Murder by choking.

Link: [N0339.12.0.1\$, Death from accidental choking on food (bone, fruit, seed, kernel, etc., stuck in throat).

[S0113.2, Murder by suffocation [(smothering)].

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "Mahfūzah and Mukhtâr" no. 11.>

K0951.1, Murder by throwing hot stones [(embers)] in the mouth.

Link: [K1035, Stone (hard fruit) thrown into greedy dupe's mouth.

Ref.: *DOTTI* 708/{Alg}; Mouliéras-Lacoste 180-81 no. 19.>

K0951.6, Murder by feeding honey-covered sharpened cross-pieces of wood.>

K0951.6.1\$, Murder by 'poison in honey'.

Ref.: Ibshîhî_243/(sweet drink).>

K0951.7\$, Murder by disease (germ or virus).

Link: [P0721, Disease (plague) invoked to combat overpopulation.>

K0952, Animal (monster) killed from within. Type: 15, cf. 38.

Ref.: *DOTTI* 4 11 24 29 93 169 170 181 843/{Sdn, Sdn}; Kronenberg *Nubische* 109 no. 24, I.M. al-Tayyib *al-Humrân* 33-34 (ox), al-Zayn *al-Musabba*)ât 73-78.>

K0952.1, Ungrateful river passenger kills carrier from within. Crawls inside during passage. (Porcupine and buffalo). Type: 15, cf. 38.

Link: [K1036[.1], Dupe told he can get meat by putting hand up animal's anus: animal drags him.

Ref.: Ibshîhî 462/('water-dog' and crocodile); *DOTTI* 4 11.>

K0952.1.1, Jackal, swallowed by elephant so that it can drink water in his belly, eats elephant's liver and kills him. Type: 15.

Ref.: *DOTTI* 5.>

K0954\$, Murder by shooting.>

K0954.1\$, Murder by shooting with fire arm (gun).

Ref.: Shamy (el-) "Eg. Balladry": "el-Wardânî" no. 29.>

K0955, Murder by burning. Type: 930.

Ref.: *DOTTI* 196 259 295 621/{Qtr}.>

K0955.0.1\$, Murder by pushing into (boiling) cooking-pot. Type: 1119.

Ref.: *DOTTI* 373 704 809/{Egy}.>

K0955.1, Murder by scalding.

Ref.: *DOTTI* 131 262 873/{Plst}; *TAWT* 423 453.>

K0958, Murder by drowning.

Ref.: Ibshîhî 152-53.>

K0959, Other kinds of treacherous murder.>

K0959.2, Murder in one's sleep [i.e., of sleeping person].

Ref.: *MITON*.>

K0959.4, Murder from behind.>

K0959.7\$, Murder from above--by dropping rock (heavy object).

Link: [N0331.4\$, Large object (rock, log, etc.) dropped on person from above (so as to kill him) accidentally falls on would-be-killer's own child (children).

Ref.: Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 9.>

K0960, Other fatal deceptions.>

K0961, Flesh of certain animal alleged to be only cure for disease: animal to be killed. (The sick lion). Type: 50, 314, 511, 837A\$.

Link: [F0950.0.4.4.2\$, Brain of ass as cure.

Ref.: Maspero 17 no. 1/cf.; Chauvin III 78; *DOTTI* 17 135 265 458.>

K0961.1, Disease to be cured by heart of monkey. Type: 91.

Ref.: *DOTTI* 35.>

K0961.1.1, Tit for tat. [Wolf maligns fox to lion; fox gets even by maligning wolf: wolf killed].

Link: [P0522.1.3\$, Revenge: vengeful acts undertaken as "tit for tat". [U0213\$, Life is: 'Blow for blow' (tit for tat).

Ref.: Ibshîhî 462.>

K0961.2, Flesh (or vital organ) of certain person alleged to be only cure for disease. Type: 314, 816A\$, 980H\$, 1741, cf. 91.

Link: [K1633.1\$, The evil counsel: human (animal) organ is the only cure; applied to counselor.

Ref.: *DOTTI* 35 135 449 681 927/{Egy}; Shamy (el-) *Egypt* 76-78 no. 10; *TAWT* 415 no. 3/{Egy}.>

K0961.2.2, Ogress wife demands eyes of six wives of raja or she will die. Type: 462.

Ref.: *DOTTI* 233; *TAWT* 439.>

K0961.2.3\$, Wife demands flesh (heart, liver, etc.) of husband's relative (son, mother) as medicine. Type: 980H\$, cf. 91.

Ref.: *DOTTI* 35 681; Salîm Tâhâ al-Tikrîfî *Turâth* III:12 124; *TAWT* 415 no. 3/{Egy}.>

K0962, Camel induced to offer himself as sacrifice. [Eaten by lion].

Ref.: Chauvin II 289 no. 29.>

K0963, Rope cut and victim dropped. Type: 301, 303B\$, 550, 898.

Ref.: *DOTTI* 101 110 302 554; *TAWT* 426 no. 14/{Egy}.>

K0964, Barber killed when hero reports king's ancestors need his services in heaven. Type: 613A1\$,/980*.

Ref.: *DOTTI* 682 683 840.>

K0964.1\$, Evil builder sent to construct a bathhouse for the king of the seas (drowned). Type: 613A1\$,/980*.

Ref.: *DOTTI* 682.>

K0975, Secret strength treacherously discovered. Type: 315, 590.

Ref.: *DOTTI* 139 336.>

K0975.2, Secret of external soul learned by deception. Type: 302, 313.

Link: |K2213.4.4\$, Demon's secret of vulnerability disclosed by his wife (mistress, captive-woman, etc.).

Ref.: *DOTTI* 105 128.>

K0979\$, Cause of invulnerability treacherously nullified. Type: 565A\$, cf. 315, 590, 590A.

Link: |D0765.1, Disenchantment by removing cause of enchantment. |D1380.0.2.1\$, Removal of magic protecting agent renders vulnerable. |E0021, Resuscitation by withdrawal of wounding instrument. |K0975, Secret strength treacherously discovered.

Ref.: *MITON*.>

K0979.1\$, Man deceived into destroying protective agent: becomes vulnerable.

Link: |B0335.3.1\$, Enemy (ogre) persuades children to kill helpful animal (dog). |F0555.4.1.1\$, Strong man tied with his own hair.

Ref.: *MITON*.>

K0978, Uriah letter. Man carries written order for his own execution. Type: 910K1\$, 930.

Link: |K1612, Message of death fatal to sender.

Ref.: Tha^Clabî 156-57; Damîrî II 240; Ibshîhî 274-75; Abu-el-Layl 270-72 [no. 47]; Ahmad *al-Nûbah* 111-17; Aswad (al-) 125-8; Basset *Mille* III 126 no. 80; ^CAbd-al-Hâdî 232-35 no. 55; *DOTTI* 347 459 572 573 574 575 621 623/{Alg, Egy, Irq, Plst, Syr}; Meissner 7-9 no. 4; *TAWT* 435 no. 26/{Egy}; HE-S: Minya 69-4 no. 2.>

K0978.1, Message of death. Type: 910K1\$.

Ref.: Ibshîhî 274-75 285; *DOTTI* 575; *TAWT* 435 no. 26/{Egy}.>

K0978.1.3\$, Faulty poem: when read correctly carries instructions to execute bearer for murder. Type: 960D\$.

Link: |H0012.2.1, Recognition by matching a couplet together. |H0082.5, Token sent as warning. |H1382.2.1, Quest for unknown lines of poem. |K1066, Dupe induced to incriminate himself. |Z0095.0.2\$, Euphemisms.

Ref.: Basset *Mille* II 329 no. 78; *DOTTI* 668/{Egy, Syr}; Jarâjrah (al-) 116-8; Juhaymân (al-) III 227-37; Laoust *Maroc* 93-94 no. 77; Sâ'î 349-52 no. 75[+1]; *Zîr* 150.>

K0992\$, Misleading advice. Type: 402, 898, 1387*, 1442\$, cf. 1087A\$.

Link: |K1045, Dupe induced to oversalt (overpepper) food. |K1633.1\$, The evil counsel: human (animal) organ is the only cure; applied to counselor. |K2298, Treacherous counselor. |K2131.0.2\$, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.

Ref.: Kisâ'î 22-23/(Thackston 22): Shamy (el-) "Arab Mythology" no. 37; *DOTTI* 55 187 554 702 808/{Egy, lit.}; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91; *MITON*; *TAWT* 439.>

K0992.1\$, Ill-advised woman cooks donkey testicles and feeds them to family. Type: 720.

Link: |G0072.1.1\$, Ill-advised mother eats (cooks) own child.

Ref.: *DOTTI* 397; K. Sa^Cd-al-Dîn *Turâth* III:10 25-26; *MITON*.>

K0992.2\$, Severe beating recommended as cure.

Link: |J1545.1, Will work when beaten. [Abused wife's report to king, as revenge on her husband]. |K0187, Strokes [and presents] shared. |K0941, Trickster's false report of high price causes dupe to destroy his property.>

K0992.2.1\$, Trickster seeking revenge on blind men feigns blindness and claims that a beating by the police

has 'cured' (reformed) him; he recommends the same 'cure' for his blind adversaries. Type: 1871\$.

Link: |K1315.6.7.2\$, Seduction: miraculous healing (restoring eyesight). Victim proves beyond help ('incurable').

Ref.: *DOTTI* 939/{lit.}>

K1000-K1199, Deception into self-injury.>

K1000, Deception into self-injury.>

K1010, Deception through false doctoring.>

K1011, Eye-remedy. Under pretense of curing eyesight the trickster blinds the dupe. Type: 1035, 1135, 1137.

Ref.: *DOTTI* 708.>

K1012, Making the dupe strong.>

K1012.1, Making the dupe strong--by castration. Type: 1133.

Ref.: *DOTTI* 708.>

K1012.2, Making the dupe strong--by scalding. Type: 1134.>

K1013, False beauty-doctor. [Injures dupe]>

K1013.1, Making the beard golden: "such a one". A man named "Such a one" persuades an ogre to have his beard gilded. He covers it with tar and leaves the ogre caught to the tar-kettle. The ogre with his tar-kettle wanders about and asks everyone, "Have you seen such a one?". Type: 1138.

Ref.: *DOTTI* 709.>

K1013.3, "Planting" with a red hot iron. Type: 152.>

K1013.7\$, Making the dupe ready for love-making (sexual intercourse)--by castration. Type: cf. 1133.

Link: |K1226\$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.).

Ref.: Ibn-^CAasim no. 163/(mistress).>

K1019\$, Deception through false doctoring--miscellaneous.

Link: |K0339\$, Thief pretends to help owner: steals goods. |K1305\$, Deceptive marriage arrangements: the man is tricked. |K1340, **Entrance into girl's (man's) room (bed) by trick**. |K1390\$, Man tricked into girl's power. |K1843, Wife deceives husband with substitute bedmate.>

K1019.1\$, False disenchanting: person induced to believe that he is bewitched and promised cure.

Ref.: *DOTTI* 584 675 676/{Egy}>

K1019.2\$, False doctoring: prescribing imaginary medicine (a fool's errand). Type: 1360C.

Link: |H1379\$, Fool's quests (errands). |Z0070.8.0.1\$, Useless 'word' or document: 'To be soaked [in water] and its brew drunk'.

Ref.: *DOTTI* 762 938 975/{lit.}>

K1020, Deception into disastrous attempt to procure food. Type: 41A\$.

Link: |J1577, Deceptive invitation to feast. |J2413.7.1\$, Country mouse tries to procuring food in town (home)--is killed (maimed). |K0811.7\$, Fox has invitation to feast in writing (a ruse). Fox sends wolf (lion) to people's feast by claiming to have such an invitation. Wolf is captured, and begs fox to show the invitation; fox replies: "Even if they could read, they wouldn't understand!".

Ref.: *DOTTI* 2 6 13 25 85/{Mrc}; *MITON*.>

K1021, The Tail fisher. [Deception into losing limb]. Type: 2.>

K1020.1\$, Deception into surrendering own provisions.>

K1020.1.1\$, Trickster persuades dupe to surrender all his provisions; dupe goes hungry.

Ref.: *MITON*.>

K1021.4\$, Rattlers (shells, bell, bones, etc.) fastened to predator warn of his approach. Type: 40A*, cf. 110.

Link: |J0671.1, Belling the cat. [No mouse willing to place bell around cat's neck].

Ref.: *DOTTI* 2 4 9 12 13 25 29 39 86 731/{Mrc}>

K1022, Dupe persuaded to steal food: cannot escape. Type: 41A\$, 157D*.

Ref.: *Alf* IV 141; *DOTTI* 13 65.>

K1022.1, The wolf overeats in the cellar (smokehouse). Type: 41.

Link: |J2135.2\$, Hungry fox enters vineyard (orchard) through a hole in its fence and overeats: he must starve himself so as to be able to squeeze out.

Ref.: Chauvin III 45; Cohen 132-35 (in orchard); *DOTTI* 12.>

K1022.8\$, Thieves persuade naive boy to steal for them but he is caught by owner: they absolve themselves while he is punished.

Ref.: *MITON*.>

K1023, Getting honey from the wasp-nest. The dupe is stung. Type: 49, cf. 1785.>

K1024, Beginning with the smallest. Animals are to eat one another up to avoid starvation. The fox persuades them to start with the smallest. Type: 20, cf. 80A*.

Ref.: *DOTTI* 5 34.>

K1025, Eating his own entrails. The fox persuades the wolf to do so. Type: 21.

Ref.: *DOTTI* 6 8 25 91 699/{Alg}.>

K1025.3\$, Trickster pretends to produce strips of meat from own body: foolish imitator dies attempting to do the same. Type: 21, 59**'.

Link: |J1115.7.1.1\$, Monkeys steal merchant's fezes (caps, hats) and climb to tree tops. By throwing his own fez to the ground merchant gets monkeys to imitate. He retrieves his merchandise.

Ref.: *DOTTI* 2 6 24 25 85/{Mrc}.>

K1026, Dupe imitates trickster's thefts and is caught. Type: 1, 66**, cf. 41A\$.

Link: |J0003.1\$, Reward stamps in (reinforces, establishes) rewarded responses.

Ref.: *DOTTI* 13.>

K1027\$, Dupe induced to swallow food containing snare.

Link: |F0912.6\$, Fatal swallowing: food swallowed kills swallower.>

K1027.1\$, Animal caught by coaxing it into cage containing food.

Link: |B0763.1\$, Snake attracted to certain foods. |K0712\$, Prey lured into predator's power by flattery or promise of reward.

Ref.: *MITON*.>

K1028\$, Deception by feeding: victim given food (drink) that causes sickness. Type: 403D\$, 872\$.

Link: |K1390.1.2\$, Means of trick-impregnation. |K1613, Poisoner poisoned with his own poison.

Ref.: *DOTTI* 191 488.>

K1033, Hot porridge into ogre's throat. Type: 1131.

Link: |K0721.1, Dupe persuaded to close eyes and open mouth; then hot stones are thrown down throat.

Ref.: *DOTTI* 708.>

K1035, Stone (hard fruit) thrown into greedy dupe's mouth.

Link: |K0951.1, Murder by throwing hot stones [(embers)] in the mouth.

Ref.: *Jâhiz* VII 23.>

K1036.1, Dupe told he can get meat by putting hand up animal's anus: animal drags him.>

K1037\$, Dupe (supernatural cat) made to believe that his anus has been stealing food: beats it to death. Type: 327L\$, cf. 15.

Link: |G0524, Ogre deceived into stabbing himself. [He imitates hero's actions]. |J1842.1, Numskull (female devil) thinks her pubic hair has been telling her lies and pulls it out together with the skin. |K0401.1, Dupe's food eaten and then blame fastened to him. |Q0205\$, Part of body involved in offense punished. |S0186.1\$, Male tortured by inflicting pain on his privates.

Ref.: *DOTTI* 5 128 172/{Mrc}; Laoust *Chenoua* 171-73 no. 12; *TAWT* 368 n. 137.>

K1039\$, Cooking pebbles (stones) in pot so as to induce hungry children to wait for food. Type: 919\$.

Link: |F1076.0.1\$, Rock placed under tightened belt (on stomach) to counteract hunger. |P0169\$, The poor--miscellaneous. |U0062\$, Abject poverty.

Ref.: *DOTTI* 250 370 585/{lit., Qtr}; *MITON*; Sengo "Kiswahili" 601-17 no. 20; *TAWT* 441;

AGSFC: QTR 87-3 701-2-no. 5.>

K1040, Dupe otherwise persuaded to voluntary self-injury.

Ref.: Wehr 483 no. 18.>

K1041, Borrowed feathers. Dupe lets himself be carried by bird and dropped. Type: 225.

Ref.: *DOTTI* 25 86/{Sdi}.>

K1043, Dupe induced to eat sharp (stinging, bitter) fruit. Type: 136.

Ref.: *DOTTI* 55.>

K1044, Dupe induced to eat filth (dung). Type: cf. 1572K\$.

Link: |J1518.1\$, 'Snuff' (powdered feces) given acquired from the same source of 'oil' (urine) received.

Ref.: *DOTTI* 865 941/{Tns}.>

K1044.1, Dupe induced to drink urine.>

K1045, Dupe induced to oversalt (overpepper) food. Type: 402.

Link: |K0992\$, Misleading advice.

Ref.: *DOTTI* 187; *TAWT* 455 no. 48/{Sdn}.>

K1047, The bear bites the seemingly dead horse's tail. Is dragged off by the horse. Type: 47A.

Ref.: *DOTTI* 15 299 948/{Syr}; *TAWT* 420.>

K1047.1\$, The fox bites the camel's tail. Is dragged off by the camel. Type: 47A.

Ref.: *DOTTI* 15.>

K1048\$, Dupe induced to use trick perfume (urine, snuff, etc.).

Ref.: *DOTTI* 941/{Tns}.>

K1049\$, Dupe induced to praise himself by citing his good assets: they prove disastrous to his quest.

Link: |J1739.3\$, Fool's flattering proves to be condemnation.

Ref.: Ibshîhî 446 517/cf. 534/cf.>

K1051, Diving for the sheep. Dupe persuaded that sheep have been lost in river. Type: 1535.

Ref.: *DOTTI* 842.>

K1051.1.1\$, Dupes induced to dive for alleged sheep. Type: 1535.

Ref.: *DOTTI* 842.>

K1052, Dragon attacks own image in mirror.>

K1053\$, Predator induced to attack supposed enemy in water (well): actually, predator's own reflection. Type: 92.

Link: |K1051, Diving for the sheep. Dupe persuaded that sheep have been lost in river. |K1715.1, Weak animal shows strong his own reflection and frightens him. [□]. (Usually hare and lion).

Ref.: *DOTTI* 36 508/{Plst}.>

K1054, Robber persuaded to climb down moonbeam. Type: 956E\$, 1889E.

Link: |J1517, Thieves deceived by prearranged conversation which they overhear.

Ref.: Chauvin II 84, IX 31 no. 22; *DOTTI* xvii n. 58 664 666 945/{Irq, lit., Mrc}; McCarthy-Raffouli II pt. 4 333-34 no. 4; Y. Shâkir I 191-96; Wesselski *Hodscha* I 231 no. 81.>

K1065, Duck persuades cock to cut off his crest and spurs. The cat attacks the duck, who cries, "peace, gentlemen, peace!">

K1065.1\$, Tortoises persuade bird to pluck off his feathers: attacked by weasel. Type: cf. 208*.

Ref.: *DOTTI* 79/{lit.}; *MITON*.>

K1066, Dupe induced to incriminate himself. Type: 960D\$.

Link: |K0978.1.3\$, Faulty poem: when read correctly carries instructions to execute bearer for murder.

Ref.: *DOTTI* 668.>

K1067\$, Deception into declaring one's true (hidden) thoughts.

Link: |J0582, Foolishness of premature coming out of hiding. |K0607, Enemy in ambush (or disguise) deceived into declaring [(betraying)] himself.>

K1067.1\$, Trap question: posed in order to place adversary in trouble if answered properly.

Link: |J1148\$, Self-incrimination due to tongue-slip (projection, compulsion to confess). |Z0013, Catch tales. [And other ego-involving (self-reference) devices].

Ref.: *MITON*.>

K1067.2\$, Ruler feigns intent to abdicate (resign, etc.) so as to find out who will agree with him: those who do not object to plan are accused of disloyalty (treachery).

Link: |H1556.0.3\$, Test of allegiance of trusted official (vizier, minister, general, etc.). |J0582, Foolishness of premature coming out of hiding. |J1141.1, Guilty person deceived into gesture (act) which admits guilt. |K0607, Enemy in ambush (or disguise) deceived into declaring [(betraying)] himself. |K2060, **Detection of hypocrisy [hypocrisy]**. |K2091, Illness feigned in order to learn secret. |P0500.1\$, Government under inherited right to rule subjects--(authoritarian, rights of kings).>

K1071, Peas strewn on stairs so that person will slip. Type: 910B1\$.

Link: |K0289.3\$, Agreement to allow winner of wager take one (dearest) thing from loser's home: loser arranges that winner would slip and grab a loose peg, thus fulfilling the terms of the bargain.

Ref.: *DOTTI* 571.>

K1073\$, Useless surgical operation induced by trickster (thief). Type: 1351E\$.

Link: |J1842, Useless surgical operation from misunderstanding. |J2117\$, Remedies (medical) which prove harmful or fatal. |X0372.4, Foolish doctor performs useless operation.

Ref.: *DOTTI* 749; *MITON*.>

K1073.1\$, Doctor duped into performing surgery on healthy unsuspecting person. Victim reported to be in critical need of cure (e.g., branding, circumcision, teeth-pulling, etc.) but reluctant to undergo treatment.

Type: 1351E\$.

Link: |N0649.4\$, Blade of would-be murderer accidentally strikes ailing organ: intended victim is healed.

Ref.: *DOTTI* 749 750/{lit.}; *MITON*.>

K1074, Dupe tricked into sitting on hot iron.>

K1079\$, Dupe persuaded to deform himself in order to escape detection. Type: cf. 1469\$.

Link: |K1226\$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.). |S0160.1, Self-mutilation.

Ref.: *DOTTI* 78 201 290 404 483/{lit.}; Wehr 483 no. 18 (lion).>

K1080, Persons duped into injuring each other.>

K1081, Blind men duped into fighting. [Trickster causes blind men to accuse each other and fight]. Type: 1577, 1577*, cf. 926J\$, 1572B*, 1577A\$.

Ref.: *DOTTI* 616 866 867.>

K1081.1, Blind men duped into fighting: money to be divided. Type: 1577A\$.

Link: |N0455.1, Overheard boast about money brings about robbery.>

K1081.2, Blind men duped into fighting: stolen meat.>

K1082, Ogres (large animals, sharp-elbowed women) duped into fighting each other. Type: 1640.

Ref.: *DOTTI* 884.>

K1082.0.1, Enemies duped into fighting each other.

Ref.: *MITON*.>

K1083, Undesignated present starts quarrel for its possession.>

K1084, Liar brings about fight between dupes.>

K1084.2, Liar brings enmity between friends.

Link: |K2131.0.2\$, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.

Ref.: *Zîr* 54-56.>

K1084.3, Trickster attempts to bring friends to fight.

Link: |K2131.0.2\$, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.>

K1084.3.1\$, Excessive (or impious) praise by trickster starts quarrel between allies. Type: 910F-X\$.

Link: |W0179.1.2\$, Devastating praise--('kiss of death'): praising someone to his powerful nemesis so as to bring about his destruction.

Ref.: *DOTTI* 574.>

K1084.4, Calumniators try to bring friendly kings to fight, but fail at last.>

K1085, Woman [(man-slave)] makes trouble between man and wife: the hair from his beard. Type: 1353, cf. 1378.

Link: |K2134.0.1\$, Slave (servant) makes each of husband and wife suspicious of the other's intentions.

Ref.: Chauvin II 158 no. 42, 195 no. 20; *DOTTI* 750 770 752/{Egy}; HE-S: Minya 70-77 no. 12.>

K1086, Woman induces men to fight over her and kill each other. Type: 850**.

Link: |K0670\$, Escape by luring abductors (captors) into fighting one another. |K1082, Ogres (large animals, sharp-elbowed women) duped into fighting each other.

Ref.: *DOTTI* 470/{Ymn}; Reinisch *Somali*: *SAE* I 142-44 no. 37.>

K1087, Falsified message to bring about war.

Link: |K1851, Substituted letter.

Ref.: *Zîr* 55/(liquor).>

K1087.1\$, Falsified message brings about execution of innocent person.>

K1093, Goddess arouses hero's jealousy and eternal fighting. Type: 2031E\$.

Link: |E0155.1, Slain warriors revive nightly. Continue fighting the next day.

Ref.: *DOTTI* 969; Shamy (el-) *Egypt* 278 no. 31.>

K1110, Deceptions into self-injury--miscellaneous.>

K1111, Dupe puts hand (paws) into cleft tree (wedge, vise). Type: 38, 151.

Ref.: Chauvin II 86 no. 20 III 77; *DOTTI* 11 65 699 704/{N.-Afr}.>

K1121, Wolf (lion) approaches too near to horse: kicked in face. Type: 47B.

Ref.: *DOTTI* 15.>

K1151, The lying goat. A father sends his sons one after the other to pasture the goat. The goat always declares that he has had nothing to eat. The father angrily sends his sons from home and learns, when he

himself tries to pasture the goat, that he has been deceived. Type: 212.

Ref.: *DOTTI* 80.>

K1161, Animals hidden in various parts of a house attack owner with their characteristic powers and kill him when he enters. Type: 130, 210A\$.

Link: |B0766.6\$, Danger from aggressive (quarrelsome) household animals.

Ref.: *DOTTI* 53 79; Shamy (el-) *Egypt* 296 no. 52.>

K1164\$, Secret learned by spying (eavesdropping). Type: 511, 1087A\$, 1380B\$, 1577*.

Link: |K1342, Entrance into woman's (man's) room by hiding in chest. |K1551, Husband returns home secretly and spies on adulteress and lovers. |K1868.1\$, Sleep feigned to learn secrets. |N0455, Overheard (human) conversation. |P0430.1.1\$, Shopkeeper as source of news. (Tailor, grocer, carpenter, etc., provides helpful information on neighbors.

Ref.: *DOTTI* 265 355 388 702 773 867/{Egy, lit.}; *MITON*.>

K1164.1\$, One spouse learns the other's secret by spying.

Link: |K2213.4, Betrayal of husband's secret by his wife.

Ref.: Shamy (el-) "Eg. Balladry": "Armanyogas" 36-37 no. 62.>

K1164.1.1\$, Wife learns husband's secret by spying on him. Type: 425L, 1407, cf. 1416.

Link: |D0830.1, Attempt to learn about magic object by spying. |T0258.2, Wife insists upon knowing husband's secret.

Ref.: *DOTTI* 207 790 792 793/{Lbn}>

K1164.1.4\$, Husband learns wife's secret by spying on her. Type: 1358, 1426A\$, cf. 449/1511, 1360C.

Link: |K1551, Husband returns home secretly and spies on adulteress and lovers.

Ref.: *DOTTI* 219 756 763 774 804 818; *MITON*.>

K1164.2\$, One sibling learns the other's secret by spying. Type: 511A.

Ref.: *DOTTI* 266 757.>

K1164.2.1\$, Sister learns sister's secret by spying on her. Type: 432.

Ref.: Damîrî II 21-22: Shamy (el-) "Arab Mythology" no. 106; Damîrî II 21-22; *DOTTI* 212.>

K1164.2.2\$, Brother learns sister's secret by spying on her. Type: 872C\$, 1380B\$, cf. 1358C.

Ref.: *DOTTI* 495 757 774.>

K1164.3\$, Secret learned through confederate acting as spy. Type: 1358C, 511, 882, cf. 926J\$.

Link: |J1149.10, Truth detected by spies listening to reactions of defendants at night. |J1149.13\$, Criminal detected by questioning (listening to) the public at crime scene. |U0194.1\$, Rumor may contain some truth.>

K1165, Secret learned by intoxicating dupe.

Link: |K0332, Theft by making owner drunk. |U0180.0.1\$, Truth told (confession) while drunk.

Ref.: *MITON*.>

K1171, Dupe tricked in race into falling into a pit. Type: 30.

Link: |K0891.5.6\$, Enemy tricked into falling into pit.

Ref.: *DOTTI* 7.>

K1181, Hot tin under the horse's tail. [So as to make it wild]. Type: 1142.

Link: |X0011, Red pepper for the slow ass: man tries it on himself.

Ref.: Wesselski *Hodscha* I 224 no. 64.>

K1200-K1299, Deception into humiliating position.>

K1200, Deception into humiliating position.

Link: |K1271.1, Threat to tell of amorous intrigue used as blackmail.

Ref.: Chauvin II 197 no. 27, VIII 70 no. 35, 177 no. 206; *DOTTI* 775 788 795/{lit.}>

K1210, Humiliated or baffled lovers.

Link: |W0164.2.1\$, Man's masculinity injured (by woman).

Ref.: *DOTTI* 289 542 761 925/{Egy, lit., Omn}; *MITON*.>

K1210.0.1\$, Hidden paramour discovered (accidentally). Type: 1358, 1359A, cf. 1360E\$, 1419K*.

Link: |N0275.3.1\$, "Where is that one-eyed dog!" Adulteress thinks reference is to her hidden one-eyed lover and confesses.

Ref.: *DOTTI* 756 757 759 760 764 797/{Egy}; *MITON*; *TAWT* 458.>

K1210.0.1.1\$, Paramour hidden in basket discovered by his dangling testicles (privates). Type: 1359A, 1419H.

Link: |Z0166.3.1\$, Elongated fruits--penis.

Ref.: *DOTTI* 704 758 760 797 842/{Sdi}.>

K1211, Virgil in the basket. [Lover left hanging].>

K1213, Terrorizing the paramour (importunate lover).

Ref.: *DOTTI* 775 788/{lit.}; Wehr 154 no. 7.>

K1213.1, Woman (wife) dares husband to try his sword on a pile of clothing which hides her paramour. Type: 1359A.

Link: [K1218.1.3.3\$, The importunate suitor entrapped: the chaste wife tricks him into chest and dares her husband to open it.

Ref.: *DOTTI* 760 788 815/{Irq, lit.}; Jamali 55-56.>

K1213.1.1, Adulteress frightens paramour with cries of "Rape!" Then she removes her husband's suspicion by feigning a fit. Type: 1359D\$, 1406A\$.

Ref.: *DOTTI* 761 775 788 795/{lit.}.>

K1213.3\$, Sage instructing man about women's wiles is himself taught lesson (terrorized by a woman). Type: 1359A, 1406A\$.

Link: [K1215, Aristotle and Phyllis: philosopher as riding horse for woman. [K1634\$, Counselor of caution is himself deceived. [K1692, Teacher instructs pupil in the art of love: cuckolded. [Pupil seduces teacher's wife].

Ref.: *DOTTI* 760 775 788 795/{lit.}.>

K1214.1.1, Importunate lover is induced to undergo a series of humiliations. Type: 879, 1730, cf. 1469\$.

Link: [K0443.2.2\$, Chaste wife keeps importunate suitors' presents. [K1226\$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.).

Ref.: Budge/*Romances* 166 no. A-11/cf.; Maspero 137 no. 7; Vinson "Strictly Tabubue" 49-50/(abstract); *DOTTI* 512 815 923; *MITON*; *TAWT* 427 no. 15/{Egy}.>

K1215, Aristotle and Phyllis: philosopher as riding horse for woman. Type: 1501.

Link: [K1213.3\$, Sage instructing man about women's wiles is himself taught lesson (terrorized by a woman).

Ref.: Basset *Mille* II 140 no. 64; *DOTTI* 727 816/{Egy}; Wesselski *Hodscha* II 203 no. 402.>

K1218, Importunate lover led astray. Type: 1730.

Ref.: *DOTTI* 923.>

K1218.1, The entrapped suitors (Lai l'épervier). Type: 1730.

Ref.: Chauvin VI 12 no. 185; *DOTTI* 923.>

K1218.1.1, The entrapped suitors: the chaste wife tricks them into casks. Type: 1730.

Ref.: *DOTTI* 923.>

K1218.1.3.3\$, The importunate suitor entrapped: the chaste wife tricks him into chest and dares her husband to open it. Type: cf. 1419M\$.

Link: [K1213.1, Woman (wife) dares husband to try his sword on a pile of clothing which hides her paramour.

Ref.: *DOTTI* 798 923.>

K1218.1.4.1, Four importunate lovers are forced to hide in four-compartmented chest which is sold. Type: 1730.

Ref.: *DOTTI* 923/{lit.}; *MITON*.>

K1218.1.9\$, The entrapped suitor humiliated--miscellaneous.>

K1218.1.9.1\$, The entrapped suitor is forced to substitute for labor animal (by turning mill, pulling plough or the like). He is driven with a whip. Type: 1359B, 1730.

Ref.: *MITON*.>

K1218.4.1, Three women humiliate importunate lover. Type: 983A\$.

Ref.: *DOTTI* 687.>

K1218.4.2\$, Three women in disguise humiliate importunate lover: they are his wife, sister, and mother. Type: 983A\$.

Ref.: *DOTTI* 687.>

K1218.9, Obscene tricks are played on repugnant simpleton who wishes to marry.

Link: [K1226\$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.).>

K1218.9.9\$, Miscellaneous tricks played on repugnant lovers. Type: 1730.>

K1218.9.9.1\$, Lecher given a rendezvous: message sent by taunting trickster. Type: cf. 1730.

Link: [T0091.4, Aged and youth in love.

Ref.: *DOTTI* 923; *MITON*.>

K1223, Mistress deceives importunate lover with a substitute. Type: 1379,/891F\$.

Ref.: *DOTTI* 686 771 772/{Qtr}; AGSFC: Doha 85-4 1-no. 4.>

K1223.2.1, Chaste woman sends man's own wife as substitute (without his knowledge). Type: 1730.

Ref.: *DOTTI* 923.>

K1223.2.2\$, Chaste woman sends her own husband to meet importunate suitor. Type: 1441B*.

Link: |K1561, The husband meets the paramour in the wife's place.

Ref.: *DOTTI* 807.>

K1223.2.3\$, Importunate lover (schoolmaster) disguises as a sheep; he is sodomized by chaste woman's husband.

Link: |K1577, Second lover burns paramour at window with hot iron. |P0426.0.3\$, Cleric (Carrîf, fi'î, mutawwi^C, 'Abunâ, father, etc.) as children's school-teacher.

Ref.: *DOTTI* 760 761 924 925/{Egy}; HE-S: Sharqiyyah 1982-84.>

K1225, Lover given rump to kiss. Type: 1361, cf. 1361A\$.

Ref.: *DOTTI* 765.>

K1226\$, Promise of sexual liaison with beautiful woman induces man to undergo series of spiraling (ascending) humiliations (slapping, shaving of beard and eyebrows, nakedness, etc.). Type: 1469\$.

Link: |J0642.1, Lion suitor allows his teeth to be pulled and his claws to be cut. He is then killed. |K0368.1\$, Old woman sees person receive large sum of money: she coaxes him to a place where he is attacked and robbed (by her confederates). |K0712.1\$, Victim captured by offer of marriage (or sexual liaison). |K1013.7\$, Making the dupe ready for love-making (sexual intercourse)--by castration. |K1079\$, Dupe persuaded to deform himself in order to escape detection. |K1214.1.1, Importunate lover is induced to undergo a series of humiliations. |K1215, Aristotle and Phyllis: philosopher as riding horse for woman. |K1218.9, Obscene tricks are played on repugnant simpleton who wishes to marry. |P0776.1.2.1\$, Beautiful woman given credit by merchant (banker). |T0009.1\$, The power of sex: female's influence. |T0404.1\$, Temptress exposes her privates. |U0249\$, Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken. |X0052, Ridiculous nakedness or exposure.

Ref.: Maspero 137-42 no. 7; Vinson "Strictly Tabubue" 49-50; *DOTTI* 503 508 542 712 759 815 923/{lit., Tns}; *MITON*.>

K1227, Lover put off by deceptive respite. Type: 1730.

Link: |P0180.8.6\$, Slave-girl refuses to surrender self to buyer (master).

Ref.: *DOTTI* 923; AGSFC: QTR 87-3 698-2-no. 10.>

K1227.1, Lover put off until girl bathes and dresses.>

K1227.1.1\$, Lover (seducer) put off until girl attends to call of nature. Type: 881.

Link: |K0551.16, Woman escapes by ruse: must go defecate [(urinate)]. |W0164.2.1.1\$-(formerly, W0164.2.1\$), Woman attending call of nature slights a man (by immodesty): he abducts her. She apologizes and he 'bebrothers' her.

Ref.: *DOTTI* 516; *TAWT* 424 no. 12/{Syr}.>

K1227.1.2\$, Seducer put off by promise of better surroundings: "Better at my house", "Better at night", or the like. Type: 1730.

Ref.: *MITON*.>

K1227.3, Respite from wooer while he brings clothes all night. The girl wastes time trying them on.>

K1227.10, Escape from undesired lover by alleging menstrual period.

Link: |A1354\$, Harmful effects of menstruous female (human or animal). |C0142, Tabu: sexual intercourse during menses.>

K1227.11\$, Suitor (undesired) sent to fetch wedding accessories: girl escapes.

Ref.: *DOTTI* 124 126 159 267 706/{Ymn}.>

K1227.12\$, Escape from undesired suitor by demanding that he wait till required waiting period (Ciddah) of formerly married bride-to-be is over.

Link: |P0529.5.1\$, Woman's failure to observe required waiting period before remarrying (Ciddah) is sinful (illegitimate, fornication).

Ref.: *MITON*.>

K1230\$, Lover (seducer) makes lame excuse. Type: 1359C, 1361A\$.

Link: |J1391, Thief makes a lame excuse. |K1223, Mistress deceives importunate lover with a substitute. |X0700,

Humor concerning sex.

Ref.: *DOTTI* 761 765/{Egy}.>

K1230.1\$, Lover caught naked claims to have just been born.>

K1230.1.1\$, Lover covered with clay (mud) so as to hide him, claims to have just been created; he cites holy text on creation of man from clay.

Link: |A1241, Man made from clay (earth).

Ref.: *DOTTI* 761/{Egy}>

K1232.1, Lover's anger softened by sham suicide attempt. Is later scorned.

Link: |M0170.1.1\$, Vow (threat) to commit suicide if demand is not met. |S0110.0.2\$, Suicide intended (attempted).>

K1230.2\$, Person courted for marriage makes lame excuse why he (she) cannot marry.

Link: |T0339.3\$, Aversion to conjugal relations motivated by desire to marry someone else (dislike for present spouse).

Ref.: Lane 156.>

K1233, Lover humiliated by his impotence.>

K1235, King tricked into sleeping with hag.>

K1236, Disguise as man to escape importunate lover. Type: 313K\$.

Link: |K0649.4.3\$, Wife (beautiful) mentioned as sister: defense against lecherous (envious) king. |K1812.8.2, Incognito princess travels as bishop (monk, [nun]).

Ref.: *DOTTI* 133.>

K1236.1\$, Disguise as man to escape pursuer. Type: 313K\$.

Ref.: *DOTTI* 133 134/{Qtr}; AGSFC: QTR 87-3 687-x-202-266.>

K1236.2\$, Disguise as a certain man to impersonate that man.>

K1236.2.1\$, Woman disguises as her husband (fiance) to escape abuse in his absence (death).

Ref.: *MITON*.>

K1237, Girl plays at dice with her suitors: locks them up when they are defeated.>

K1240, Deception into humiliating position--miscellaneous.>

K1241, Trickster rides dupe horseback. Type: 4, 72, cf. 1199B.

Link: |Q0493, Punishment: being saddled and ridden as horse.

Ref.: *DOTTI* 1 9 25 32 714 731 948/{Mrc}; Laoust *Maroc* 14-15 no. 13 ("XII"); Leguil II 203 no. 31; *MITON*.>

K1245\$, Humiliating nakedness through deception: person tricked into nudity.

Link: |K0445, The emperor's new clothes. |X0052, Ridiculous nakedness or exposure.

Ref.: S.M. ^cAbd-Allâh *Al-Sukkût* 246-47 no. 5; *DOTTI* 169/{Sdn}; *MITON*.>

K1251, Holding up the rock. [Dupe busied with preventing imaginary danger and then assaulted]. Type: 1530, cf. 1731.

Link: |K1385\$, Victim busied with performing task and then raped (overpowered).

Ref.: *DOTTI* 834/{Tns}>

K1252, Holding down the hat. [Feces underneath it]. Type: 1528.

Link: |K1872.9.4\$, Feces (dung) camouflaged.

Ref.: *DOTTI* 833/{Egy}>

K1252.2\$, Heirs led to believe that pot next to aged parent's bed contains gold (money): proves to be a chamber-pot (containing feces). Type: 982.

Link: |J1241.6\$, Cleric divides pot of gold among disputants by having its contents poured over his head (turban): each to receive what falls his way, divider keeps what remains on his turban as fee. (Pot proves to contain feces).

|J1742.5.2.1\$, Ignorance of modern means of disposing of excreta (indoor latrine). |P0236.2, Supposed chest of gold induces children to care for aged father. [Deceptive inheritance: rocks, feces].

Ref.: *DOTTI* 685 686/{Egy}>

K1253, The general hatches out an egg. Type: 1677.

Ref.: *DOTTI* 905.>

K1253.1\$, Trickster cannot lay an egg: "Roosters do not lay eggs--but hens do". Type: 1677A\$.

Link: |J1289.14.1\$, Prize offered by king for one who can perform (absurd) task: won by clever answer.

Ref.: Basset *Mille* I 315 no. 47; *DOTTI* 905 906/{lit., Tns}>

K1265, Man falsely reported insane. No one will believe him.

Link: |K2108.1\$, Healthy said (alleged) to be sick.>

K1266\$, Person (animal) forcibly prevented from opening mouth.

Link: |P0520.1\$, Bribed witnesses.>

K1266.1\$, Victim's mouth shut (gagged) to prevent him from calling for help (speaking).

Link: |R0022, Abduction by giving soporific. |S0123.1, Burial alive of drugged person.

Ref.: *MITON*.>

K1271, Amorous intrigue observed and exposed.

Link: |H1387\$, Quest for explanations of eccentric (enigmatic) occurrences observed by chieftain reveals tragic life experiences. |Q0241.3\$, Adultery observed: onlooker is outraged and punishes culprits.

Ref.: Ibn-^CAasim no. 380/pt.2.>

K1271.1, Threat to tell of amorous intrigue used as blackmail. Type: 851, 900A*, cf. 1340A\$.

Link: |J1211, Putting out of countenance by telling evil stories. |K1200, **Deception into humiliating position**. |K1288.0.1\$, Trickster induces king (vizier) to commit a humiliating act then threatens to tell. |P0788.2.1\$, Fear of public disgrace (*fadhlah*) obliges victim to be silent. |T0455.8\$, Princess (beautiful woman) allows men to see her for a fee (pay).

Ref.: *DOTTI* 471 559 743; *MITON*; Shamy (el-) "Eg. Balladry": "Sa^Cd-the-Orphan" no. 21.>

K1271.1.1, Bag of lies: threat to tell of queen's adultery. [Trickster stopped and his wish granted]. Type: 570.

Link: |H1045, Task: filling a sack full of lies (truths). |J1211.4\$, The bag of lies: threat to tell of king's humiliation. Trickster stopped and his wish granted.

Ref.: *DOTTI* 331.>

K1271.1.3, Educated chickens tell of woman's adultery. Type: 1750, 1750B\$.

Link: |H1024.7, Task: teaching animal to speak. |J1882.1, Teaching chickens to talk. Fool believes chickens can be taught.

Ref.: *DOTTI* 928 929.>

K1271.1.4.1, Man having seen woman and lover from roof threatens to tell about it; is paid to stop. Type: 1360B.

Ref.: *DOTTI* 762.>

K1271.4, Adulteress tells her lover, "I can see the whole world". Type: 1355B.

Ref.: *DOTTI* 755.>

K1271.5, The Lord above will provide. [Man in tree answers]. Type: 1355C.

Ref.: *DOTTI* 756.>

K1281, Woman draws a pelt to her instead of her husband. [□].

Link: |D1425.2, Magic hair summons [(draws)] husband.>

K1288.0.1\$, Trickster induces king (vizier) to commit a humiliating act then threatens to tell. Type: 570.

Link: |K1271.1, Threat to tell of amorous intrigue used as blackmail.

Ref.: *DOTTI* 331 468/{Plst}>

K1281.3\$, Lecher draws a pelt to him instead of woman. He has a witch seek a hair from virtuous woman, she gives her one from pelt (goat's); when magic is applied, it draws the pelt.

Link: |D1789.2\$, Person or object carried from one place to another by contagious magic. |D2136.10, Objects magically sent to certain place.

Ref.: Juhaymân (al-) I 227-35 no. 14; HE-S: IUFTL: N.Y. 61-6 Tape 129-30 (Nubia).>

K1289\$, King induced by girl to humble himself. Type: 737C\$.

Ref.: *DOTTI* 405.>

K1289.1\$, King induced by girl to kneel before her. Type: 737C\$.

Link: |T0055, Girl as wooer. Forthputting woman. |L0162, Lowly heroine marries prince (king). |Z0179.1.2.1.1\$, Submission: kneeling.

Ref.: Ibshîhî 80/cf.; *DOTTI* 405 406/{Egy}; *MITON*.>

K1289.2\$, Girl feigns stumbling and slaps man (king) as she pretends to be leaning on him for support. (Usually her hand lands on the back of his neck). Type: 737C\$.

Link: |J2118\$, Harmful help (assistance). |K1996.4.1\$, Pretending to stumble and injure limb (leg, foot, etc.) in order to be pitied (gain sympathy). |K2025.2\$, Trickster appeals for protection with intent to implicate helper. |Z0063.3.3.1\$, To be 'slapped on the nape (back) of neck'--humiliation.

Ref.: *DOTTI* 405.>

K1294\$, Person tricked into betraying secret (concealed) shortcoming (physical or mental).

Link: |H0501.5\$, Test of sanity (insanity). |W0185.1, Man demonstrates his violence of temper. [The one flaw in character].>

K1294.1\$, Queen of Sheba (Bilqis) tricked into exposing her ugly legs.

Link: |D2031.1, Magician makes people lift their garments to avoid wetting in imaginary river. |K1889.6, Palace

appears to be floating on water--actually glass. [K2107.3.3.1\$, Jinn monger rumor that Bilqis suffers from mental instability, and that she has ass's legs. [T0061.9\$, Betrothal of the veiled female (unseen).

Ref.: Tha^Clabî 178.>

K1295\$, Woman tricked into exposing (baring) her body (thigh, breast, etc.) and is thus put to shame. Type: 1469\$, 1469A\$, cf. 1874B\$.

Link: [J2521.2, Rebuke for going with a naked head in public. [In covering her head woman inadvertently exposes (bares) her body]. [J2670.1\$, Woman deceptively accused of having a blemish on a private part of her body bares that part to prove that claim is false. [Q0328.2\$, Woman baring her head in public punished. [X0055\$, Ridiculous humiliations in public.

Ref.: *DOTTI* 720 780 815 852 942/{Egy, Irq}; Hasaballâh Yahyâ *Turâth* I:4 74-75 78-79.>

K1300-K1399, Seduction or deceptive marriage.>

K1300, Seduction.>

K1301, Mortal woman seduced by god.

Link: [K1315.1, Seduction by posing as god.>

K1303\$, Seduction (temptation) by means of a dance.

Link: [K0832.3, Female confederate disrobes before hero, who is attacked when he looks away.>

K1303.1\$, Seduction by progressive disrobing dancing (striptease, 'searching for the bee\$', etc.).

Link: [F0821.1.8\$, Garment of see through material (e.g., net, thin textile, etc.). [T0055.6.4\$, Fashion display (fashion show): body exhibited in various complimentary dresses (costumes).

Ref.: Tha^Clabî 212; Amîn 210-12; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" 157-58 no. 56; *TAWT* 383 n. 407.>

K1304\$, Arranging for maiden's (woman's) beauty to be 'accidentally' displayed so as to coax suitor-to-be.

Link: [T0061.9\$, Betrothal of the veiled female (unseen). [T0061.9.0.1\$, Revealing bride's face (to groom) for the first time. [T0100.0.9.3.1\$, Marriage arranged so as to be able to influence husband-to-be.

Ref.: *MITON*.>

K1305\$, Deceptive marriage arrangements: the man is tricked. Type: 1353B\$.

Link: [J1737, Foolish lover ignorant of mistress's flaws. [J1768.2.3\$, Stranger mistaken for one's spouse or betrothed (usually hitherto unseen). [L0145, Ugly preferred to pretty sister. [P0529.2\$, Wife divorced unwittingly (unintentionally), or by trickery. [T0121.9.3\$, Handsome man weds ugly girl.

Ref.: *Alf* III 164; *Basset Mille* II 84 no. 34; *Bushnaq* 169-71; *DOTTI* 124 126 159 190 267 350 494 631 706 752 809 888/{Plst, Qtr, Syr, Ymn}; *Hujelân* 125-26 no. 16-2 229 no. 21-4 238 no. 21-4; *Littmann al-Quds* 251-55, 266-68 (*Arabische* 412-18, 389-95); *MITON*.>

K1305.1\$, Man deceived into marrying an ugly woman by showing him a beautiful girl as the bride-to-be. Type: 1353B\$.

Link: [K2375.1\$, White liquid (soap-water, milk) said to be milk-white from bathing person (girl) in it.

Ref.: *DOTTI* 752; *Hujelân* 339 no. 20-5; *Littmann al-Quds* 251-55 (*Arabische* 389-95).>

K1305.2\$, Man deceived into marrying an ugly woman: the veiled (bashful) female. Type: 877.

Link: [C0106\$, Tabu: woman going (seen) unveiled in public--(*sufûr*). [J0038.1\$, Groom's statement (on the morning after consummation of marriage to heretofore unseen bride) that "Religiosity is the best quality" signifies that his bride proved to be ugly. [T0061.9\$, Betrothal of the veiled female (unseen).

Ref.: *DOTTI* 512; *TAWT* 52 n. 51.>

K1305.3\$, Man deceived into marrying a non-virgin. Type: cf. 1542**.

Link: [K1912, False virgin. Various deceptive practices to mask bride as virgin. [K2066\$, False virgin detected: pouch to be filled with red ink (blood), but mistakenly filled with green. She accuses groom of having 'popped' (punctured) her gallbladder (bile).

Ref.: *Alf* I 148; *Burton* II 50; *MITON*.>

K1305.5\$, Woman (bride) with false (artificial) members. Type: 1379*.

Link: [F0540.1\$, Artificial organs (limbs): bodily members made of glass, iron, plastic, wood, or the like. [F0555.0.4.1\$, Marvelous artificial hair (wig).>

K1305.5.1\$, Girl induces suitor to believe that she has double vagina. Type: 1379A*.

Link: [F0547.5.1, Removable vagina. [F0547.5.4, Double vagina. [T0466.0.1\$, "Farewell Intercourse": one more sexual intercourse with deceased wife.

Ref.: *DOTTI* 772 773/{Mrc, Tns}.>

K1307\$, Deceptive marriage arrangements: the girl (woman) is tricked. Type: cf. 1353B\$.

Link: |J1768.2.3\$, Stranger mistaken for one's spouse or betrothed (usually hitherto unseen). |K1915.3, Handsome man substitutes for ugly as bridegroom: wins bride.

Ref.: *MITON*.>

K1307.1\$, Man marries girl (woman) to gain control over her. Type: 879, 891D\$.

Link: |T0072.2.1, Prince marries scornful girl and punishes her.

Ref.: *DOTTI* 512 542.>

K1307.3\$, Woman given in marriage to a man with physical impairment(s) of which she was not informed.

Link: |T0192.1\$, Girl forced into a marriage.

Ref.: Ibn-^CAasim no. 291.>

K1307.5\$, Man with false (artificial) member.

Link: |X0783\$, Jokes on "gays" extreme (desperate) measures.

Ref.: *DOTTI* 703.>

K1307.6\$, Worthy suitor proves unworthy.>

K1307.6.1\$, Man marries (wooes) girl on behalf of demon (afrit, jinni, or the like). Type: 565A\$.

Link: |T0135.3, Wedding by proxy [(surrogate)].

Ref.: *Alf* II 211-12.>

K1308\$, Murderous marriage arranged (as part of conspiracy).>

K1308.1\$, Marriage arranged as means of destroying spouse.

Link: |K2213.0.1\$, Treacherous spouse.>

K1308.1.1\$, Bride murders (slays) groom.

Link: |K2213.13, Queen kills her husband as revenge of his killing of her father and brother. |P0506.0.1\$, Conspiracy to overthrow government (king). |S0066\$, One spouse murders (seeks to murder) the other (husband). |T0172, Dangers to husband in bridal chamber.

Ref.: Tha^Clabî 174-75/(Queen of Sheba): Shamy (el-) "Arab Mythology" no. 121.>

K1308.1.1.1\$, Bride assists in slaying her groom.

Link: |S0066.1\$-(formerly, S0066\$), Faithless wife murders her husband.

Ref.: *Zîr* 26-27.>

K1310, Seduction by disguise or substitution. Type: 705A\$, 932A\$, 932C\$-formerly 932A\$, cf. 1379.

Ref.: Jâhîz/(*al-Bayân*) I 103; Aalûcî III 212-13; Shamy (el-) "Arab Mythology" no. 62; *DOTTI* 375 631 633 771; *TAWT* 456 457 no. 49/{Bhrn}.>

K1311, Seduction by masking as woman's husband.

Link: |A0164.9.2.1\$, Deity assumes the form of a mortal woman's husband and impregnates her.

Ref.: Ions 45-(Ra)/cf.; Akiko 105/(lit.); *DOTTI* 862/{lit.}.>

K1311.0.1, Seduction by masking as woman's husband: "Why--you have just left!".

Link: |H0079.10.1\$, "This vagina (*hîrr*) [of tonight] is familiar, [but] the vagina into which I was last night was unfamiliar!" (Said by a married man who was deceived into sexual intercourse by substitute bedmate).

Ref.: *DOTTI* 364/{Omn}; D.H. Müller *Soqotri*: *SAE* VI 97-98 no. 19.>

K1311.1, Husband's twin brother mistaken by woman for her husband. Type: 303.

Link: |T0685.3, Twins who look exactly alike.

Ref.: Akiko 105/(lit.); *DOTTI* 108.>

K1313\$, Seduction by use of telepathy-like communication (computer, telephone).

Link: |D2120, **Magic transportation**. |F0301, Fairy lover. |F0414.1, Lover transported to girl's apartment in fortress by spirit. |F0890\$, Marvelous communication by machine--(telepathy-like). |F0951.3\$, Psychological (mental) treatments for lack of interest in sex. |J1527, Dream answered with a dream. |J1551.2, Imagined penance for imagined sin. |N0722\$, Runaway machine carries youth to maiden (or vice versa) when it stops. |T0041, Communication of lovers. |T0474\$, Masturbation (autoeroticism). |Z0198.1.4\$, 'Dialing the telephone' (usually during the night)--sexual intercourse.>

K1314, Seduction by wearing coat of invisibility. Type: 681.

Ref.: *DOTTI* 371; Shamy (el-) *Egypt* 35 no. 5.>

K1314.1\$, Seduction by becoming invisible. Type: 681.

Link: |D2176.6.1\$, Exorcising invisible man with smoke--his eyes become tearful, thus, magic kohl washed away.

Ref.: *DOTTI* 106 153 372 929/{Mrc, Plst}.>

K1315, Seduction by imposter.>

K1315.1, Seduction by posing as god.

Link: |K1301, Mortal woman seduced by god.>

K1315.1.1, Seduction by posing as Angel Gabriel.

Ref.: *DOTTI* 884/{Ymn}.>

K1315.1.3\$, Seduction under pretense of fulfilling the predestined (enacting God's Will, or the like).

Link: [M0345, Prophecy: daughter shall commit murder and incest and be sentenced to death. [N0100.2\$, Predestined sinning (fornication, theft, killing, or the like).

Ref.: *MITON*.>

K1315.2, Seduction by posing as doctor. Type: 1424, 1424A\$.

Ref.: *DOTTI* 799 800/{Ymn}; Hein-Müller *Mehri-Hadramî*: *SAE* IX 84-88 no. 33.>

K1315.2.3, Seduction by sham process of repairing vagina.

Ref.: Shamy (el-) "Folkloric Behavior" 240-41.>

K1315.3, Seduction by posing as magician. (Sham incantation, etc.).>

K1315.3.1, Seduction by feigning enchantment.>

K1315.4, Seduction by posing as a relative.

Link: [J1849.5\$, Erotic act (hugging, kissing, etc.) thought to be mere friendliness.

Ref.: *DOTTI* 862/{lit.}.>

K1315.5, Seduction by posing as nobleman.

Ref.: *DOTTI* 503/{lit.}; *MITON*.>

K1315.5.1, Prostitute poses as noble woman. Type: cf. 932A\$.

Link: [K1831.5\$, Prostitute and client mentioned as sister and brother.

Ref.: *DOTTI* 631.>

K1315.5.2\$, Noble woman poses as prostitute. Type: 932A\$, 932C\$-formerly 932A\$.

Ref.: *DOTTI* 631 633; *TAWT* 455 no. 49/{Bhrn-Qtr} 457 no. 49-II.>

K1315.6, Seduction by posing as holy man (churchman).>

K1315.6.2, Seduction attempted on threat of performing miracles.

Link: [F0950.4, Sickness (madness) cured by coition.>

K1315.6.7\$, Seduction upon promise of producing (sham) miracle.

Link: [K1970, **Sham miracles**.>

K1315.6.7.1\$, Seduction: one 'girl' (man masked as woman) induces another to pray for penis: prayer of only one is answered. Type: 1545, cf. 884E\$.

Link: [J1919.8.1\$, Simpleton led to believe that girl (actually man masking as woman) has a penis. [K1977\$, Sham answer to prayer. Prayer (wish) expressed aloud: trickster in hiding emerges to miraculously fulfill the wish.

Ref.: *DOTTI* 531 856.>

K1315.6.7.2\$, Seduction: miraculous healing (restoring eyesight). Victim proves beyond help ('incurable'). Type: 1424B\$.

Link: [F0950.4, Sickness (madness) cured by coition. [K0830.1.2.1\$, Pseudo transformation little money (or the like) into large sums: does not work with very large sums. [K0992.2.1\$, Trickster seeking revenge on blind men feigns blindness and claims that a beating by the police has 'cured' (reformed) him; he recommends the same 'cure' for his blind adversaries.

Ref.: *DOTTI* 800.>

K1315.7, Seduction by posing as teacher or instructor.

Link: [K1826, Disguise as churchman (cleric). [T0035.7\$, Lovers meet so as to perform schoolwork together (study, exchange books, etc.). [X0772.0.1\$, Sexual intercourse said to be a test (examination).>

K1315.7.1, Seduction by pretending to instruct (or to need instructions) in marital duties. Type: 1424A\$.

Link: [M0149.4.1\$, Vow to have sexual intercourse with mistress in the presence of her husband (father).

Ref.: Ibshîhî 617; *DOTTI* 800.>

K1315.8, Seduction upon false promise of marriage.

Ref.: Shamy (el-) "Eg. Balladry": "Bahlûl and Samîrah" no. 3.>

K1315.9, Seduction by offering protection against non-existing danger.>

K1317, Lover's place in bed usurped by another.

Link: [K1512.2\$, Husband tests his faithless wife's dream-generating side of bed: he is sodomized by her paramour. (Sodomist proves to be "Our Lord Lot").>

K1317.1, Serving-man ([servant]) in his master's place [with mistress].

Link: [K1969.3, Servant poses as master.

Ref.: Akiko 105/(lit.); Chauvin II 92 no. 38.>

K1317.1.2\$, Friend in his friend's place in mistress's bed.

Link: |K0171.7, Deceptive division of shared wife. [Y].

Ref.: Akiko 105/(lit.)>

K1317.8, Moorish (black) girl substituted for mistress (in the dark). Type: 1379.

Link: |K1843, Wife deceives husband with substitute bedmate.

Ref.: *DOTTI* 771.>

K1321, Seduction by man disguised as woman. Type: 517A\$, 857\$.

Ref.: Basset *Mille* II 27 no. 14/cf.; *DOTTI* 286 476 848; *MITON*; *TAWT* 429 no. 17/{Plst} 456 no. 49/{Bhrn-Qtr}>

K1321.1, Man disguised as woman admitted to women's quarters: seduction. Type: 516, 1542, 1538*, cf. 884F\$.

Link: |K1836.6\$, Husband (lover) disguises as woman so as to gain access to women's quarters and search for his wife (sweetheart). |K1952.9.2\$, Fugitive in king's palace (women's quarters) masks as the king (caliph). |P0333.1\$, Son mentioned (disguised) as girl so as to receive hospitality.

Ref.: *DOTTI* 274 531 853/{Sdn}; Houri-Pasotti 60-61 no. 16; *TAWT* 382 n. 400 429 no. 17/{Plst} 430 no. 17/{Sdn}>

K1321.1.4\$, Trickster masking as his own sister admitted to girls's quarters: seduces her playmates (friends). Type: 1538*.

Link: |P0253.15\$, Brother and sister who look alike. |T0031.4.1.1\$, Falling in love with a sister's (brother's) friend.

Ref.: *DOTTI* 848.>

K1321.2, Man disguised as woman abducts princess. Type: 516F\$, 857\$.

Ref.: *DOTTI* 476; *TAWT* 456 no. 49/{Bhrn-Qtr}>

K1321.3, Man disguised as woman courted (married) by another man. Type: 844C\$, 857\$.

Ref.: *DOTTI* 476 530.>

K1322, Girl masked as man wins princess' love. Type: 510D\$, 514, 881, 883\$, 923C\$.

Link: |T0028, Princess falls in love with a man disguised as a woman. |T0462.0.1\$, Pseudo-lesbian attraction (love): woman falls in love with another woman who turns out to be a man in disguise.

Ref.: *DOTTI* 264 273 516 520 606; I.M. al-Tayyib *al-Humrân* 28 (asked by king to marry his son)/cf.>

K1322.1, The lovely ascetic (girl masked in man's clothes) wins love of rich woman.>

K1322.2\$, The lovely warrior-maiden (masking as man) is at last defeated and her identity revealed. Type: 519A\$.

Link: |F0565.2.1\$, Amazons-like maiden. |T0174\$, Marriage to woman (girl) masking as man-warrior after defeating her in duel (combat).

Ref.: *DOTTI* 290; Juhaymân (al-) IV 359-81; K. Sa^Cd-al-Dîn, *Clrâqiyah* 152-53 no. 16; Lane 418; *MITON*>

K1325, Seduction by feigned death. The girl comes to the man's wake or funeral.>

K1325.1, Seduction by feigned sleep. The guest in the conjugal bed feigns sleep as he effects seduction. Type: 1545, cf. 1542:V.

Ref.: *DOTTI* 617 853 856/{lit.}>

K1325.1.1\$, Seduction by feigned involuntary (unintentional) contact during sleep.

Link: |P0605\$, Living (sleeping) arrangements within the household.

Ref.: *MITON*>

K1326.1, Seduction by asking for sham cure for sham illness.

Ref.: *DOTTI* 687 782 910/{lit., Syr}>

K1327, Seduction by feigned stupidity. Cautious farmer seeks laborer who knows nothing about sex. Trickster makes silly explanation of copulation of animals. When admitted into service, seduces both farmer's wife and daughter. Type: 1545, 1545A-B.

Link: |H0389.3.1\$, Test of young bride's (girl's) innocence: later she proves far more experienced than presumed.

Ref.: *DOTTI* 856 857.>

K1327.1\$, Seduction by pretended ignorance of sex: person of opposite sex explains (instructs). Type: 1425B\$.

Link: |J1745.0.1\$, Absurd ignorance of genitals.

Ref.: *DOTTI* 802; *MITON*>

K1330, Girl tricked into man's room (or power). Type: 850*, 872X\$.

Ref.: *DOTTI* 468 497.>

K1331, "No!" The princess must always answer a question by "No". By clever framing of his question the hero wins her to his desires.>

K1332, Seduction by taking aboard ship to inspect wares. Type: 514.

Link: |K0712.0.2\$, Victim invited to see marvelous object (act) and then attacked--("Come here and see!").

|K0775.1, Capture by taking aboard ship to inspect wares.

Ref.: *DOTTI* 273 475 483 642 847/{lit.}; *MITON*; Shamy (el-) "Eg. Balladry": "Khadrah al-sharîfah" no. 57.>

K1334, Seduction (or wooing) on an aerial journey.>

K1334.1\$, Woman invited into flying device and then abducted.

Link: |D1520.14.3\$, Magic transportation in furnished compartment. |K0712.0.2\$, Victim invited to see marvelous object (act) and then attacked--("Come here and see!").

Ref.: *DOTTI* 201 481 754 771 885/{Alg}.>

K1335, Seduction (or wooing) by stealing clothes [(feathers)] of bathing girl (swan maiden). Type: 400, 425, 425M.

Ref.: *DOTTI* 184 185 188 199 208 342 640 809/{lit., Sdn}; *MITON*; *TAWT* 418 440 455.>

K1336, Magic helper brings girl to hero's bed. Type: cf. 561, 681, 871B\$.

Link: |F0414.1, Lover transported to girl's apartment in fortress by spirit.

Ref.: Chauvin V 62 no. 19 n. 1; *DOTTI* 317 371 487.>

K1337\$, Seduction by frightening into submission. (Usually through supernatural affliction: enchantment, illness, or the like). Type: 1515.

Link: |K0443, Money (or other things) acquired by blackmail. |K1351.3\$, Seduction by claiming to be a transformed animal.

Ref.: *MITON*.>

K1339, Girl tricked into man's room (power)--miscellaneous.

Ref.: *DOTTI* 281 531 535/{lit.}; *MITON*.>

K1339.4.0.1\$, Seduction by sham examination (test). Type: 1424B\$, cf. 1545C\$.

Ref.: *DOTTI* 800 857 941/{Egy}.>

K1339.5, Girl tricked by use of drugs. Subsequent pregnancy used to force her into marrying seducer.

Link: |K1381\$, Seduction by intoxication (or narcotic). |T0193\$, Marriage through threatening girl (woman) with disgrace (scandal).>

K1339.6.1\$, Priest seduces woman (at confession). Type: 1805A\$.

Link: |P0426.0.8\$, Immoral (corrupt) cleric (judge). |X0420.5\$, Jokes on *fu'ahâ's* immorality toward female mourners.

Ref.: *DOTTI* 931; *RAFE* 75 n. 245.>

K1339.10\$, Changing the direction of route-guide (string, trail of pebbles, etc.) causes girl to wander into man's room. Type: 850*, 872X\$.

Link: |T0475.1, Unknown paramour discovered by string clue.

Ref.: *DOTTI* 468 498.>

K1340, Entrance into girl's (man's) room (bed) by trick.>

K1341, Entrance to woman's room in hollow artificial animal. Type: 854.

Ref.: *DOTTI* 474 796/{Ymn}; Noy *Jefet* 277-83 no. 124.>

K1341.1, Entrance to woman's room in golden ram [(cow)]. Type: 854, 900.

Ref.: *DOTTI* 474 557.>

K1342, Entrance into woman's (man's) room by hiding in chest. Type: 850*, 882.

Link: |K1164\$, Secret learned by spying (eavesdropping). |K1891.1\$, Person hides inside statue and then arranges for it to be sold to the beloved.

Ref.: Chauvin VIII 183 no. 219; *DOTTI* 189 206 382 402 468 519 523 553 768/{Egy, lit.}; *MITON*;

AUC: 16 no. 4; CFMC: Sawâm)ah 71-1 5-2-no. 2.>

K1342.0.1, Man carried into woman's room hidden in basket. Type: 882.

Link: |K1343.1, Man drawn up into female apartments in basket.

Ref.: *DOTTI* 519; *MITON*.>

K1342.0.1.1\$, Child carried into woman's room hidden in box (chest). Type: 882.

Link: |N0832, Boy as helper.

Ref.: *DOTTI* 519 873/{Egy}.>

K1342.0.3\$, Entrance into woman's room inside rolled up mat (carpet). Type: 882, 1360C.

Ref.: Blanc "Deux contes" *RTP* VII 432-44; *DOTTI* 519 763.>

K1342.1, Heroine in hiding-box which is bought by prince.>

K1343.1, Man drawn up into female apartments in basket [=K1211].

Link: [K1342.0.1, Man carried into woman's room hidden in basket. [N0723.1\$, Drunken man lies down in basket he sees by the side of road: he is drawn up to female's apartment.

Ref.: *MITON*.>

K1341.4\$, Reaching maiden's abode on tree-top (mountain-top) in animal hide--carried by bird. Type: 701, 930F\$.

Link: [K1861.1, Hero sewed up in animal hide so as to be carried to height by bird.

Ref.: Tha^Clabî 165-68; Shamy (el-) "Arab Mythology" no. 101; *DOTTI* 373 626.>

K1344, Tunnel entrance to guarded maiden's chamber. [Underground passage]. Type: 517A\$, cf. 1419E.

Link: [F0782.7\$, Undetectable door (secret door or passage) to palace (castle, house). [K1523, Underground passage [(tunnel)] to paramour's house. (Inclusa). Woman goes from one to the other.

Ref.: *DOTTI* 73 74 286 287 796/{Irq}; *MITON*; Stevens 253-62 no. 44.>

K1346, Hero flies to maiden's room. Type: 575.>

K1346.1, Hero flies on magic carpet to maiden's room.

Link: [N0722\$, Runaway machine carries youth to maiden (or vice versa) when it stops.

Ref.: Frobenius *Kordofan: Atlantis* IV 101ff. no. 11.>

K1349, Other means of entering into girl's (man's) room.>

K1349.8, Entrance into woman's room through concealed door.>

K1349.8.1\$, Entrance into maiden's room through secret passage (tunnel, hole in wall, etc.). Type: 432.

Link: [K1523, Underground passage [(tunnel)] to paramour's house. (Inclusa). Woman goes from one to the other.

Ref.: *DOTTI* 212 213 214 515 677/{Egy, Mrc}.>

K1349.1, Disguise to enter girl's (man's) room. Type: 884E\$, 1545.

Ref.: *DOTTI* 531 856; *TAWT* 429 456.>

K1349.1.0.1\$, Disguise as woman (girl) to enter women's quarters. Type: 1538*, 1542,;II, 1545,;V.

Ref.: *MITON*; Boqarî 189; *TAWT* 175 no. 17.>

K1350, Woman persuaded (or wooed) by trick.

Ref.: *DOTTI* 693/{lit.}; *MITON*.>

K1351, The weeping bitch. [Procuress throws pepper in animal's eyes and claims that it is transformed woman who did not respond to wooer. Virtuous woman persuaded]. Type: 1515.

Link: [T0055.5.2.1\$, Maiden moved by report that a youth is secretly love-sick (considering suicide) for her.

Ref.: Bashmî *Arkhibîl* 121-22 no. 57/cf.; Chauvin VIII 45 no. 13; *DOTTI* 797 819/{lit.}; *MITON*.>

K1351.3\$, Seduction by claiming to be a transformed animal. Type: 1515A\$.

Link: [K0403, Thief claims to have been transformed into an ass.

Ref.: Campbell *Town and Tribe* 24-30; *DOTTI* 820; *MITON*.>

K1351.4\$, Seduction by promise of non-sexual marriage.

Link: [K0830.1.1\$, Seduction by offering gradual (nonsexual) rewards: seducer's credibility thus established.

Ref.: *MITON*.>

K1353, Woman deceived into sacrificing honor. [Promise of reward broken].

Link: [K1386.1\$, Lecherous official won over by a woman's promise of sexual liaison: she reneges on her promise after he has kept his. [T0455.2, Woman sacrifices her honor to free her husband (brother) from prison. [T0455.3.3\$, Woman promises sexual favors in order to rescue her beloved.>

K1354, Seduction by bearing false order from husband or father. Type: 1563.

Link: [K2131.0.2\$, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.

Ref.: *DOTTI* 861 862/{Qtr}; Noy *Jefet* 304-5 no. 133; Shamy (el-) *Egypt* 299 no. 58; AGSFC: QTR 87-3 693-x-6-43.>

K1354.1, "Both?" [Seduction by bearing false order]. Type: 1563.

Link: [K0362.10, Give him what he wants. [Theft by message with double-meaning]. [K0437.5, Robbers enslaved. [Two robbers sold by means of false message: (Both?)]. [Z0095.0.1\$, Double-meaning: word or phrase that denotes more than one meaning.

Ref.: Chauvin VI 180 no. 342; *DOTTI* 861; Shamy (el-) *Egypt* 299 no. 58.>

K1354.1.1, Trickster masking as girl's father advises intercourse with trickster. She obeys.>

K1354.1.2\$, Trickster masking as his own father demands sexual liaison with 'father's wife' (step-mother) or

slave-woman. Type: cf. 1563.

Ref.: *DOTTI* 861 862/{Egy, lit.}>

K1354.2, Seduction by bringing false order from husband. Type: 1563.

Link: |K0455.8.3\$, Forged testament used to dupe woman (widow).

Ref.: *DOTTI* 519 751 861/{Plst}; Littmann *al-Quds* 255-59 (*Arabische* 396-402).>

K1354.9\$, Seduction by bearing false instructions--miscellaneous.

Link: |K1073.1\$, Doctor duped into performing surgery on healthy unsuspecting person. Victim reported to be in critical need of cure (e.g., branding, circumcision, teeth-pulling, etc.) but reluctant to undergo treatment.>

K1354.9.1\$, Seduction by bearing false instructions from birds. Type: 1424A\$, cf. 1563.

Link: |K1969.5\$, Pretended knowledge of a language.

Ref.: *DOTTI* 762 800 801 861/{lit.}>

K1355, Altered letter of execution gives princess to hero. Type: 930.

Ref.: Chauvin VIII 145 no. 145ABC; *DOTTI* 621.>

K1360\$, Seduction through shaming into conformity ("Of all your peers, only you remain a virgin," or the like).

Link: |K1350, **Woman persuaded (or wooed) by trick**. |K1397, Lucretia seduces [(rapes)] through threat. |P0788.2\$, Social control by shaming (publicly) into compliance (conformity). |W0030.1\$, The need to be like the others in own social group.>

K1360.1\$, Seduction of the naive (girl, boy) by claiming to give her (him) experience.

Link: |K1315.7, Seduction by posing as teacher or instructor. |K2059.9.1.1\$, Fornicating now and then repenting immediately after.

Ref.: Jâhiz I 168.>

K1361.2, Progressive purchase of favors: the anatomical progression. Type: cf. 2039\$.

Link: |K2051.5\$, Women pretend that they are not interested in men (sex), though they really are.

Ref.: *DOTTI* 971.>

K1363, Seduction of person ignorant of sexual intercourse. Type: 901B\$, 901C\$./1646A\$, 1424A\$, 1425, cf. 1542**.

Ref.: *DOTTI* 561 562 800 801 854.>

K1363.1, Putting the Devil in Hell. Obscene trick used to seduce woman. Type: 1425.

Ref.: *DOTTI* 801/{Egy}; HE-S: Dikiris 72-75 no. 129.>

K1363.1.2\$, Seduction: putting the ear of corn in the oven. Type: 1425, 1425A\$.

Link: |Z0166.3.1.1\$, Cucumber, banana, carrot, radish, etc.--penis.

Ref.: *DOTTI* 801.>

K1363.1.3\$, Seduction: putting the animal (mule) in his natural habitat. Type: 1425B\$.

Link: |Z0194\$, Animal symbolism--male's character and personality attributes (habits).

Ref.: *DOTTI* 802; *MITON*.>

K1363.2, Friar adds missing nose (fingers) to unborn child. Type: 1424.

Ref.: *DOTTI* 799.>

K1370\$, Spying as means of seduction.

Link: |K1340, **Entrance into girl's (man's) room (bed) by trick**. |T0031, Lovers' meeting: hero in service of heroine. As page, or the like.>

K1370.1\$, Pretending to perform chores so as to spy on woman.>

K1370.2\$, Hobby (roof-garden, raising birds, etc.) provides pretext to spying on neighbors. Type: cf. 879.

Link: |P0806.1\$, Keeping animals (birds) as hobby. |T0031.5\$, Lovers' meeting: falling in love with a neighbor (seen in window, on house-top, etc.).

Ref.: Jâhiz III 190-91; *DOTTI* 512.>

K1370.3\$, Feigning physical disability so as to spy on woman.

Link: |C0901.0.1\$, Tabu: feigning disability (sickness, blindness, etc.). |K1821.8, Disguise as old man.>

K1370.3.1\$, Feigning blindness so as to spy on woman.

Ref.: *MITON*.>

K1371, Bride-stealing. Type: 857\$.

Link: |T0194\$, Marriage by abduction (or raid).

Ref.: *DOTTI* 476; *TAWT* 456 no. 49/{Bhrn-Qtr}>

K1371.1.2, Lover's foster brother (friend) steals bride from wedding with unwelcome suitor. Type: 857\$.

Ref.: *DOTTI* 476; *TAWT* 456 no. 49/{Bhrn-Qtr}>

K1375, Seduction by alleged vision promising woman to man. Type: 1731.>

K1377, Incestuous marriage arranged by trick. Type: 567A.

Ref.: *DOTTI* 328; Shamy (el-) "Egypt" (1971) no. 6.>

K1378\$, Seduction under pretence of by promising cure.

Link: |K1339.6.1\$, Priest seduces woman (at confession). |T0429.1.1\$, Faith-healer (exorcist, etc.) seduces (seeks to seduce) client.>

K1378.1\$, Seduction by pretending to cure barrenness (infertility).

Link: |D1925, Fecundity [(fertility)] magically induced. |D2161.3.11, Barrenness magically cured. |T0591.5.2.4.1\$, Pregnant woman murdered and fetus exacted (alive) from her womb.>

K1380, Seduction--miscellaneous.>

K1381\$, Seduction by intoxication (or narcotic).

Link: |A1332.9.1.1\$, Eve makes Adam drunk in Paradise by giving him liquor. |K0332.1, Theft by giving narcotic to guardian of goods. |K1514.17.1, Wife drugs husband and visits paramour. |R0022, Abduction by giving soporific. |T0471, Rape.

Ref.: *DOTTI* 296 515 542/{Alg}; Shamy (el-) "Eg. Balladry": "Bahlûl and Samîrah" no. 3.>

K1381.1\$, Person drugged (made drunk) and then raped. Type: cf. 931B\$, 932A\$, 932C\$-formerly 932A\$.

Link: |K0871.3.2\$, Person intoxicated (drugged, etc.) and then disfigured (mutilated). |T0380.0.2.2\$, Difficulty of keeping friendship with member of opposite sex unerotic. |T0471.0.4\$, Rapist threatens victim with weapon (knife, gun, etc.). |T0473\$, Rape committed while intoxicated (drunk).

Ref.: *DOTTI* 629 633; *MITON*; Shamy (el-) "Eg. Balladry": "Mahrûs and Mabrûkah" no. 16.>

K1381.3\$, Female takes sexual advantage of (rapes) drugged man. Type: cf. 932A\$.

Link: |A1332.9.1.1\$, Eve makes Adam drunk in Paradise by giving him liquor. |T0380.6.1.2\$, Chivalrous man does not take advantage of woman when she is helpless (unconscious, drunk, drugged or the like). |T0467, The amorous bite.

Ref.: Ions 67/cf./(Nephthys gets Osiris drunk); *DOTTI* 693 694 761 762 796 798/{Egy, lit.};

MITON.>

K1384, Female overpowered [(raped)] when caught in tree cleft (hole in hedge). Type: 36.

Link: |T0471, Rape.

Ref.: D.H. Müller *Shhauri*: *SAE* VII 126 no. 35.>

K1385\$, Victim busied with performing task and then raped (overpowered). Type: cf. 1530, 1731.

Link: |K1251, Holding up the rock. [Dupe busied with preventing imaginary danger and then assaulted]. |T0471, Rape.

Ref.: Ibn-^CAasim no. 147; Delheure 310-11; D.H. Müller *Shhauri*: *SAE* VII 120 no. 29, 122 no. 32; Prym-Socin 41-3 no. 13.>

K1386, Man won over by woman's obscene trick.

Link: |J2218.3\$, Ugly woman induces husband to believe that people consider her beautiful. She attracts attention by making faces in public and getting people to stare at her (in disbelief); her husband (who was walking behind her) thinks that these were stares of admiration and accepts her as beautiful. |K1390\$, Man tricked into girl's power.>

K1386.1\$, Lecherous official won over by a woman's promise of sexual liaison: she reneges on her promise after he has kept his. Type: cf. 1730.

Link: |K1353, Woman deceived into sacrificing honor. [Promise of reward broken]. |T0455.3.3\$, Woman promises sexual favors in order to rescue her beloved.

Ref.: *MITON*.>

K1390\$, Man tricked into girl's power.

Link: |K0339\$, Thief pretends to help owner: steals goods. |K0443.9, Women lead man into intrigue and then shout for help. Get money. |K1305\$, Deceptive marriage arrangements: the man is tricked. |K1340, **Entrance into girl's (man's) room (bed) by trick**. |K1843, Wife deceives husband with substitute bedmate. |K2155.3\$, Slanderer wounds person and then accuses him (her) of receiving injury during illicit activity. |T0338, Virtuous man seduced by woman.

Ref.: *DOTTI* 583 584 642 675 676/{Egy, lit.}>

K1390.1\$, Man deceived into impregnating woman (fathering a child). Type: 891F\$,/1379, 932A\$, 932C\$-formerly 932A\$.

Link: |A0112.1.2.1\$, Anubis born from brother-sister incest--unsuspecting brother--(Osiris tricked by Nephthys). |T0059.3\$, Accidental impregnation. (Unwanted, premarital, or out of wedlock pregnancy).

Ref.: Jâhiz/(*al-Bayân*) I 103; Aalûcî III 212-13; *DOTTI* 631 633 771; *TAWT* 457.>

K1390.1.2\$, Means of trick-impregnation.>

K1390.1.2.1\$, Man tricked into ejaculating inside woman (by causing him to lose control). Type: 932A\$, 932C\$-formerly 932A\$.

Link: |K1385\$, Victim busied with performing task and then raped (overpowered). |T0504.2.1\$, Pulling out at ejaculation to avoid impregnation.

Ref.: *DOTTI* 631 633; *TAWT* 457 no. 49.>

K1390.1.2.2\$, Theft of semen. Discharged (ejaculated) semen acquired through deceptive means.

Link: |J1142.7.1\$, Examination of semen as method of detecting sexual crime. |T0531.2\$, Conception from 'wearing' semen-stained clothing item.>

K1391, Long distance sexual intercourse. [By magic].

Link: |F0547.3.1.1\$, Long penis: long distance sexual intercourse. |X0771\$, Jokes concerning sexual prowess: physical attributes (anatomy).>

K1391.1\$, Sexual intercourse through hole in wall (window, door, etc.). Type: 1361A\$.

Ref.: *DOTTI* 765.>

K1394, Man coveting his friend's wife causes her to leave her husband.>

K1397, Lucretia seduces [(rapes)] through threat.>

K1397.1\$, Seduction (rape) by threatening woman with defamation and causing scandal: woman fears for her reputation and surrenders. Type: 860C\$.

Link: |T0193\$, Marriage through threatening girl (woman) with disgrace (scandal).

Ref.: *DOTTI* 481 482 670 723/{Qtr, Syr}; Duwayk (al-) II 202-3; *MITON*; *RAFE* 75 n. 245; Sâî 304-10 no. 63[+1]/cf.>

K1397.2\$, Male (man, boy) seduced by threatening him. Type: 1426.

Link: |K1381.3\$, Female takes sexual advantage of (rapes) drugged man.

Ref.: *DOTTI* 802; *MITON*.>

K1397.3\$, Man causes unattainable woman to be cast-off (imprisoned) so that he may gain control over her.

Link: |K0184.5.2\$, Deceptive purchase: temporarily damaging article and buying it for trifle. |K2150, **Innocent made to appear guilty**. |K2155, Evidence of crime left so that dupe is blamed. |K2155.3\$, Slanderer wounds person and then accuses him (her) of receiving injury during illicit activity. |T0084, Lovers treacherously separated.

Ref.: *DOTTI* 521/{lit.}; *MITON*.>

K1397.4\$, Man tricked into divorcing his wife. Type: 1353B1\$.

Link: |K0332.3\$, Consent (promise) secured from person when he is drunk. |T0084, Lovers treacherously separated.

Ref.: *DOTTI* 521 751 754/{Plstn}; Shamy (el-) "Samaw'al" 11 n. 32.>

K1397.6\$, Homosexual blackmail.>

K1397.6.1\$, Lesbian blackmail: 'dike' threatens girl with defamation if she does not succumb to her seduction.

Link: |P0029.7\$, Chieftainess as lesbian temptress. |T0462.4.1\$, Woman seeks to seduce girl (woman).

Ref.: *MITON*.>

K1398, The trickster with painted member.

Ref.: *DOTTI* 678/{Syr}.>

K1399, Additional seductions.>

K1399.1, Taming the wild prince. [Feral child captured and tamed by a servant girl]. Type: 877*.

Link: |B0535.0.5, Abandoned prince grows up in eagle's nest. |F0567, Wild man. Man lives alone in wood like a beast. |R0001, Wild man captured and tamed.>

K1399.2, The [servant's] unusual names. [Used to deceive girl, her mother, and father]. Type: 1525U\$, 1545.

Ref.: *DOTTI* 829 856.>

K1399.5, Teacher seduces pupil left in his charge.

Ref.: *DOTTI* 545 552.>

K1400-K1499, Dupe's property destroyed.>

K1400, Dupe's property destroyed.>

K1410, Dupe's goods destroyed.>

K1413, Guarding the door. It is lifted and carried away. Type: 1009, 1653A.

Ref.: *DOTTI* 697/{lit.}.>

K1417, Closing the door tight: with iron nails.

Ref.: *DOTTI* 697/{Tns}.>

K1420\$, Dupe induced to destroy his own house (building).>

K1420.1\$, False report of a treasure buried underneath the building causes owner to tear it down: nothing found.

Link: |W0151, Greed.

Ref.: Ibshîhî 507.>

K1420.1.1\$, How the Alexandria Lighthouse was destroyed: false report of a treasure buried underneath it.

Link: |F0770.0.2\$, Monuments of astonishing characteristics (e.g., Pyramids, Lighthouse, Hanging Gardens, Leaning Tower, etc.). |F0889.6.1\$, Lighthouse runs on power of the sun.

Ref.: Ibshîhî 507.>

K1440, Dupe's animals destroyed or maimed. Type: 1007.>

K1442, Casting eyes: animal's eyes. Ordered to cast eyes on this or that, the trickster kills animals and casts their eyes at the object. Type: 1006.

Link: |J2462.2, Casting sheep's eyes at the bride. The foolish bridegroom is told to cast sheep's eyes at the bride. He buys some at the butcher shop and throws them at her. |J2489.14\$, "'Keep (cast) an eye on"' (watch, mind). Fool interprets literally.>

K1443, Cleaning the horse. Washing him in boiling water or currying him with a razor. Type: 1016, cf. 1349J*.

Ref.: *DOTTI* 698 746.>

K1457\$, Domestic animal (bull, ass, etc.) dressed in predator's (lion's, wolf's, etc.) skin and alarm sounded: killed. Type: 1007A\$.

Ref.: *DOTTI* 697.>

K1460, Members of dupe's family killed.>

K1461, Caring for the child: child killed. Type: 1681B.

Ref.: *DOTTI* 907.>

K1461.1, Cleaning the child. Intestines taken out and cleaned.

Link: |J2118.5\$, Harmful cleansing.>

K1462, Washing the grandmother--in boiling water. Type: 1013, 1681B.

Link: |J2118.5\$, Harmful cleansing.

Ref.: *DOTTI* 697 698 907 908/{Plst}; Sârîs (al-) 297-99.>

K1465, Blinded slave's revenge. Threatens to jump from tower with lord's children unless lord blinds himself. Lord does so but slave jumps with children nevertheless.

Link: |P0170.0.3.2.1\$, Castrated slave's revenge. He forces his owner, who had cut off his penis, to do the same to himself, and then kills owner's sons whom he held as hostages.

Ref.: Ibshîhî 428/cf.>

K1500-K1599, Deceptions connected with adultery.>

K1500, Deception connected with adultery.>

K1501, Cuckold. Husband deceived by adulterous wife. Type: 1426*, cf. 1360, 1726\$.

Link: |J1271.1\$, Eunuch accounts for how he became a father. He explains to another eunuch his recent successes in life: "As for this man (companion), he is my penis". |T0455.8.1.1\$, Female companionship service managed (owned) by father of its top girl.

Ref.: *DOTTI* 536 761 770 803 922/{lit.}; *MITON*.>

K1503\$, Cuckold's threat (equivocal).

Link: |J2626, Coward boasts of what he would have done after danger is over. |T0251.6.1\$, Browbeaten husband threatens wife: from hiding place (under the bed, table, etc.). |W0199\$, Self-deception (rationalization, regression, projection, etc.).

Ref.: Webber 2-4 no. 1.>

K1510, Adulteress outwits husband. Type: 1418, 1419.

Ref.: *DOTTI* 793 794 911 924/{Egy}; Schmidt-Kahle 48-53 no. 24; HE-S: Dikirmis 72-75 no. 164.>

K1510.1, Adulteress kills home-coming husband.

Link: |Q0411.0.1, Husband kills returning adulteress. |S0066.1.1\$-(formerly, S0066.1\$), Wife assists paramour in murdering her husband.>

K1510.2, Wife of philanderer gets revenge by having an affair herself. Type: 1504\$.

Link: |K2400\$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy,

trick, etc.). |P0187.1\$, Wife humiliated by husband's sexual liaison with slave-woman. |P0522.1.3\$, Revenge: vengeful acts undertaken as "tit for tat".

Ref.: *DOTTI* 816/{lit.}; *MITON*.>

K1511, The husband locked out. [Adulteress wife feigns throwing herself in well: he goes to investigate]. Type: 1377.

Ref.: Basset *Mille* II 128 no. 57; Chauvin II 184 no. 224 IX 23; *DOTTI* 770; Wesselski *Hodscha* II 185 no. 350.>

K1511.1, Adulteress refuses to admit husband under pretence that he is a stranger. [Husband forgot password]. Type: 1377.

Ref.: Artin *Nil* 41-51 no. 1.2; *DOTTI* 536 761 770/{lit.}; *MITON*.>

K1512, The [faithless wife's] cut-off nose. (Lai of the Tresse). [Husband made to believe it grew back by miracle, or that he was dreaming]. Type: 1417.

Ref.: Chauvin VI 100 no. 267; *DOTTI* 793.>

K1512.2\$, Husband tests his faithless wife's dream-generating side of bed: he is sodomized by her paramour. (Sodomist proves to be "Our Lord Lot").

Link: |K1317, Lover's place in bed usurped by another. |K1843.2.4, Wife substitutes for her sodomist husband. |X0785\$, Jokes on characteristic behavior of homoerotic sodomites. |X0690\$, Humor concerning the higher powers (deities, angels, deities, angels, saints and arch-saints, or the like).

Ref.: HE-S: Dikiris 72-75 no. 180.>

K1513, The wife's equivocal oath. [Privates seen only by husband and donkey driver (paramour)]. Type: 1418.

Link: |K0289.9.2\$, Conditions arranged so that oath is literally true. |K1519.1\$, Woman feigns illness (falling) in order to explain why she is lying on her back before a youth (seducer). |K2310.3\$, Deception by giving equivocal (vague, quibbling) answers to specific question.

Ref.: Basset *Mille* II 3 no. 1; *DOTTI* 793.>

K1514, Adulteress gets rid of husband while she entertains lover. Type: 1360C.

Ref.: *DOTTI* 763.>

K1514.1, The husband [induced to hide] in the chicken house. [Husband made by faithless wife to believe he is being pursued]. Type: 1419A.>

K1514.4.1.1\$, Would-be adulterer husband beaten by his would-be adulteress wife. Procureess brings man to woman, he proves to be her husband: wife beats him pretending that she was testing his fidelity. Type: 1419K\$\\??.

Link: |K0501.2.2\$, Culprit discovered (surprised) during commission of crime allowed to leave scene (to get bribe, proof of innocence, or the like for discoverer): culprit escapes, discoverer discomfited. |K2173\$, Guilty party makes innocent accuser look guilty (by means of stronger, louder accusations). |N0741, Unexpected meeting of husband and wife. |T0450.6\$, Prostitute encounters a relative of hers.

Ref.: *DOTTI* 797 819/{lit.}; *MITON*.>

K1514.11, Illness feigned to call physician paramour. Type: 91, 314, 511A.

Link: |K1996\$, Means of feigning illness by shamming physical symptoms.

Ref.: *DOTTI* 35 135 136 266 267 793 930/{Qtr, Ymn}; Shamy (el-) *Egypt* 245 no. 4; *TAWT* 445 no. 36/{Egy}>

K1514.17, Adulteress together with lover while husband sleeps.

Link: |K1512.2\$, Husband tests his faithless wife's dream-generating side of bed: he is sodomized by her paramour. (Sodomist proves to be "Our Lord Lot").

Ref.: Chauvin VII 130 no. 398; *MITON*.>

K1514.17.1, Wife drugs husband and visits paramour. Type: 449, 1511.

Link: |D1364.7, Sleeping potion: drink causes magic sleep. |K1381\$, Seduction by intoxication (or narcotic).

Ref.: *DOTTI* 219 818; Shamy (el-) "Sailor" 44 no. 4B, 59 no. 5.>

K1514.18, Adulteress makes excuse to go and attend to bodily needs: meets lover.>

K1514.19\$, Husband persuaded to invite wife's paramour to their home as guest. Type: 1420A.

Link: |K1517.13\$, Paramour escapes by pretending to be mistress' (wife's) brother. |K1831.2.3\$, Wife's lover claims to be her brother. |T0404.4.1\$, Host's wife (daughter) seeks to seduce guest.

Ref.: *DOTTI* 693 761 796 798/{lit.}>

K1514.20\$, Man persuaded to arrange for wife's lover to live next door as neighbor. Type: 1420A.

Link: |K1523, Underground passage [(tunnel)] to paramour's house. (Inclusa). Woman goes from one to the other.

[T0031.5\$, Lovers' meeting: falling in love with a neighbor (seen in window, on house-top, etc.).

Ref.: *DOTTI* 693 761 796 798/{lit.}; *MITON*.>

K1514.21\$, Parent(s) deceived into bringing home daughter's (son's) lover. Type: 701, 930F\$, cf. 885A.

Link: [F0531.5.3.1\$, Toy for al-^CAnqâ's (Phoenix's) foster daughter--(youth hiding inside animal hide). [T0404.4.1\$, Host's wife (daughter) seeks to seduce guest.

Ref.: Tha^Clabî 165-68: Shamy (el-) "Arab Mythology" no. 101; *DOTTI* 373 534 626.>

K1515, The animal in the chest. [Ass in lieu of paramour entrapped by husband]. Type: 1419B.

Ref.: Basset *Mille* II 153 no. 69; *DOTTI* 794/{lit.}; Wesselski *Hodscha* II 187 no. 363.>

K1515.1\$, Adulterous and her paramour are tied together; a safe substitute (e.g., woman's son, uncle, etc.) takes paramour's place (thus adultery cannot be proven).

Link: [K0501.2\$, Culprit (criminal, lover, etc.) leaves crime scene by deception. [K0527, Escape by substituting another person in place of the intended victim.

Ref.: *DOTTI* 624 626 794/{Tns}.>

K1516, The husband's good eye covered. [Paramour escapes]. Type: 1419C.

Ref.: Chauvin IX 20 nos. 7, 8; *DOTTI* 795.>

K1516.1, The husband's good eye treated. [Paramour escapes].

Ref.: Chauvin IX 20 nos. 7, 8.>

K1517, Paramour escapes by disguise. Type: 1419D.

Ref.: *DOTTI* 795; *MITON*.>

K1517.1, The lovers as pursuer and fugitive. [Husband deceived]. Type: 1419D.

Ref.: Basset *Mille* II 143 no. 65; Chauvin VIII 39 no. 7 IX 21 no. 8; *DOTTI* 795; *MITON*.>

K1517.2, Paramour poses as doctor. Type: 314.

Ref.: *DOTTI* 135 267 793 930/{Qtr}; *TAWT* 445; CFMC: Siwa 71-10 6-1-no. 6.>

K1517.5, Paramour poses as unsuccessful suitor. When surprised with the wife he tells the husband that he has been trying to force the woman, with no success. The wife supports the statement.

Link: [T0039.1\$, Lover protects (defends) the beloved. [W0014.6.1\$, Lover caught while on clandestine visit to his beloved claims to be a thief so as to protect her reputation (honor).>

K1517.7.1\$, Paramour disguised as woman kept by wife (daughter) in her private quarters (harem). Type: 517A\$.

Link: [K1836.6\$, Husband (lover) disguises as woman so as to gain access to women's quarters and search for his wife (sweetheart).

Ref.: *DOTTI* 286 288 611 616 674 675/{Mrc}; Houri-Pasotti 60-61 no. 16/cf.; Laoust *Maroc* 196-97 no. 110; Stumme *T  erwalt* 105-7 no. 11.>

K1517.13\$, Paramour escapes by pretending to be mistress' (wife's) brother.

Link: [K1514.19\$, Husband persuaded to invite wife's paramour to their home as guest. [K1831.2.3\$, Wife's lover claims to be her brother. [T0042.2.1\$, Lovers address each other as "Brother" and "Sister".

Ref.: *DOTTI* 750 794/{Sdi, Ymn}; Juhaym  n (al-) III 363-75; Reinisch *Somali*: *SAE* I 219-20 no. 83.>

K1518, The enchanted pear tree. [Husband sees wife's adultery from tree: he is made to believe that it is magic, illusion, or that he has seen double]. Type: 1423.

Link: [J1798\$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)--or the imaginary is mistaken for actual.

Ref.: Basset *Mille* II 150 no. 68; Chauvin VIII 98 no. 69 IX 39 no. 34; *DOTTI* 799/{lit.}.>

K1518.1, Husband who has surprised wife and paramour is made to believe he had an illusion. Type: 1423.

Ref.: *DOTTI* 799.>

K1518.1.1\$, Paramour said to be spirit (jinni, angel, etc.). Type: 1423.

Link: [K1512.2\$, Husband tests his faithless wife's dream-generating side of bed: he is sodomized by her paramour. (Sodomist proves to be "Our Lord Lot"). [X0690\$, Humor concerning the higher powers (deities, angels, saints and arch-saints, or the like).

Ref.: J  hiz VI 168-69; *DOTTI* 799/{lit.}.>

K1519\$, Other explanations by lovers surprised--miscellaneous.>

K1519.1\$, Woman feigns illness (falling) in order to explain why she is lying on her back before a youth (seducer).

Link: [K1513, The wife's equivocal oath. [Privates seen only by husband and donkey driver (paramour)]. [K1524, Adulteress falls in mud at lover's door. [She must clean her dress: ruse to meet lover].

Ref.: *MITON*.>

K1521, Paramour successfully hidden from husband. Type: 1420D, 1423.

Ref.: Tha^Clabî 188; *DOTTI* 721 761 799/{lit.}; Hujelân 239 no. 26-4.>

K1521.2, Paramour successfully hidden in chest.

Link: |K1553.1.1\$, Lover hidden in chest (closet) discovered by husband.

Ref.: *MITON*.>

K1521.4., Paramour hidden in the bed. Type: 1355.>

K1521.4.1, Wife hides lover under bed. [She sends husband for a light].

Ref.: *DOTTI* 761 788/{Sdn}; Kronenberg *Nubische* 227 no. 47.>

K1521.6, Husband busied with performing task while paramour escapes. Type: 1377, 1419B, cf. 1741.

Link: |K0501\$, Incriminating evidence (confession) discredited by ruse.

Ref.: *DOTTI* 770 794 797 821 927/{lit.}>

K1523, Underground passage [(tunnel)] to paramour's house. (Inclusa). Woman goes from one to the other. Type: 517A\$, 1419E.

Link: |F0721.1, Underground passage. |K1349.8.1\$, Entrance into maiden's room through secret passage (tunnel, hole in wall, etc.). |K1514.20\$, Man persuaded to arrange for wife's lover to live next door as neighbor.

Ref.: Chauvin V 213 no. 121 VII 96 no. 67; *DOTTI* 214 286 332 515 521 796/{Irq, Mrc}; *MITON*; *TAWT* 449.>

K1524, Adulteress falls in mud at lover's door. [She must clean her dress: ruse to meet lover]. Type: 1418A\$.

Ref.: Bâzargân (al-) 316-317 no. 237; *DOTTI* 794/{Irq}; Taymûr no. 2382/(narrative).>

K1525, The Lord above, the lord below. [Numskull paramour hidden under bed; he responds to husband's prayer]. Type: 1355A.

Ref.: *DOTTI* 755/{lit.}; Wesselski *Hodscha* I 271 n. 1.>

K1534\$, Gullible person made to search for the supposedly lost.

Link: |J1920, **Absurd searches for the lost**. |J2301, Gullible husbands.>

K1534.1\$, Husband made to sift dirt. Wife, whose food purchase was replaced with dirt and rocks during her sexual liaison with merchant, claims that she dropped the money on ground and that she brought the dirt home to search for it. Type: cf. 1359D\$.

Link: |J2301.3, Gullible husband removes from wife's garment dust gathered while she lies with another man.

|K0476.1.1.1\$, Rocks substituted for food (rice, sugar). |T0454.1.1\$, Woman succumbs to seduction for a trifle (little pay, food).

Ref.: *DOTTI* 761 762/{Egy, lit.}; *MITON*.>

K1535, Adulteress transforms her husband into an animal to get rid of him. (The Tsar's dog). Type: 449, 1511.

Link: |K2213.6, Faithless wife transforms husband. |T0232.3.1\$, Adulteress transforms her husband into an ass (dog) to avenge slaying of loathly paramour.

Ref.: Chauvin V 3 5f. 198 VI 198 VII 129f; *DOTTI* 219 818.>

K1535.1, Adulteress transforms man to stone up to the waist. Type: 449/1511.

Link: |D0232\$, Limbs (physical organs) turned to stone. |D0682.5.1\$, Partial transformation to stone (petrification).

Ref.: *DOTTI* 219 818/{lit.}; *MITON*.>

K1538, Death feigned to meet paramour. Meetings in the grave (grave box).>

K1538.1, Wife feigns death and slips out to lover.

Link: |K0522.4.0.1\$, Captive animal (bird, fish) pretends to be dead and is thrown out: escapes.

Ref.: Ibn-^CAasim no. 380/pt.2.>

K1543, The marked coat in the wife's room. Type: 1353A\$, 1378.

Link: |J1922.2, Marking the place under the cloud. |K2131.6\$, Old woman destroys (seeks to destroy) couple's marriage. |K2150.1.2\$, Marked coat left in room of chaste woman brings about accusation of infidelity.

Ref.: *DOTTI* 751 770; *MITON*.>

K1544.1, Husband [(unknowingly)] rescues his wife's paramour.>

K1545, Wives wager as to who can best fool her husband. Type: 1406.

Link: |H0509.7\$, Contest in deception (performing the most deceitful ruse).

Ref.: *DOTTI* 787.>

K1546, Woman warns lover of husband by parody incantation. Type: 1419H.

Link: |H0598\$, Cryptic (enigmatic) message deciphered by recipient.

Ref.: *DOTTI* 797.>

K1546.1, Woman warns lover of husband by singing song. Type: 1419H.

Ref.: *DOTTI* 797.>

K1547\$, The misunderstood foreplay: paramour frightened away by receptive acts of naive woman. Type: 901C\$,/1646A\$.

Link: |J1820, Inappropriate action from misunderstanding. |J1913\$, Bodily movements (gesture, facial expression) misunderstood. |J2463, The foolish bride. |N0681.7\$, Adultery accidentally averted.

Ref.: *DOTTI* 562.>

K1548, Adulteress makes believe that her suspicious husband is insane.>

K1549.5, Unfaithful wife communicates with lover by pouring milk into stream.

Link: |K1549.9\$, Adulteress forewarns paramour by prearranged signal (object left outside, or the like).>

K1549.9\$, Adulteress forewarns paramour by prearranged signal (object left outside, or the like). Type: 1361A\$, 1364.

Link: |H0018, Recognition by password [(pass-word)]. |H0120, **Identification by tokens--miscellaneous**. |K1549.5, Unfaithful wife communicates with lover by pouring milk into stream. |N0386.5\$, Lovers's signal inadvertently altered: troubles follow. |T0041.5\$, Communication of lovers by means of object(s) left outside.

Ref.: *DOTTI* 544 765 766 767/{Sdn}>

K1550, Husband outwits adulteress and paramour. Type: 901C\$,/1646A\$, 910L\$, 1359.

Ref.: Ibn-^CAasim no. 264; *DOTTI* 562 577 759.>

K1550.1.2, Adulteress detected by food she prepares for paramour. Type: 1358C.

Link: |P0232.4.1.7\$, Mother's advice to daughter concerning husband: keeping his food time punctual.

Ref.: *DOTTI* 757; *TAWT* 457 no. 50/{Egy}>

K1551, Husband returns home secretly and spies on adulteress and lovers. Type: 1358, 1426A\$, cf. 1360C, 449,/1511.

Link: |H0466.1, Feigned absence to test wife's faithfulness. |K1164.1.4\$, Husband learns wife's secret by spying on her. |K1813.2, Disguised husband spies on his faithless wife.

Ref.: *DOTTI* 219 756 763 818; Hujelân 110 no. 10-2; *MITON*.>

K1553, Husband feigns blindness and avenges himself on his wife and her paramour. Type: 1358C, 1380.

Ref.: *DOTTI* 757 773; *TAWT* 458 no. 50/{Egy}>

K1553.1, Lover hidden in hen-coup discovered by husband.>

K1553.1.1\$, Lover hidden in chest (closet) discovered by husband.

Link: |K1521.2, Paramour successfully hidden in chest. |N0610, **Accidental discovery of crime**.

Ref.: *MITON*.>

K1554, Husband unwittingly instrumental in wife's adultery. Type: 1359A.

Ref.: *DOTTI* 760.>

K1554.1, Trickster sets fire to barrel of tow in which paramour is hidden. The paramour, naked, runs out carrying wisps of burning tow. The trickster tells the husband that he has raised the devil. Type: 1358A.

Ref.: *DOTTI* 757.>

K1555, Husband carries off box containing hidden paramour. Type: 1358B.

Ref.: Basset *Mille* II 45; *DOTTI* 757 761 788/{Sdn}; Kronenberg *Nubische* 227 no. 47.>

K1555.2, The devil in the barrel. The naked lover hides himself in a sooty barrel. The husband receives from a curious gentleman a good sum of money for showing him the "devil". Type: 1358A.

Ref.: *DOTTI* 757.>

K1556, Old Hildebrand. Hidden cuckold reveals his presence by rhymes. Type: 1360C.

Ref.: *DOTTI* 763.>

K1556.2\$, Cuckolded husband reveals knowledge of gifts given to his wife by her paramours. (Usually with rhymed proverbial simile; e.g., glimmering eye like the coin in our purse, silky smooth like the dress in our chest, or the like). Type: 1360C.

Link: |Z0062, Proverbial simile.

Ref.: *DOTTI* 763.>

K1558.1, Husband castrates paramour.>

K1561, The husband meets the paramour in the wife's place. Type: 1359B, 1441B*, 1805A\$.

Ref.: *DOTTI* 759 760 761 807 923 925 931/{Egy, Tns}; *MITON*.>

K1564, Husband proves intrigue by secretly blacking paramour's mouth. Type: 1364:III.

Ref.: *DOTTI* 361 449 766 767 881/{Ymn}; Noy *Jefet* 263-66 no. 114.>

K1564.1\$, Husband proves wife's adultery by mutilating (burning, painting) wife's and paramour's sex organs. Type: 992, 1361A\$.

Link: |S0176, Mutilation: sex organs cut off.

Ref.: *DOTTI* 692 765/{Egy}; HE-S: Dikirmis 72-75 no. 48.>

K1565, Blades (broken glass) to wound and detect wife's lover. Type: cf. 432, 1361A\$.

Link: |K0919\$, Murder (injury) by blades in narrow passage. |K1577.1\$, Husband burns wife at window (hole in wall) with hot iron as she prepares for intercourse with paramour. |S0181, Wounding by trapping with sharp knives (glass). |T0094\$, Lover murdered by sweetheart's relatives.

Ref.: *DOTTI* 212 765; *TAWT* 442.>

K1566.0.1\$, Cuckolded husband locks up wife and paramour in chest.>

K1569, Husband outwits wife and paramour--miscellaneous motifs.>

K1569.4, Husband takes place of paramour. Beats or otherwise discomfits wife. Type: 1361A\$.

Ref.: *DOTTI* 765.>

K1569.7, Alleged speaking privates.>

K1569.10\$, Husband sells treasure-house to wife's paramour: treasure already taken out. Type: 910L\$.

Ref.: *DOTTI* 577.>

K1570, Trickster outwits adulteress and paramour. Type: 1358.

Ref.: *DOTTI* 756 758/{Ymn}; Leguil I 143 no. 10; Noy *Jefet* 300-302 no. 131.>

K1571, Trickster discovers adultery: food goes to husband instead of paramour. Type: 1358C, 1535, 1725.

Ref.: *DOTTI* 704 757 758 760 797 842 922/{Sdi}; *TAWT* 458 no. 50.>

K1571.0.1, Trickster discovers adultery: gets food prepared for paramour. Type: 1358C.

Ref.: *DOTTI* 757 758/{Ymn}; Noy *Jefet* 300-302 no. 131.>

K1571.1, Trickster as sham magician makes adulteress produce hidden food for husband. Type: 1358C, 1535.

Ref.: *DOTTI* 757 842.>

K1577, Second lover burns paramour at window with hot iron. Type: 1361.

Ref.: *DOTTI* 765.>

K1577.1\$, Husband burns wife at window (hole in wall) with hot iron as she prepares for intercourse with paramour. Type: 1361A\$.

Link: |K1565, Blades (broken glass) to wound and detect wife's lover.

Ref.: *DOTTI* 765.>

K1580, Other deceits connected with adultery.>

K1581, Lover's gift regained. Type: 1420.>

K1582, Lover blackmails adulteress.>

K1586.0.1\$, Paramour gains access to mistress by gaining husband's (father's, etc.) confidence.

Ref.: *MITON*.>

K1590\$, Deceptive explanations of recent markings on one's body.>

K1590.1\$, Love-bite explained.

Link: |H0058, Tell-tale hand-mark. Clandestine lover is identified by paint marks left on his skin by mistress.

|K1564, Husband proves intrigue by secretly blacking paramour's mouth. |T0467, The amorous bite.>

K1590.1.1\$, Mark from a kiss said to be insect-bite (mosquito, flea, etc.). Type: 879.

Ref.: *DOTTI* 512; *MITON*.>

K1590.1.1.1\$, Why beardless youth has bite-marks on face while bearded man does not? 'Mosquitos' (actually woman) prefer the tender-tasting.

Link: |J0490\$, Young (tender) preferred to old (tough).

Ref.: *MITON*.>

K1590.2\$, Embracing and kissing, felt by maiden in the dark, explained to her as dream (nightmare). Type: 879.

Link: |J1155, "Then I woke up": man discredits his confession by declaring it all a dream.

Ref.: *DOTTI* 512; *TAWT* 427 no. 15.>

K1590.3\$, Cosmetic trace (lip stick, perfume, etc.) deceptively explained.>

K1590.3.1\$, Cosmetic marks on man said to be from close female relative.>

K1590.3.1.1\$, Unfaithful husband claims that red paint on his shirt is from habitual kissing by his sister-- (when he visits mother).

Link: |K0649.4.3\$, Wife (beautiful) mentioned as sister: defense against lecherous (envious) king. |T0040\$, Lovers

mentioned as brother and sister so as to escape detection. [T0049.1.1\$, Meeting of brother and sister described in terms of lovers's rendezvous.>

K1590.4\$, Lover's bite said to be caused by animal (camel horse, etc.).

Link: [K2021.1, The bitten cheek. [In reconciliation man allowed to kiss woman's cheek: he scars it].

Ref.: *MITON*.>

K1591.0.1, Faithless wife kills magic parrot which has betrayed her. Type: 1422.

Ref.: *DOTTI* 799; *MITON*.>

K1600-K1699, Deceiver falls into own trap.>

K1600, Deceiver falls into own trap.

Link: [W0199.9.1\$, Self-deception: liar believes his lie and behaves accordingly.>

K1601, Deceiver falls into his own trap (literally). Type: 837B\$, 910C, 1117.

Ref.: *DOTTI* 348 459 467 572/{lit.}>

K1601.1, Pitfall arranged but victim escapes it.>

K1610, Deceiver falls into his own trap--miscellaneous incidents. Type: 947-X\$.

Ref.: *DOTTI* 652.>

K1611, Substituted caps [(after changing sleeping places)] cause ogre to kill his own children. Type: 327, 1119.

Ref.: *DOTTI* 157 161 704 758 760 797 842/{Sdi}; *TAWT* 451; AUC: 40 no. 5.>

K1611.1, Substituted string causes ogre to be killed.

Ref.: Bâzargân (al-) 172-73 no. 127; *DOTTI* 704 757/{Irq}>

K1612, Message of death fatal to sender. Type: 910K1\$, 930.

Link: [K0978, Uriah letter. Man carries written order for his own execution.

Ref.: Ibshîhî 274-75; Basset *Mille* II 326 no. 76 III 126 no. 80, 199 no. 116; Chauvin VIII 145; *DOTTI* 200 459 572 575 577 621/{Irq, lit., Mrc}; Laoust *Maroc* 112-13 no. 84; Leguil II 81 no. 17; Qasîr *Insân* 140-45 no. 15; *TAWT* 435 no. 26/{Egy}; AGSFC: QTR 87-3 676-2?-159-97/cf.>

K1613, Poisoner poisoned with his own poison. Type: 763, 837.

Link: [J1513, Healed [(treated)] with his own medicine. [J1514\$, Wisdom of benevolence (exercising goodwill), and foolishness of malevolence (harboring ill-will). [K1633.1\$, The evil counsel: human (animal) organ is the only cure; applied to counselor. [K1681.1, Inventor of death machine is first to use it. [N0332.1, Man accidentally fed bread which his father has poisoned.

Ref.: *DOTTI* 427 457/{lit.}; *MITON*.>

K1613.0.1\$, "Cook of poison has to taste it".

Ref.: Taymûr no. 1784.>

K1613.1, Person trying to blow poison on another is himself poisoned.

Ref.: Chauvin II 87 no. 22.>

K1613.5\$, Turning the plate around: would-be poisoner poisoned with his own poison. Type: 315, 1358C.

Link: [J1562.1, Turning the plate around [so as to get the good food]: "See how things turn about in the world".

Ref.: *DOTTI* 139 141 144 168 458 696 706 758 843 854 862/{Alg, Plst, Sdn}; Sârîs, (al-) 144-46; *TAWT* 458.>

K1626, Would-be killer killed.

Link: [N0331.4\$, Large object (rock, log, etc.) dropped on person from above (so as to kill him) accidentally falls on would-be-killer's own child (children). [L0406.1\$, Food-chain among animals: one predator eaten as prey by another.

Ref.: Ibshîhî 422; *Alf* III 12/Burton V 261/(beast attacks attacker); *DOTTI* 416 573 652/{Sdn, Sml}; *MITON*; Shalabî 78-80; Shamy (el-) "Eg. Balladry": "Mandûh and Yasmîn" no. 18; AGSFC: QTR 87-3 672-x-no. 2.>

K1626.4\$, Drunken person about to commit murder is himself killed.

Link: [P0196.1.2.3\$, Drunkard commits murder.

Ref.: *MITON*.>

K1627\$, Would-be killer betrayed and captured. Type: 910C.

Link: [N0659.6\$, Criminal's plan accidentally foiled.>

K1627.1\$, Murder (assassination) plot foiled when conspirator(s) betray(s) plan. Type: 910C.

Link: [N0659.6\$, Criminal's plan accidentally foiled. [W0037.5\$, Culprit (criminal) confesses upon seeing innocent person convicted of his crime.

Ref.: *MITON*; Tha^Clabî 72-73.>

K1633, Cock's advice proves disastrous to himself. [Evil counselor (trouble-maker) killed].>

K1633.1\$, The evil counsel: human (animal) organ is the only cure; applied to counselor. Type: 837A\$.

Link: |J1513, Healed [(treated)] with his own medicine. |K0961.2, Flesh (or vital organ) of certain person alleged to be only cure for disease. |K0992\$, Misleading advice. |K1613, Poisoner poisoned with his own poison. |Q0581, Villain nemesis. Person condemned to punishment he had suggested for others.

Ref.: Ibshîhî 489; *DOTTI* 458 866/{Qtr}.>

K1633.1.1\$, The evil counsel: death by burning and drowning; applied to counselor. Type: 613A1\$/980*.

Link: |J1513, Healed [(treated)] with his own medicine. |K1681.1, Inventor of death machine is first to use it.

Ref.: *DOTTI* 3 404 682 683 684/{Egy, lit.}; *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 39.>

K1633.2\$, The mischievous counsel: impossible tasks assigned; hero accepts provided that expenses be paid by counselor. Type: 513C.

Link: |H0911, Tasks assigned at the suggestion of jealous rivals.

Ref.: *DOTTI* 270 271/{Kwt}; Ja^Cfar (al-) no. 7.>

K1634\$, Counselor of caution is himself deceived. Type: 56A.

Link: |J0580, **Wisdom of caution**. |J0678\$, Excessive caution distrusted. |J1062.3\$, Teach yourself before instructing others. |K1213.3\$, Sage instructing man about women's wiles is himself taught lesson (terrified by a woman). |N0300.0.2\$, Counsellor of caution falls victim to that against which he had warned. |U0275\$, A professional's own: it shows no benefit from his expertness.

Ref.: *DOTTI* 20.>

K1634.1\$, Advice by bird (crane, crow, ibis, etc.) about fox's inability to climb trees proves disastrous to adviser. Type: 56A.

Link: |K0827.1, Fox persuades bird to show him how she acts in a storm [(when wind blows)]: he devours her.

Ref.: *DOTTI* 20.>

K1634.2\$, Advice about how to dodge responsibility (avoid work) proves disastrous to adviser. Type: 207A.

Link: |K0499.11\$, Unjust partner: dodges work (by feigning illness or pretending to work), and then demands a share.

Ref.: *MITON*.>

K1635, Partnership of Honesty and Fraud: Fraud loses. [The use of left and right sides of woman (housekeeper)]. Type: 847*.

Ref.: *DOTTI* 467.>

K1636, Maids must rise even earlier. They have killed the cock for waking them too early, but their mistress punishes them. Type: 1566A*.

Link: |J0021.23, "Rise earlier!" [Late-rising master is in debt because servant steals]. |J1394.2, Man [(vizier)] who rises too early. [In order to correct his vizier's habit (counsel) the king has him robbed. Vizier explains: thieves arise even earlier].>

K1643, Animal strangled by victim which he tries to eat.

Ref.: Chauvin II 8 no. 24.>

K1655, The lawyer's mad client (Pathelin). [Lawyer counsels client to feign insanity in court; client feigns insanity when fee is demanded]. Type: 1585, cf. 1525L.

Link: |K0246.1\$, Insanity feigned to avoid payment of debt. |U0163\$, Lampooned by his own student, shot by his own apprentice. |X0310, **Jokes on lawyers**.

Ref.: Jâhîz II 171-72; *DOTTI* 826 868/{lit.}.>

K1656, Sham dumb man wins suit. Type: 1534D*.

Ref.: *DOTTI* 841; Wesselski *Hodscha* II 210 no. 425.>

K1667, Unjust banker deceived into delivering deposit by making him expect even larger. Type: 1538A\$, 1617, cf. 926E\$.

Ref.: Ibshîhî 446; Artin *Seize* 59-63; Chauvin IX 24 no. 13; *DOTTI* 613 846 877.>

K1667.1, Blind man gets back his stolen treasure by making thief expect a larger one. Type: 1617A\$.>

K1667.1.1, Retrieving the buried treasure. Buried money is stolen. Blind owner pretends that he is going to bury more. Thief returns the money hoping to get all. Blind man recovers original treasure.>

K1667.3\$, Poor man cheated: his daughters get revenge. Type: 1538A\$.

Ref.: *DOTTI* 846; *MITON*; Rossi *San*â' 77-80 no. 7.>

K1667.4\$, Poor man cheated: his wife recovers his loss (gets revenge). Type: 1424*, 1538A\$.

Ref.: *DOTTI* 801 846; *MITON*.>

K1668\$, Thief tricked into returning goods he stole. Type: 1617A\$.

Link: |J0060.1.1\$, Goods acquired or retrieved by inducing animal (monkey) to imitate (copy) man. |J1141.4, Confession induced by bringing an unjust action against accused. False message to thief's wife to send the stolen jewels case as bribe to judge. She does. |K2054.3\$, Thief returns stolen goods so as to avert further search for culprit: he thinks he is about to be discovered. |N0884.4\$, Robber returns stolen goods to owner. |U0066.0.1.1\$, Thief returns stolen goods when promised a more valuable reward.>

K1673, Sage's advice followed: he is killed so that sacrifice can be mixed with his blood. Type: 837A\$.

Ref.: *DOTTI* 458; Shamy (el-) *Egypt* 256 no. 10.>

K1676, Pretended sick man aroused by beating.

Link: |J1545.1, Will work when beaten. [Abused wife's report to king, as revenge on her husband].>

K1678\$, Ass induces overworked bullock to feign sickness. Type: 207A.

Link: |W0155.1, Hardhearted horse allows ass to be overburdened until it is crushed. Horse must then assume the load.

Ref.: *DOTTI* 77; *MITON*.>

K1681.1, Inventor of death machine is first to use it.

Link: |J1513, Healed [(treated)] with his own medicine.>

K1683, Tables turned on procuress by chaste wife. The old woman is enticed into the wife's room, beaten, and driven forth naked.

Link: |K2173\$, Guilty party makes innocent accuser look guilty (by means of stronger, louder accusations).

Ref.: *DOTTI* 201 481 754 771 885/{Alg}.>

K1683.1\$, Chaste woman punishes procuress--(has servants beat her till unconscious, thrown out).

Ref.: *MITON*; *Alf* I 299.>

K1683.3\$, Chaste man punishes messenger delivering message of illicit love.

Link: |T0331, Man unsuccessfully tempted by a woman. [Chaste man]. |Z0013.8.1.1\$, 'Conveyer of disbelief (*kufir*) is not a disbeliever'.

Ref.: *MITON*.>

K1685, The treasure-finders who murder one another. Type: 763.

Link: |K0336.3\$, Trickster sends partner(s) on errand, meantime he escapes with the goods. |K0929.1, Murder by leaving poisoned wine. |P0760.9.1.3\$, Division of treasure trove between land owner and finder.

Ref.: Basset *Mille* III 181 no. 112; Chauvin VII 100 no. 73; *RTP* XIV 440; *Zîr* 92-93/cf.; *DOTTI* 427 892/{lit.}>

K1687, The easier job. [Men exchange jobs]. Type: 1525N.

Link: |A0162.9.2\$, One deity replaces another (in performing certain function). |J2431.1, Men exchange duties; each wants to get better of the other. |L0423.1\$, Arch-saints ('*aqîb*) exchange duties: tiresome bargain.

Ref.: *DOTTI* 827.>

K1692, Teacher instructs pupil in the art of love: cuckolded. [Pupil seduces teacher's wife].

Link: |K1213.3\$, Sage instructing man about women's wiles is himself taught lesson (terrorized by a woman)>

K1696, Trickster makes believe he has found a purse (which he had filled with lead). Merchant claims it and pays ten crowns for it. Trickster wins ensuing suit.

Link: |J1172.1, Not the same purse as was lost. [Owner lies about amount of money to avoid paying reward: purse given to finder].>

K1700-K2099, DECEPTION THROUGH SHAMS.>

K1700-K1799, Deception through bluffing.>

K1700, Deception through bluffing.

Ref.: *DOTTI* 620/{Egy}; Duwayk (al-) I 159.>

K1710, Ogre (large animal) overawed.

Link: |F0580\$, Person of awe-inspiring appearance.>

K1715, Weak animal (man) makes large animal (ogre) believe that he has eaten many of the large one's companions. Type: 126, 1149.

Link: |K2116.7\$, Person falsely said to be cannibal (requiring human flesh).

Ref.: Chauvin II 88 no. 25; *DOTTI* 36 53 710 711/{lit.}>

K1715.1, Weak animal shows strong his own reflection and frightens him. [□]. (Usually hare and lion). Type: 92.

Link: |K1053\$, Predator induced to attack supposed enemy in water (well): actually, predator's own reflection.

Ref.: Chauvin II 88 no. 25; *DOTTI* 36 711.>

K1715.4, Enemies frightened away by making them think they will be eaten. Type: 125, 126.

Ref.: Chauvin V 23 no. 13 n. 1; *DOTTI* 52 53.>

K1716, Hare as ambassador of moon. [Irritated reflection of moon in spring: angry].

Ref.: Chauvin II 96 no. 49; *DOTTI* 36.>

K1718.6\$, Bluff: sawing off minaret (tower).

Link: |H1115.2.4\$, Task: sawing off minaret (tower). |Z0081, Blowing the house in.

Ref.: Duwayk (al-) I 159.>

K1720\$, Bluff: pretended cannibalism--unwanted person frightened away. Type: 1741, cf. 126, 1539.

Link: |D1500.1.7.0.1\$, Human flesh (organs) as remedy. |K0335.1.10, Robbers frightened by pretended cannibalism.

|K0961.2, Flesh (or vital organ) of certain person alleged to be only cure for disease. |K2116.7\$, Person falsely said to be cannibal (requiring human flesh). |K2137.1\$, "Both are yours if you catch me!" Wife smuggles two geese prepared for dinner with guest to her paramour. She induces guest to believe that her husband is after his testicles; he flees. She tells her husband that the guest fled with 'both' geese. The husband calls: "Give me one." Guest retorts.

Ref.: *DOTTI* 53 849 927/{Egy}>

K1722, Monkey pretends that his house always answers him. Type: 66A.

Ref.: *DOTTI* 30.>

K1741, Bluff: hero professes to be able to perform much larger task than that assigned. Type: cf. 1053A.

Ref.: *DOTTI* 699.>

K1744, Hero threatens to pull the lake together with a rope. The ogre is intimidated. Type: 1045, cf. 1053A.

Ref.: *DOTTI* 699.>

K1744.1\$, Hero pretends to be bundling all trees in the forest together with a rope. The ogre is intimidated. Type: 1052, cf. 1045, 1065*.

Ref.: *DOTTI* 699 700 701 702 885/{Alg}>

K1760, Other bluffs. Type: 927D\$.

Ref.: *DOTTI* 619.>

K1765, Bluff in court: the stone in the purse. [Judge thinks it is a bribe]. Type: 1660.

Ref.: *DOTTI* 902; Wesselski *Hodscha* I 253 no. 171.>

K1766, Trickster's boasting scares his powerful opponent from contest. Type: 927D\$.

Link: |J1169.8, Prophet's first disciple. [Pseudo-prophet offers proof: to cut off judge's head, then resuscitate him].

|K1760, **Other bluffs.**

Ref.: *DOTTI* 619 620/{Egy}>

K1771, Bluffing threat. Type: 56A.

Link: |J2626, Coward boasts of what he would have done after danger is over.

Ref.: *DOTTI* 20 100 113 217 529 620/{Alg, Egy}; Frobenius *Kabylen: Atlantis* III 188-98 no. 42; *MITON*; Scelles-Millie *Maghreb* 111-16 no. 11/cf.; HE-S: Minya 69-63 no. 21.>

K1771.1, Sham threat: "In earnest or in jest?" [Coward equivocates his threat (warning): is glad that insult was made in earnest].

Ref.: Wesselski *Hodscha* II 219 no. 450.>

K1771.2, Sham threat: either □ or. [Coward equivocates his warning]. Type: 1563*.

Ref.: *DOTTI* 862; Wesselski *Hodscha* II 21ff. no. 450.>

K1771.3, Sham threat: something he has never done before. [Beggar will have to work, if alms are not given].

Ref.: *DOTTI* 939; Wesselski *Hodscha* II 217 no. 450.>

K1771.3.1\$, Sham threat: something his ancestors would have done. Give up.

Ref.: Anonymous "Gohâ wa himârih" 4; *DOTTI* 862/{Tns}; Houri-Pasotti 93 no. 39.>

K1771.5.0.1\$, Sham threat: "If it were not for my being □, I would have □">

K1771.10\$, Fox to bird: "Either you throw down one of your chicks, or I climb up the tree and get them all". Type: 56A.

Ref.: *DOTTI* 20 21 30 732/{Sdn}>

K1771.11\$, Intimidating adversary by threatening with death.

Ref.: Simpson 33 n. 7.>

K1771.11.1\$, Sham threat: "I'll kill you and drink of your blood!".

Link: |G0090.5\$, Hate to be quenched by drinking blood of hated person. |Q0411, Death as punishment.

[Execution]>

K1772, Pretended anger.>

K1772.1\$, Sham indignation. Guilty pretends to be deeply offended by mere inquiry (suspicion). Type: cf. 2039\$.

Link: |K2050, **Pretended virtue**.

Ref.: *DOTTI* 693 761 796 798 971 972/{Egy, lit.}; *MITON*.>

K1773, Pretending to be busy. [(In vol. 6 only)]>

K1775, Bluff: insult repeated as harmless remark. The trickster makes an insulting remark, but when called on to repeat what he said he changes it so as to turn aside wrath.

Link: |X1918.1\$, Pseudo-insult: initial impression based on first syllable in word (e.g., You son-of-*esh-shar:batli/esh-shar:mûtah* (sweet-punch seller/whore) (compare the English: "ass:embly", "dog:matic").>

K1776, Boast where the master cannot hear.>

K1782, Bluff: wealth gained by seeming to be in the king's confidence.>

K1778\$, Pretended indifference (lack of interest). Type: 650A, 1000.

Link: |J0870, **Consolation by pretending that one does not want the thing he cannot have**. |J1360\$, The envious accuser--general. |J1889.1\$, Pretending to be indifferent so as to win over runaway animal (donkey). |K1700, **Deception through bluffing**. |K1773, Pretending to be busy. |Z0063.6\$, Formulas for ignoring a person (being ignored).

Ref.: *DOTTI* 354 695.>

K1778.1\$, Angered person ignored: thus rendered easier to reconcile.

Link: |J0003.4.1\$, Extinction: lack of reward extinguishes habits. |J1086, Ignoring the unpleasant. Wise man refuses to react to unpleasantness. "I don't hear the unpleasant". |J1889.1\$, Pretending to be indifferent so as to win over runaway animal (donkey). |U0248\$, Mental set (thematic apperception): readiness to perceive in a particular manner (or certain things)>

K1778.1.1\$, Angered wife ignored: reconciled faster.

Link: |J1545.13, Neglected bride feigns sickness; is "cured" by husband's fulfillment of marital duty. |T0315.2, The continent husband. |T0298, Reconciliation of separated couple.>

K1778.1.2\$, Angered husband ignored: reconciled faster.

Link: |J1112.1.0.3\$, Wife reforms (tames) wayward (disgruntled, shrewish) husband--as she would a lion: by appeasement. |P0529.0.5\$, Refusal by wife to honor legitimate marital obligations.>

K1785, Miracle must wait till one man is sacrificed. No one volunteers [□]. Type: 927D\$.

Link: |J1169.8, Prophet's first disciple. [Pseudo-prophet offers proof: to cut off judge's head, then resuscitate him].

Ref.: *DOTTI* 619 620/{lit.}>

K1790\$, Feigning ignorance (inability) as defence.

Link: |J1160, **Clever pleading**. |K0523.3\$, Dumbness feigned to escape telling the truth. |K1995\$, **Means of feigning sham weakness**.>

K1790.1\$, Feigning ignorance (forgetfulness) to avoid self-incrimination. Type: 851, cf. 886A\$, 1340A\$.

Link: |J1160, **Clever pleading**. |K1997\$, Means of feigning insanity.

Ref.: *DOTTI* 471 743.>

K1792, Feigned ignorance about person's identity in order to tell one's frank opinion of him.>

K1800-K1899, Deception by disguise or illusion.>

K1800, Deception by disguise or illusion.>

K1810, Deception by disguise.>

K1810.1, Disguise by putting on clothes (carrying accoutrements) of certain person.

Link: |K2112.2.2.1\$, Female confederate (maidservant, daughter, sister, etc.) masked as man is introduced into a girl's room as ruse so as to slander her.>

K1811, God (saint) in disguise visits mortals. Type: 620\$, 750A, 750B, 751.

Ref.: Simpson 26/(as street dancers); *DOTTI* 620/{Egy}; HE-S: Minya 69-63 no. 21.>

K1811.2, Deity disguises as old man (woman) visits mortal.

Link: |K1821.8.0.1\$, Young person disguises as old. |V0231.6, Angel in the form of an old man.>

K1811.4.2, Angel takes form of certain person.>

K1812, King in disguise.

Link: |K2246.1.1, Treacherous king spies so that he may levy fines. |N0467, King in disguise to learn secrets of his subjects. |P0014.19, King goes in disguise at night to observe his subjects.

Ref.: Chauvin VI 45 no. 209; *MITON*.>

K1812.0.2\$, King in disguise beaten by his hosts. Type: 1609\$.

Ref.: *DOTTI* 874 903/{Egy}; Mursî "Fayyûm" 193-96 no. 41.>

K1812.2, Incognito king joins robbers. Type: 951A*, 951C.

Ref.: *DOTTI* 658.>

K1812.2.1, Incognito king joins robbers: to take only six shillings. Type: 951A*.

Ref.: *DOTTI* 657.>

K1812.4, Incognito king is given hospitality by fisherman. Rewards him with a city.>

K1812.8, Incognito queen (princess).>

K1812.8.2, Incognito princess travels as bishop (monk, [nun]).

Link: |K1236, Disguise as man to escape importunate lover.>

K1812.17, King in disguise to spy out his kingdom. Type: 465, 472\$, 707, 726**, 921, 921A.

Link: |K1826.2.1\$, Disguise as dervish. |P0012.7.1\$, It is the ruler's responsibility to know the affairs (problems) of the subjects. |P0014.19, King goes in disguise at night to observe his subjects.

Ref.: Chauvin VI 45 no. 209; *DOTTI* 236 246 386 592 593; *MITON*.>

K1813, Disguised husband visits his wife.>

K1813.1, Disguised husband wins his faithless wife's love ([sexual favors]). Type: 872C\$.

Link: |H0466.2\$, Husband disguises himself to test his wife's faithfulness. |T0404.3.2\$, Wife welcomes a stranger's invitation to sexual intercourse. (Usually she also curses her husband).

Ref.: *DOTTI* 495.>

K1813.2, Disguised husband spies on his faithless wife. Type: 872C\$, 1360C, 1426A\$.

Link: |K1551, Husband returns home secretly and spies on adulteress and lovers.>

K1814, Woman in disguise wooed by her faithless husband. [Husband falls in love with disguised wife]. Type: 750D1\$, 891, 983A\$.

Link: |K1814.8.2\$, Brother (half-brother) sees his disguised sister and is enamored. He woos her. |U0087\$, Appearances do matter.

Ref.: *DOTTI* 409 540 687/{Irq}; *Qasîr Falsafah* 160-63.>

K1814.2, Wife substitutes for princess, who has been jailed with husband. Before judge says: "What harm is there in a man being with his own wife?". Type: 516A, 516A1\$.

Ref.: *DOTTI* 275 276.>

K1814.5\$, Woman disguised as man is visited by her unsuspecting husband. Type: 570A, cf. 890.

Link: |K1837, Disguise of woman in man's clothes.

Ref.: *DOTTI* 332 539; *MITON*.>

K1814.8\$, Disguised sister meets (visits) her brother (or vice versa).>

K1814.8.1\$, Sister poses as a proposed fiancée (bride) for her brother: he approves marriage to her. Type: cf. 932A\$, 983A\$, 932B\$.

Link: |K1843.5\$, Sister masks as her brother's wife and sleeps with him. |T0101.1.6.1.1\$, Bride (sweetheart) in the likeness of groom's sister.

Ref.: *DOTTI* 631 632 687 753/{Sdi}.>

K1814.8.2\$, Brother (half-brother) sees his disguised sister and is enamored. He woos her. Type: cf. 932\$.

Link: |K1814, Woman in disguise wooed by her faithless husband. [Husband falls in love with disguised wife].

|N0711.6, Prince sees heroine at ball [(dance)] and is enamored.

Ref.: Simpson 115; *DOTTI* 630.>

K1815, Humble disguise.>

K1815.2\$, Meek (or ridiculous) means of carriage (animal, vehicle) as humble disguise.

Link: |U0119.6\$, Beautiful appearance but poor performance.>

K1815.2.1\$, Lame (sickly) riding animal disguise. Type: 314, 552.

Link: |L0149\$, Weak (sickly, handicapped) surpasses strong (healthy).

Ref.: *DOTTI* 136 533 678/{lit}.>

K1816, Disguise as menial. Type: 314, 532, 870.

Link: |L0293\$, Formerly rich (powerful, pampered) person accepts work as menial (servant, waiter, doorkeeper, clerk, etc.).

Ref.: Burton S II 203; *DOTTI* 135 293 308 483 645/{Alg}; Shamy (el-) "el-Badawî and Bint-Birrî" 149.>

K1816.0.1, God disguised as menial.>

K1816.0.1.1\$, Goddess disguised as menial. Type: cf. 1442*.

Link: |F0688.6.1\$, Isis's wailing shriek causes death to child in her care. |K1816.15.1\$, Disguise as wet nurse.

|S0351.0.1, Abandoned child made over to its own mother (sister) acting as wet nurse.

Ref.: Budge *Gods* II 190/cf.; Ions 59; *DOTTI* 810.>

K1816.0.3, Menial disguise of princess' lover. Type: 314.

Ref.: *DOTTI* 135.>

K1816.1, Gardener disguise. Type: 314, 532, 870, 900.

Ref.: *DOTTI* 135 293 483 557; *MITON*.>

K1816.5, Disguise as goose-girl (turkey-girl). Type: 533A\$.

Link: |L0293.1\$, By means of humble work impoverished (deposed) person restores self to former state (status).

Ref.: *DOTTI* 294; *TAWT* 452.>

K1816.6, Disguise as herdsman (shepherd, swineherd, etc.). Type: 315, 590A.

Ref.: *DOTTI* 139 338.>

K1816.8, Disguise as stable-boy. Type: 314, 532.

Ref.: *DOTTI* 135 293; *Zîr* 93-102.>

K1816.9, Disguise as peasant.>

K1816.13, Disguise as salve. Type: 851C\$, 1000.

Link: |H1587.2\$, Test of race: color of skin examined for permanence. |K1952.8.1\$, Sham servants (slaves).

|P0322.4\$, Owner (host) helps uninvited guest in pretending to be the 'master of the house'.

Ref.: *DOTTI* 472 473 591 643 695/{Egy}; *MITON*.>

K1816.13.1\$, Disguise as black salve-woman. Type: 533A\$, 910L\$.

Link: |K1821.5, Disguise by dyeing complexion. |K1821.7.1, Beautiful woman blackens face as disguise. |K0252.4\$,

Person painted black and sold (kept) as slave.

Ref.: *DOTTI* 201 206 208 294 484 502 577 599/{Alg, Mrc, Qtr}; *MITON*; *TAWT* 433; AGSFC:

QTR 87-3 698-2-no. 7.>

K1816.14\$, Disguise as fisher.

Ref.: *MITON*.>

K1816.14.1\$, Caliph (king, prince, etc.) exchanges clothes with fisher (and masks as fisher).

Ref.: *MITON*.>

K1816.15\$, Disguise as nurse (baby-sitter).

Link: |K1816.0.1.1\$, Goddess disguised as menial.>

K1816.15.1\$, Disguise as wet nurse. Type: cf. 1442*.

Link: |S0351.0.1, Abandoned child made over to its own mother (sister) acting as wet nurse.

Ref.: Budge *Gods* II 190/cf.; Ions 58-59; *DOTTI* 498 810/{lit.}>

K1817, Disguise as wanderer.

Ref.: *DOTTI* 281/{lit.}>

K1817.1, Disguise as beggar (pauper). Type: 750D, 550A, 900, 969\$.

Link: |K1996.4.2\$, Beggar's feigned disability (e.g., blindness, lameness, etc.).

Ref.: Ibn^C Aasim no. 385; Burton I 67; *DOTTI* 285 304 402 408 557 671 709/{Plst}; *MITON*;

Shamy (el-) *Egypt* 130-32 no. 21.>

K1817.1.1, Disguise as fakir [(hermit)]. Type: 938B.

Ref.: Burton VII 146; *MITON*; Shamy (el-) *Egypt* 103 no. 15; Shamy (el-) "Eg. Balladry": "Khadrah al-sharîfah" no. 57.>

K1817.1.2\$, Disguise as runaway (fugitive).

Link: |R0347\$, Fate of the runaway (fugitive).

Ref.: Maspero 188 no. 13.>

K1817.3, Disguise as harper (minstrel).

Link: |P0427.7.5.1\$, *munshid* (chanter of spirituals, religious balladeer).

Ref.: Maspero 36 no. 2-4 40 n. 1; Shamy (el-) *Egypt* 24 no. 2, *Zîr* 46; *TAWT* 456.>

K1817.3.1, Disguise as poet.>

K1817.3.2\$, Disguise as wandering musician (singer, bard, etc.).

Link: |P0427.7.5, Bard. [Minstrel, (*shâ*^Cir-rabâbah): performer of *siyar* (heroic epics and romances)]. |P0428.0.2\$,

Musicians and singers are admired, but have low social status. |T0380.3.1\$, Certain (non-threatening) males are viewed as unworthy of woman's modesty (e.g., slave, singer, etc.).

Ref.: Maspero 39-40 no. 2-4 n. 1/(Isis and other "gods"); Wickett 170.>

K1817.4, Disguise as merchant. Type: 472\$, 561, 954, 954A\$.

Link: |K1952.0.3\$, Sham wealthy person--(usually a swindler). |P0014.19, King goes in disguise at night to observe his subjects.

Ref.: Maspero 109-14 no. 6; *DOTTI* 246 317 660 661; *MITON*.>

K1817.4.0.1\$, Disguise as slaver (merchant in slaves).

Link: |P0475.0.4\$, Slave-raider (abductor of persons in order to sell them--"bringer: *gallâb*"). |R0012.6\$, Abduction of person(s) for slavery.

Ref.: *MITON*.>

K1817.4.1, Disguise as peddler.

Link: |P0433\$, Peddler (vendor).

Ref.: Shamy (el-) "Eg. Balladry": "Khadrah's *doar*" no. 15.>

K1817.4.1.2\$, Disguise as peddler so as to gather news (usually of escaped or missing person). Type: 327H\$, 561.

Link: |K1812.17, King in disguise to spy out his kingdom. |K1837, Disguise of woman in man's clothes. |K2357, Disguise to enter enemy's camp (castle). |P0431.1, Merchants as spreaders of news. |P0433\$, Peddler (vendor). |P0434\$, Service broker: middleman, or middle-woman (*dallâlah*). |P0790.0.1.2.1\$, Invitation to share stories (accounts of personal experiences).

Ref.: *DOTTI* 166 317; *MITON*; *TAWT* 434 no. 24.>

K1817.5, Disguise as gypsy. Type: 1353B\$.

Link: |K1820\$, Disguise by masking as member of a community (tribe, nation, ethnic group, family, etc.) other than one's own. |K2357.1, Disguise as musician to enter enemy's camp.

Ref.: *DOTTI* 752; Littmann *al-Quds* 251-55 (*Arabische* 389-95).>

K1818, Disguise as sick man. Type: 750D, 550A, 900, 969\$, cf. 4.

Ref.: *DOTTI* 1 304 408 558 671; Leguil II 203 no. 31; *MITON*; Shamy (el-) *Egypt* 130-32 no. 21.>

K1818.2, Scald-head disguise. Type: 314, 502.

Link: |L0112.7.2\$, Scabby-headed (scald-head) person (*'aqra*^C) as hero.

Ref.: Chauvin VI 51 no. 217 n. 3; *DOTTI* 135; Galley *Badr* 70-105 no. 2.>

K1818.3, Disguise as madman (fool). Type: 1585, 1585A\$.

Ref.: *DOTTI* 868; *Zîr* 21-26.>

K1818.3.1, Wise man disguises as buffoon.

Link: |J0811.2, Fox refuses to mediate between lion and lioness. [Lioness' bad odor: other judges slapped; fox pleads cold, cannot smell].>

K1818.3.5\$, Disguise as performer of amusing marvels (acrobat, juggler, snake-charmer, etc.).

Link: |K1825.6, Disguise as dancer. |K2357.13, Disguise as juggler to enter enemy's camp.

Ref.: Budge/*Romances* 45-46 no. A-01; *MITON*.>

K1818.5, Animal feigns lameness. Type: 223.

Ref.: *DOTTI* 85.>

K1818.5.1\$, Bird feigns inability to fly. Type: 223.

Ref.: *DOTTI* 85/{lit.}>

K1818.6, Deception by pretended faint.

Link: |K0341.3.1\$, Thief distracts attention by staging sham birth or miscarriage (abortion).>

K1820\$, Disguise by masking as member of a community (tribe, nation, ethnic group, family, etc.) other than one's own.

Link: |K1817.5, Disguise as gypsy. |K1839.7.1\$, Disguise as European (foreigner). |K2357.0.1, Disguise to spy on enemy.

Ref.: Ibshîhî 616/cf./(as satisfied customer); Burton IV 166 n./(Moslem/Egyptian); *DOTTI* 281 533 678/{Egy}; *MITON*.>

K1820.1\$, Disguise as member of a different religion or sect (e.g., Christian, Jew, Moslem, etc., masks as of the other faith).

Link: |K2287\$, Villains belonging to 'other' religious persuasions (sects, denominations).

Ref.: *MITON*; Burton IV 166 n./(Moslem/Egyptian).>

K1821, Disguise by changing bodily appearance.>

K1821.1, Disguise by dyeing beard.

Link: |K1872.9.6.1\$, Dyeing of gray hair as means of hiding signs of aging.>

K1821.2, Disguise by painting body.

Ref.: *MITON*.>

K1821.3, Disguise by veiling face.

Ref.: *MITON*.>

K1821.5, Disguise by dyeing complexion.

Link: |K1816.13.1\$, Disguise as black salve-woman. |K1996\$, Means of feigning illness by shamming physical symptoms.>

K1821.5.1\$, Person disguises as slave by dyeing self black. Type: 851C\$, cf. 533A\$.

Link: |K0252.4\$, Person painted black and sold (kept) as slave. |K1816.13.1\$, Disguise as black salve-woman. |K1996\$, Means of feigning illness by shamming physical symptoms. |W0011.4.2\$, Impoverished nobleman makes himself slave so as to be able to offer proper hospitality to his guests.

Ref.: *DOTTI* 294 472; *MITON*.>

K1821.6, Disguise by cutting one eye out.

Link: |K1996.4\$, Feigning physical disability by shamming loss of members (leg, arm, eye, etc.).>

K1821.7, Beautiful woman in hideous disguise.

Link: |K1821.9, Disguise in wooden covering. [(*khushayshibân*)].>

K1821.7.1, Beautiful woman blackens face as disguise.

Link: |K1816.13.1\$, Disguise as black salve-woman.>

K1821.8, Disguise as old man.

Link: |K1370.3\$, Feigning physical disability so as to spy on woman.

Ref.: *DOTTI* 289/{lit.}; *MITON*.>

K1821.8.0.1\$, Young person disguises as old. Type: cf. 519.

Link: |K1811.2, Deity disguises as old man (woman) visits mortal. |K1872.9.2.3\$, Healthy (powerful) made to appear as if sick (weak).>

K1821.8.0.1.1\$, Disguise as old woman.

Link: |D1892\$, Transformation to old woman to escape recognition.

Ref.: Simpson 115.>

K1821.8.0.1.2\$, Young woman disguises as old woman.

Link: |K1811.2, Deity disguises as old man (woman) visits mortal. |K1821.8.0.1.1\$, Disguise as old woman.

Ref.: Simpson 115.>

K1821.9, Disguise in wooden covering. [(*khushayshibân*)]. Type: 510B, 533A\$.

Ref.: *DOTTI* 261 294; *TAWT* 45 no. 6/Résumé{Egy} 57 n. 91.>

K1821.10, Disguise by cutting off hair.>

K1821.11\$, Disguise by wearing animal tripe (intestines) on head. Type: 314/532.

Link: |L0112.7.2\$, Scabby-headed (scald-head) person (*'aqra*^C) as hero.

Ref.: *DOTTI* 135 138 293 294 308 614 645/{Alg}.>

K1822, Animal disguised as human being. Type: 333.

Ref.: *DOTTI* 178.>

K1822.2, Fox disguised as scholar. Type: 56C.

Link: |K2011.5\$, Ogre (cannibal, predator) poses as instructor (teacher).

Ref.: *DOTTI* 22.>

K1823, Man disguises as animal.

Ref.: *DOTTI* 296/{Alg}.>

K1823.0.1\$, Disguise as animal so as to escape.

Ref.: *DOTTI* 556 709/{Egy, Plst}; Sulaymân 56-57 no. I-4.>

K1823.0.1.1\$, Paramour disguised as sheep to escape detection. Type: 1359B, 1441B*.

Link: |K1223.2.3\$, Importunate lover (schoolmaster) disguises as a sheep; he is sodomized by chaste woman's husband.

Ref.: *DOTTI* 760 807.>

K1823.0.2\$, Disguise as animal so as to enter enemy's camp.

Ref.: Juhaymân (al-) IV 258-82.>

K1823.0.3\$, Disguise as animal so as to capture thief (predator).

Ref.: Frobenius *Kabylen: Atlantis* I 245-46 no. 44.>

K1823.0.4\$, Disguise as animal (bird) so as to hunt (catch game).

Link: |G0410, **Person betrayed into ogre's power**. |G0415.1\$-(formerly, G0415\$), Ogress poses as man's sister and invites him to live in her house.

Ref.: Jâhiz V 560.>

K1823.0.4.1\$, Imitating dog's barking so as to deceive intended victim (child).>

K1823.0.4.1.1\$, Teacher imitates dog's barking to attract hiding pupil's attention and seize him.

Link: |P0423.0.1.2.2\$, Hated children's teacher.

Ref.: Ibshîhî 618/(after Jâhiz); *DOTTI* 940/{lit.}>

K1823.0.5\$, Animal masks as object so as to hunt (catch prey).>

K1823.0.5.1\$, Viper (snake) masks as stick: catches birds (insects) that alight on it.

Link: |J1117.1.5\$, Reptile (snake, viper, serpent, etc.) as trickster.

Ref.: Jâhiz IV 108; Qazwînî II 313-14.>

K1823.0.6\$, Disguise as animal so as to deceive pursuer.>

K1823.0.6.1\$, Disguise in sheep hide so as to deceive adversary (pursuer).

Link: |H0509.11\$, Contest in hiding. |K1941, Disguised flayer. An imposter dresses in the skin of his victim.

Ref.: Ions 94/(Amon/ram skin/head).>

K1824, Disguise as layman.>

K1825, Disguise as professional man.

Link: |J1151.7\$, Suspect employee masks as someone else and gives testimony praising himself (or in favor of his case).>

K1825.1, Disguise as doctor[(physician)].

Link: |K1825.1.7\$, Robber masks as physician (doctor) so as to steal (murder).>

K1825.1.1, Lover masks as doctor to reach sweetheart. Type: 517A\$.

Ref.: Chauvin V 227f. no. 130; *DOTTI* 286; *MITON*.>

K1825.1.1.1, Girl disguised as doctor exposes queen's [(princess's)] paramour who is masquerading as woman. Type: 517A\$.

Ref.: *DOTTI* 286.>

K1825.1.3, Trickster masks as doctor and punishes his cheaters. Type: 1538.

Link: |N0262\$, Train of troubles from boy's (youth's) vengeance. In different disguises he punishes his cheaters (robbers) by repeated beatings.

Ref.: *DOTTI* 845; Wesselski *Hodscha* II 213 no. 437.>

K1825.1.4, Girl masks as doctor to find departed lover. Type: 432.

Ref.: *DOTTI* 212; *TAWT* 442 no. 33/{Egy}>

K1825.1.6, Disguise as physician to poison enemies.>

K1825.1.7\$, Robber masks as physician (doctor) so as to steal (murder).

Link: |K0311.4.2\$, Thief masks as healer (physician). |K1825.1, Disguise as doctor[(physician)].

Ref.: *MITON*.>

K1825.2, Woman masks as lawyer (judge) and frees husband. Type: 890.

Ref.: *DOTTI* 217 245 511 539 540 569/{Alg, Egy, Glf/gen.}>

K1825.2.0.1\$, Disguise as lawyer (judge, policeman).

Ref.: Shamy (el-) "Eg. Balladry": "Mahfûzah and Mukhtâr" no. 11.>

K1825.5, Disguise as soldier. Type: 859F\$.

Ref.: *DOTTI* 479; *MITON*.>

K1825.6, Disguise as dancer.

Link: |K1818.3.5\$, Disguise as performer of amusing marvels (acrobat, juggler, snake-charmer, etc.). |P0164.1\$, Wandering-'praiser': (*maddâh*, chanter of spirituals).

Ref.: Budge/*Romances* 45-46 no. A-01; Simpson 26/(as street dancers).>

K1825.8, Disguise as astrologer. Type: 1641.

Ref.: *DOTTI* 886; *MITON*.>

K1825.9\$, Disguise as magician.

Ref.: *DOTTI* 850 854/{Egy}>

K1825.10\$, Disguise as sailor (seaman).

Ref.: *MITON*.>

K1825.11\$, Disguise as serviceman (plumber, electrician, or the like).>

K1826, Disguise as churchman (cleric). Type: 62.

Link: |K1315.7, Seduction by posing as teacher or instructor. |K1961, Sham churchman.

Ref.: *DOTTI* 26.>

K1826.0.1\$, Posing as cleric-schoolteacher (instructor). Type: cf. 924A, 1750, 1750A, 1750B\$.

Link: |P0426.0.3\$, Cleric (Carrîf, fi'î, mutawwi^C, 'Abunâ, father, etc.) as children's school-teacher.

Ref.: *DOTTI* 353 382 530 547/{Mrc}; Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" 3 no. 58; *TAWT* 426.>

K1826.2, Disguise as ascetic.

Ref.: *MITON*; Shamy (el-) *Egypt* 141 no. 26.>

K1826.2.1\$, Disguise as dervish. Type: 472\$, 841A\$, 841B\$.

Link: |K1812.17, King in disguise to spy out his kingdom. |Q0045.3, Hospitality to ascetic rewarded.

Ref.: Légey 269-670 no. 77; *MITON*.>

K1826.5, Disguise as priest.>

K1827, Disguise as holy man.

Link: |H0070.1\$, Sign of piety: attire (cleric's vestments and apparel: turban, rosary, etc.).

Ref.: *DOTTI* 756 796/{Egy}>

K1827.1, Disguise as saint. [Y].

Link: |K2058.1, Apparently pious man (sadhu) a thief.>

K1827.1.1\$, Woman disguises as *shaikhah* ('saintess\$, anchorite, etc.). Type: cf. 516E\$, 1353A\$,/1378, 1538A\$.

Link: |V0220.0.4\$, Woman saint (*shaikhah/waliyyah/qiddisah*, 'saintess').

Ref.: *DOTTI* 751 770 846; *MITON*; Shamy (el-) "Eg. Balladry": "*Khadrah al-sharîfah*" no. 57.>

K1827.1.1.1\$, Woman disguises as anchorite to poison enemies.

Link: |S0111.10.1\$, Murder by supposed blessed (holy) food or drink (elixir). |Z0111.9.2\$, To be dealt the cup (drink) of death.

Ref.: *MITON*.>

K1827.1.2\$, Robber masks as saint (pious man). Type: 776\$, 964C\$.

Link: |K2058.1, Apparently pious man (sadhu) a thief.

Ref.: Shamy (el-) *Egypt* 141-43 no. 26.>

K1828, Disguise as deity (or spirit).>

K1828.1, Disguise as angel.>

K1828.1.1, Woman disguised as angel of death [(Azrael)]. Type: 835A*, 879, 1388A\$.

Link: |J1525, Poor girl outwits prince in fright contest.

Ref.: *DOTTI* 456 512 782 884/{Ymn}; Noy *Jefet* 307-12 no. 136; *TAWT* 428 no. 15/{Egy}>

K1828.1.2\$, Man disguises as angel of death (Azrael).

Ref.: *DOTTI* 656 824/{Irq}>

K1831, Service under a false name.>

K1831.0.1, Disguise by changing name.

Link: |K0149.2\$, Worthless name sold. |Z0183.0.1.2\$, Name purchased.>

K1831.2, Service in disguise.>

K1831.2.3\$, Wife's lover claims to be her brother.

Link: |K1514.19\$, Husband persuaded to invite wife's paramour to their home as guest. |K1517.13\$, Paramour escapes by pretending to be mistress' (wife's) brother. |T0040\$, Lovers mentioned as brother and sister so as to escape detection. |T0042.2.1\$, Lovers address each other as "Brother" and "Sister". |T0404.4.1\$, Host's wife (daughter) seeks to seduce guest.

Ref.: *DOTTI* 794/{Ymn}; Juhaymân (al-) III 363-75; Reinisch *Somali*: *SAE* I 219-20 no. 83.>

K1831.2.3.1\$, Adulteress claims that paramour is her brother.

Ref.: *MITON*.>

K1831.5\$, Prostitute and client mentioned as sister and brother.

Link: |K1315.5.1, Prostitute poses as noble woman.

Ref.: ^CAbd-al-Quddûs 387-95 no. 35; Shamy (el-) "Mahfûz's Trilogy" 72-73 n. 89.>

K1832, Disguise by changing voice. Type: 123, 327F.

Ref.: Bâtîni (al-) *Al-Hikâyât* 106-9 no. 19; *DOTTI* 48 49 50 164 165 501 537/{Alg, Kwt}; Hurreiz 113 no. 35; *MITON*; *TAWT* 413 no. 1/{Egy} 414/{Mgh}>

K1832.1\$, Disguise by changing texture of skin (hide, fur). Type: 123, 327F.

Ref.: *DOTTI* 48 49 164 165/{Sdi}; Juhaymân (al-) I 165-76 no. 10; *TAWT* 413 no. 1-1/{Sdi}>

K1832.1.0.1\$, Hairy organ deceptively presented as multiple: shaven (waxed, 'plucked'), unshaven, partly shaven, etc. Type: 1379A*.

Ref.: *DOTTI* 773/{Tns}>

K1832.1.1\$, Disguise by wearing animal's fur.

Ref.: *DOTTI* 296/{Alg}.>

K1832.2\$, Disguise by changing color of feet (paws). Type: 123, 327F.

Ref.: Bâtinî (al-) **Al-Hikâyat** 106-9 no. 19; *DOTTI* 48 49 164 165/{Kwt}; *TAWT* 413 no. 1/{Egy}.>

K1833, Disguise as ghost. Type: 835A*, 879, 1740B.

Ref.: *DOTTI* 61 357 456 512 824 927/{Alg, Syr}; Prym-Socin 310-16 no. 74/cf.; *TAWT* 428 no. 15/{Egy}.>

K1836, Disguise of man in woman's dress. Type: 519A\$.

Ref.: *DOTTI* 288 290 611 616 674 675/{Mrc}; Laoust *Maroc* 196-97 no. 110; Shamy (el-) "Eg. Balladry": "el-Adham" no. 33; *TAWT* 429 no. 17/{Plst}.>

K1836.1, Husband disguises as woman to spy on wife.

Link: [K1836.6\$, Husband (lover) disguises as woman so as to gain access to women's quarters and search for his wife (sweetheart)].>

K1836.2, Boy disguises as woman to embarrass incontinent priest. Type: 1805A\$.

Ref.: *DOTTI* 931.>

K1836.3, Disguised man takes bride's place. Type: 516F\$, 857\$, 1837.

Ref.: *DOTTI* 476; *TAWT* 456 no. 49/{Bhrn-Qtr}.>

K1836.5\$, Disguise as woman so as to escape.

Link: [K0311.16, Thief disguised as girl.

Ref.: *Jâhiz* II 364-65.>

K1836.6\$, Husband (lover) disguises as woman so as to gain access to women's quarters and search for his wife (sweetheart).

Link: [K0311.16, Thief disguised as girl. [K1321.1, Man disguised as woman admitted to women's quarters: seduction. [K1517.7.1\$, Paramour disguised as woman kept by wife (daughter) in her private quarters (harem).

[K1836.1, Husband disguises as woman to spy on wife.

Ref.: *MITON*.>

K1837, Disguise of woman in man's clothes. Type: 425, 425K, 432, 570A, 884A, 884B*, 890, 923C\$.

Link: [K1814.5\$, Woman disguised as man is visited by her unsuspecting husband.

Ref.: A. Jahn *Mehri*: *SAE* III 51-62 no. 10; Bâzargân (al-) 191-93 no. 140; Chauvin VIII 169 no. 186; *DOTTI* 199 204 206 212 213 216 218 318 332 333 488 500 528 529 539 606 885/{Alg, Irq, Mrc, Tns, Ymn}; *MITON*; Schmidt-Kahle 48-53 no. 24; *TAWT* 422 no. 20/{Omn} (also: no. 9/{Egy}, no. 33/{Egy}).>

K1837.1, Boasting coward exposed by wife who masks as highwayman and robs him. Type: 1640A\$.

Ref.: *DOTTI* 270 885/{Egy}; AUC: 2 no. 22; CFMC: Sawâm)ah 71-1 10-1-no. 4, 18-2-no. 2, N-Nubia 69-10C 9-1-no. 30.>

K1837.6, Disguise of woman as a soldier. Type: 890.

Ref.: *DOTTI* 539 540/{Egy}.>

K1837.6.1\$, Disguise of woman as a mameluke (slave warrior). Type: 890.

Link: [P0508.1\$, Mamelukes expected to rise to high ranks (become holders of offices).

Ref.: *DOTTI* 540/{Egy}.>

K1837.6.2\$, Disguise of woman as sailor (ship's captain).

Ref.: *MITON*.>

K1837.8, Woman in male disguise made king. Type: 881, cf. 461, 461A.

Link: [H1292.0.1\$, Question (propounded on quest): Why are the affairs of the kingdom so poor? Answer: Ruler is woman masking as man. [N0683.1\$, Female masking as man accidentally selected ruler (king, judge). [P0017.0.4\$, Female as heiress (successor) to throne. [P0020.5.1\$, Female selected sovereign (the ruler of kingdom).

Ref.: *DOTTI* 231 232 516; *MITON*.>

K1838, Disguise as devil.

Link: [K1828.1.1, Woman disguised as angel of death [(Azrael)].>

K1839, Other deceptions by disguise.>

K1839.1, Wolf puts flour [(lime, etc.)] on his paws to disguise himself. Type: 123.

Ref.: *DOTTI* 48; *TAWT* 413 no. 1/{Egy}.>

K1839.1.1\$, She-fox (vixen) applies egg yolk to her tail so as to make it smooth and disguise herself.

Link: [F0556.1.2.1\$, Voice (ogress's) made smooth by having ants seeking sunlight travel from one end of body to the other (anus to mouth): they clear away impurities.

Ref.: *TAWT* 413 no. 1.1/{Sdi}.>

K1839.7, Disguise as foreign ambassador.>

K1839.7.1\$, Disguise as European (foreigner).

Link: |K1820\$, Disguise by masking as member of a community (tribe, nation, ethnic group, family, etc.) other than one's own.

Ref.: *MITON*; Shamy (el-) "Eg. Balladry": "el-Adham" no. 33; Shamy (el-) "Folkloric Behavior" 244-46.>

K1839.12, Disguise as child ([infant] in cradle). Type: 1359B, 1730C\$.

Ref.: *DOTTI* 760 761 924 925/{Syr}; *TAWT* 46Résumé no. 9.>

K1839.12.1\$, Midget (pygmy) poses as infant (child). Type: 990.

Ref.: *DOTTI* 691; *MITON*.>

K1839.14, Husband and wife disguised as brother and sister. Type: 516A.

Link: |T0040\$, Lovers mentioned as brother and sister so as to escape detection.

Ref.: Tha^Clabî 47/(Abraham and Sarah); *DOTTI* 275.>

K1840, Deception by substitution.

Link: |K0841, Substitute for execution obtained by trickery. |V0544.1\$, God (holy man) furnishes replica (a look alike) of person about to be unjustly executed: victim-to-be saved.

Ref.: *DOTTI* 303 316/{Sdn}.>

K1843, Wife deceives husband with substitute bedmate. Type: 1379.

Link: |H0079.10.1\$, "This vagina (*hirr*) [of tonight] is familiar, [but] the vagina into which I was last night was unfamiliar!" (Said by a married man who was deceived into sexual intercourse by substitute bedmate).

Ref.: Akiko 105/(lit.); Daum 186-91 no. 21; *DOTTI* 192 771 772/{Egy}; *TAWT* 437 no. 28 444 no. 35/{Irq}.>

K1843.1, Bride has maid sleep in husband's bed to conceal pregnancy. Type: 870, 870A.

Ref.: Chauvin V 218 no. 128; *DOTTI* 483 484.>

K1843.1.1, Wife sends mistress to her husband disguised as herself.>

K1843.1.2\$, Disguised wife sleeps in her husband's bed as his bedmate (lover, slave girl): she conceives. Type: 1379.

Link: |K1814, Woman in disguise wooed by her faithless husband. [Husband falls in love with disguised wife].

Ref.: *DOTTI* 771; *TAWT* 436 no. 28/{Egy}.>

K1843.2.2, Wife takes mistress's place in bed but is deceived in turn. Type: 1379.

Ref.: *DOTTI* 771; *TAWT* 436 no. 28/{Egy}.>

K1843.2.4, Wife substitutes for her sodomist husband. Type: 1664\$.

Ref.: *DOTTI* 903; Prym-Socin 41-43 no. 13.>

K1843.4, Wife has maidservant impersonate her while she goes to her lover.>

K1843.4.1\$, Wife has friend (maidservant) impersonate her while she undergoes transformation(s).

Link: |P0319.7, "Friendship without refusal." Friends bind themselves each to grant every desire of the other.

Ref.: *DOTTI* 624/{Tns}.>

K1843.5\$, Sister masks as her brother's wife and sleeps with him. Type: 932A\$.

Link: |A0164.9.2.1\$, Deity assumes the form of a mortal woman's husband and impregnates her. |H0079.10.1\$, "This vagina (*hirr*) [of tonight] is familiar, [but] the vagina into which I was last night was unfamiliar!" (Said by a married man who was deceived into sexual intercourse by substitute bedmate). |K1814, Woman in disguise wooed by her faithless husband. [Husband falls in love with disguised wife]. |K1814.8.1\$, Sister poses as a proposed fiancée (bride) for her brother: he approves marriage to her. |K1843.1.2\$, Disguised wife sleeps in her husband's bed as his bedmate (lover, slave girl): she conceives.

Ref.: Jâhiz/(*al-Bayân*) I 103; Aalûcî III 212-13; *DOTTI* 223 631 632/{Irq, lit.}; K. Sa^Cd-al-Dîn *Turâth* III:10 17; *TAWT* 399 n. 715 447/{Pen} 455 no. 49/{Bhrn-Qtr} 457 no. 49-II/{Bhrn-Qtr}.>

K1843.6\$, Mother masks as her son's wife and sleeps with him. Type: 705A\$.

Link: |K1911.8.2.2\$, Mother usurps daughter-in-law's place as wife of her son. |T0412, Mother-son incest.

Ref.: *DOTTI* 287 375 485 521 645/{Egy}; Sârîs (al-) 137-41; Shamy (el-) *Around the World* 161; *TAWT* 417 no. 5/{Sdn}.>

K1843.6.1\$, Stepmother masks as her stepson's wife and sleeps with him. Type: 870C*.

Link: |T0418, Lustful stepmother.

Ref.: *DOTTI* 484.>

K1843.7\$, Mother masks as her own daughter and sleeps with daughter's husband (son-in-law). Type: cf. 709.

Link: |T0092.6.1\$, Mother seduces (marries) daughter's suitor. |T0417.1, Mother-in-law seduces son-in-law.

Ref.: *DOTTI* 194 377 378 390 391 392/{Egy}; AUC: 31A no. 7 42 no. 6.>

K1843.8\$, Sister masks as her sister and sleeps with brother-in-law (her sister's husband). Type: cf. 403, 405.

Link: |K1911.8.2.1\$, Sister usurps her sister's place as wife (bride).

Ref.: Ions 67 83/Nephthys; *DOTTI* 188 193 213 319 485/{Plst}.>

K1847, Deception by substitution of children.>

K1848, Substitute for task.>

K1851, Substituted letter. Type: 706, 930.

Link: |K1087, Falsified message to bring about war. |K2117, Calumniated wife: substituted letter (falsified message).

Ref.: *DOTTI* 379 621; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a.>

K1853, Substitute sacrifice.>

K1853.2, Person substituted for human sacrifice.

Ref.: *DOTTI* 98 124 131/{Lbn}.>

K1853.2.1, Hero substitutes for princess as gift [(sacrifice)] to monster. Type: 300.

Ref.: *DOTTI* 97.>

K1856\$, Substitution of one kind of flesh (blood) for another. Type: 709, 720, 931C\$, cf. 655/655A.

Link: |G0090.5\$, Hate to be quenched by drinking blood of hated person. |K0492, Girl serves her father with piece of her own flesh in place of chicken. |K0512.1.2\$, Compassionate executioner: animal's (bird's) blood in bottle as proof.

|K1853, Substitute sacrifice.

Ref.: *DOTTI* 360 363 391 397 629; *TAWT* no. 8 /12.>

K1856.1\$, Human flesh substituted for eaten (lost) meat. Type: 720, cf. 366.

Link: |G0060, **Human flesh eaten unwittingly**.

Ref.: *DOTTI* 182 183 397/{Sdi}.>

K1856.1.2\$, Wife serves her husband flesh of his (or her) own son. Type: 720.

Ref.: *DOTTI* 397; *TAWT* 446 no. 37.>

K1856.1.3\$, Old (spoiled) flesh (of dead animal or person) said to be fresh. Type: 462, cf. 1442\$.

Link: |G0072.2.1\$, Pleiades deceives Scorpio into eating her own children. |K0944.1\$, Deceptive agreement to eat own children: one co-wife (Pleiades) deceives another (Scorpio) by hiding her own.

Ref.: *DOTTI* 233 808; Ghadab 46-47/cf.: Shamy (el-) "Arab Mythology" no. 91.>

K1856.2\$, Animal meat served (to cannibal) as human flesh.

Ref.: *DOTTI* 809/{Sdn}.>

K1858, Substitute specimen for laboratory test.>

K1858.2, Substitute specimen in blood test.>

K1860, Deception by feigned death (sleep). Type: 1313D\$, 1654.

Link: |T0183.2\$, Wife feigns illness (death) to get respite from coition.

Ref.: *DOTTI* 732 733 739 748 789 899/{Egy, Mrc, Tns}; Dwyer no. 8; Hourì-Pasotti 161-62 no. 74; Y. Shâkir I 296-303; Sha)lân 374; Wehr 254 no. 9.>

K1861, Death feigned in order to be carried.>

K1861.1, Hero sewed up in animal hide so as to be carried to height by bird. Type: 569, 936*, 936A\$, cf. 701, 930F\$.

Link: |K0521.1.1, Man sewed in animal's hide carried off by birds. |F0531.5.3.1\$, Toy for al-^CAnqâ's (Phoenix's) foster daughter--(youth hiding inside animal hide). |F0752.1, Mountain of gold. |K1341.4\$, Reaching maiden's abode on tree-top (mountain-top) in animal hide--carried by bird.

Ref.: Tha^Clabî 165-68/cf.: Shamy (el-) "Arab Mythology" no. 101; Basset *Contes pop. berb.* 27-28 no. 13; *DOTTI* 184 329 373 626 639 640/{lit.}; *MITON*.>

K1861.2\$, Sickness (being nearly-dead) feigned in order to be carried. Type: cf. 4.

Link: |K0495, Trickster shams sickness so that partner does all the work.

Ref.: *DOTTI* 1.>

K1864.1, False tidings of another's death in order to secure his bride.>

K1864.2\$, False tidings of a death as cause for long mourning-period.

Link: |C0898.3\$, Tabu: being seen during mourning.

Ref.: *DOTTI* 624/{Tns}.>

K1867, Trickster shams death to get food. Type: 1, 1654.

Link: |K0340.2.3\$, Hungry fox sees man with fish (chickens) on wagon (or in basket carried on head); he plays dead

and lies in man's path. Hoping to make use of its fur, man picks the corpse and places it on wagon (in basket). Fox steals fish (chickens) and escapes.

Ref.: *DOTTI* 1 899; Shamy (el-) *Egypt* 298 no. 55.>

K1868, Deception by pretending sleep.

Ref.: *MITON*.>

K1868.1\$, Sleep feigned to learn secrets.>

K1869\$, Feigned death (sleep)--miscellaneous.>

K1869.0.1\$, Dead said to be asleep. Type: 885A, 1655.

Link: |E0175, Death thought sleep. |K0522.0.1, Death feigned to escape unwelcome marriage. |K0523.0.1, Illness (madness, dumbness, etc.) feigned to escape unwelcome marriage.

Ref.: *DOTTI* 534 901.>

K1869.0.2\$, Dead said to be sick (fainted). Type: cf. 990./1537.

Link: |J1769.4\$, Living person is thought to be dead.

Ref.: *DOTTI* 691; *MITON*.>

K1869.1\$, Corpse moved from site of death to another under pretence that the dead is asleep.>

K1869.2\$, Girl dies while on clandestine visit to lover; she is moved back to her own bed and said to be asleep. Type: 885A.

Link: |W0014.6\$, Chivalry in safeguarding honor (reputation) of beloved.

Ref.: *DOTTI* 534 535/{Egy}; Shamy (el-) "Eg. Balladry": "Sa^Cd and Farag-Illâh" no. 23.>

K1870, Illusions.

Link: |P0751.3.5.1\$, Clever ways of city slicker: equivocal (illusory) sharp-wittedness (*fahlawah/fukâkah/hadâqah*).>

K1871.2, Sham cure by pretended extracting of object from patient's body.>

K1871.3\$, Payment with illusory money (object). Type: 325.

Link: |D0612.1, Illusory transformation of animals in order to sell and cheat.>

K1872, Camouflage. Type: 123, 1087.

Link: |B0128.1\$, Animal uses strategy. |J1159.0.1\$, Defensive as opposed to offensive damage (injury). |J1675.4.1\$, Painting the one-eyed, one-legged tyrant: aiming arrow, with one eye closed, kneeling on one knee. |K0014.2.1\$, Sailing contest won by deception: wooden boat made to look like stone--adversary deceived. |K1991.1\$, Mother goat masks her sharp horns by covering them with mud (dough, wax). |P0503.7.2.1\$, Veiled bribe: tailor paid several gold coins as fee for sewing minor rip in garment. (Rip is induced by owner who needs information or help from tailor). |W0157.2\$, Defective said to be perfect. |Z0095.0.2\$, Euphemisms. |Z0098.1.2\$, Lampoon in flattering (panegyric) terms.

Ref.: *DOTTI* 48 702.>

K1872.3, Love letter hidden in apple.

Link: |F0883.3.1\$, Letter delivered by shooting it attached to arrow (spear, or the like).

Ref.: *DOTTI* 148 269 358/{Syr}; Sâî 243-55 no. 54[+1].>

K1872.3.1\$, Secret letter written (tattooed) on person's scalp: hair conceals it.

Link: |F1015.3, Bill of sale written on man's sandal.>

K1872.3.2\$, Secret letter (message) hidden in goods sent to intended recipient. (Concealed in medicine, clothes, or the like).

Link: |T0041.4\$, Lovers exchange letters.

Ref.: *MITON*.>

K1872.3.5\$, Magical incantation ('fix') written on catfish which is released back into water.

Link: |D2077\$, Bewitching by means of concealed incantation ('fix'). Magic formula hidden in (on) animal (fish, bird).

Ref.: *RAFE* 304 n. 36; Shamy (el-) *Egypt* 178 no. 42.>

K1872.6\$, Secret identity (religious, sectarian, national, etc.) of person (spy) tattooed on invisible part of body.

Link: |H0055.3, Recognition by tatoo [tattoo]. |V0329.3\$, Heresy (blasphemy): adhering to beliefs incompatible with fundamental tenet(s) of faith.

Ref.: *MITON*.>

K1872.7\$, Sound (voice) muffled by louder noise.>

K1872.7.1\$, At public gathering, voice raised (noise made) so that broken wind will not be heard. Type: cf. 1831A*.

Link: |J1489\$, Repartee concerning broken wind. |Z0013.9.3\$, Speaker attempts to camouflage (explain) an indiscretion (committed by him).

Ref.: *Jâhiz* III 24-25.>

K1872.8\$, Money (jewels, treasure) camouflaged so as to escape detection. Type: 910L\$, 947A, cf. 1577*, 1645C\$.

Link: |H0094.1, Identification by ring baked in cake. |H0094.2, Identification by ring baked in bread. |J1176.3, Gold pieces in the honey-pot. [Theft of money hidden under honey (pickles) proven]. |J1655, Clever ways of concealing jewels (treasure). |K0406, Stolen animal disguised as person so that thief may escape detection. |K0409.2\$, Stuffing inside cooked bird (animal) stolen.

Ref.: *MITON*.>

K1872.8.1\$, Coins (gold pieces) hidden inside cooked fowl (lamb). Type: 947A.

Ref.: *DOTTI* 651/{Egy}.>

K1872.8.2\$, Money hidden in a stick (cane, staff) which is carried around. Type: 1577*.

Link: |F1034.2.2\$, Man (ascetic, magician) carries woman in a cavity in his staff. |H0251.3.4, Stick with money in it breaks and betrays thief who swears his innocence. |J1161.4, Money in the stick. Before swearing, the cheater hands a stick containing the stolen money to the man he has stolen it from. He then swears that he has repaid it.

Ref.: *DOTTI* 867.>

K1872.8.3\$, Valuables (jewels, money, document) hidden in underwear worn--(e.g., underpants, brazier, trousers' belt, or the like).

Link: |F1034.3, Parts of body as hiding place. |F1035.9.1\$, Object concealed in underwear. |M0131.3\$, Pledge of chastity written (embroidered) on girl's underwear (underpants).

Ref.: *MITON*.>

K1872.8.4\$, Animal camouflaged as object (or as different animal). Type: 1525H*.

Ref.: *DOTTI* 825.>

K1872.9\$, Camouflage--miscellaneous.>

K1872.9.1\$, Passage to treasury (tomb) covered with movable stone. Type: 950.

Link: |F0211.2, Fairyland entrance under stone. |K0315.1, Thief enters treasury through passage made by him as architect of the building.

Ref.: Maspero xliv 197 no. 14; *DOTTI* 655.>

K1872.9.2\$, One substance camouflaged to appear like another. Type: 123.>

K1872.9.2.1\$, Hard substance made to appear like soft one (or vice versa).

Link: |U0110.3.5.3\$, "[To be like deep] water underneath hay".>

K1872.9.2.1.1\$, Wood made to appear like stone. Type: 1087A\$.

Link: |K0014.2.1\$, Sailing contest won by deception: wooden boat made to look like stone--adversary deceived.

Ref.: Simpson 122 no. 9; *DOTTI* 55 702/{Egy, lit.}>

K1872.9.2.1.2\$, Dough (mud) made to appear like bone (iron). Type: 123.

Link: |K1991.1\$, Mother goat masks her sharp horns by covering them with mud (dough, wax).

Ref.: *TAWT* 68-69 no. 1/{Egy}.>

K1872.9.2.2\$, Sharp edge (tool) made to appear as if dull. Type: 123.

Link: |K1991.1\$, Mother goat masks her sharp horns by covering them with mud (dough, wax).>

K1872.9.2.3\$, Healthy (powerful) made to appear as if sick (weak). Type: 314, 969\$, cf. 519.

Link: |J1675.4.1\$, Painting the one-eyed, one-legged tyrant: aiming arrow, with one eye closed, kneeling on one knee. |K1821.8.0.1\$, Young person disguises as old.>

K1872.9.3\$, Animal poses (appears) as an object.

Ref.: *Jâhiz* IV 200.>

K1872.9.3.1\$, Viper (snake) poses as bracelet--so as to deceive prey.

Link: |B0017.9.1.1\$, Viper, by nature, practices deception (camouflage) and injustice (*zulm*).

Ref.: *Jâhiz* IV 200.>

K1872.9.4\$, Feces (dung) camouflaged. Type: 1528.

Link: |J1742.5.2.1.2\$, Countryman surprised defecating on city street hides feces under his cap (hat). He claims that a bird is caught under the hat.

Ref.: *DOTTI* 833.>

K1872.9.4.1\$, Child's feces on the floor covered with dish (pot) so that diners cannot see it. Type: 1408B.

Link: |K1252, Holding down the hat. [Feces underneath it].

Ref.: *DOTTI* 791.>

K1872.9.5\$, Dangerous camouflaged to look safe.>

K1872.9.5.1\$, Mouth of deep pit (well) camouflaged with thin cover (of grass, straw, rug, or the like). Type: 303B\$, 516H\$, 550, 551.

Link: |K0926, Victim pushed into water. |K0735.1, Mats over holes as pitfall. |K0832.1.2\$, Victim persuaded to sit in position of honor at center. Seat is on mouth of well concealed with mat: victim falls in.

Ref.: *MITON*.>

K1872.9.5.2\$, Snare (trap) camouflaged to look twig (or the like).>

K1872.9.5.3\$, Mine (explosive) camouflaged to look like harmless tinsel or toy.>

K1872.9.5.4\$, Statement intended to generate erotic mental image deceptively camouflaged to seem decent. (The pseudo-erotic).

Link: |C0496, Tabu: using obscene language ([words, names]). |H0888.1.1\$, "[What is] henna red (rose-colored), [and is] between the thighs of my paternal-uncle's wife?" Answer: kneading tub (*magûr el-^Cagîn*). |H0888.5\$, Riddle: [Y] That which is braided-elongated (*mabrûm*) says to that which is parted widely-open (*mafshûkh*): "Greet your dangling 'brother' (*sallim* ^Cala 'akhûk el-middalî)." (Answer: bananas, figs, grapes = penis, vagina, testicles--respectively). |W0157.2\$, Defective said to be perfect. |X1918.2.1\$, Pseudo-erotic pronunciation: inviting initial sexual impression based on first syllable in word; e.g., *zib:ib* (penis:Y/rais:in), *kuss:barah* (vagina:Y/cour:lander). |Z0186.0.1\$, Symbolism: erotic--general.

Ref.: Ibshîhî 571.>

K1872.9.6\$, Signs of old age camouflaged.

Link: |A1329.1\$, Creation of indicators of old age (approach of end of lifespan). |H0760\$, Indicators (signs) of old age. |J1848.3\$, Old person acts too youthful (childish): rebuked.>

K1872.9.6.1\$, Dyeing of gray hair as means of hiding signs of aging.

Link: |F0575.1.2.1\$, Old woman more beautiful than when youthful, except for gray hair. |J1848.3\$, Old person acts too youthful (childish): rebuked. |K1821.1, Disguise by dyeing beard.

Ref.: *MITON*.>

K1872.9.7\$, Message to certain person camouflaged as impersonal (a general statement or comment).

Link: |H0598\$, Cryptic (enigmatic) message deciphered by recipient. |K0649.13\$, Warning by song: would-be victim alerted to danger by enigmatic message hidden in words.>

K1872.9.7.1\$, "O lady neighbor, it is you that I mean: so listen!"

Ref.: Ibn-^CAasim no. 269; Taymûr no. 2428.>

K1873\$, The sinful (that which is tabu) made to seem legitimate.

Link: |C0272, Tabu: drinking wine [(liquor, alcoholic beverages)]. |P0522.0.3\$, Legal devices that allow evading law. (Legal loopholes). 'Dire necessities legitimize the sinful'. Y.

Ref.: *DOTTI* 584 585/{Omn}; *MITON*.>

K1873.1\$, Wine drunk from water bottle so as to escape detection.

Ref.: Lane 410-12.>

K1874\$, Misleading by a double (a replica of the real thing). Type: cf. 1420A, cf. 879.

Link: |K0340.2.2\$, Fox steals a chicken from diners in the desert; later they see the fox leaving the chicken a short distance from where they sat and they hurry to retrieve it, but it proves to be a dummy (straw shaped like bird). They return to their food but find it gone (stolen by the fox). |P0520\$, Perjury at court of law. |V0225.1\$, Saint as '*abdâl*: leaves a replica of himself in his place and wanders away. |V0544.1\$, God (holy man) furnishes replica (a look alike) of person about to be unjustly executed: victim-to-be saved.

Ref.: *DOTTI* 512 693 761 796 798/{lit.}.>

K1874.0.1\$, Statement is literally true, but in reality is false.

Link: |H0588, Enigmatic counsels of father. Taken literally bring trouble, but when properly interpreted are valuable. |J1161, Literal pleading: letter of law has been met. |K0134.1, Horse which will not go over trees. [Salesman's claim: literally correct]. |K0288\$, Artificial (deceptive) non-compliance: one party to a bargain arranges for the terms (conditions, stipulations) never to occur. |K2310, Deception by equivocation.

Ref.: Ibshîhî 620/(prophetess).>

K1874.0.1.1\$, The Lord commands: "Thou shall not approach prayers" Y". (Partial quote: the rest of Verse states: "while you are drunk").

Link: |H0598.1\$, Cryptic warning (in form of faulty quotation, incomplete utterance, foolish allusion, poem, song, etc.) deciphered by recipient.>

K1874.0.1.1.1\$, The Lord commands: "*lâ taqrbu as-salâtah wa 'antum sukârâ* (Thou shall not approach 'salad' wile you are drunk)".

Link: |K2059.1\$, Excuses for failure to pray. |X1915\$, Humor based on cross-lingual puns (phonetic similarities between words of different languages); e.g., Arabic: *gract* (I ran away)--English: great.>

K1874.0.1.2\$, The Lord says: "*innahâ la-kabîrah* Y (It is indeed a gross [sin] Y): taken to mean: "It is indeed *laka bîrah*"/'beer' for you).

Link: |X1918\$, Humor dependent on pronunciation (performance): syllabic structure.>

K1874.0.1.3\$, The Lord did not says: "There will be no prophetess after 'The Seal of Prophets'". Type: 927D\$.

Link: |J1289.0.1\$, False prophet's repartee with ruler (judge, etc.).

Ref.: Ibshîhî 620.>

K1874.1\$, Truth-telling and lying agents give testimony (simultaneously).

Link: |D1610.6.5.1\$, Truth-speaking semen. (When interrogated, tells of its source and how it entered body.

Ref.: *DOTTI* 131 262 873/{Plst}; *TAWT* 423 453.>

K1874.2\$, Adulteress drives unsuspecting husband insane with doubles (replicas).

Link: |N0348.2\$, Oft-suspected fidelity: repeated unfounded suspicions. |P0529.2.1.1\$, Wife drives husband insane so as to induce him to divorce her.>

K1874.2.1\$, Husband driven insane with pseudo-doubles. His private possessions exhibited before him at his workplace, then quickly returned to his home before his arrival (usually via tunnel): he thinks he has seen a double and regrets having suspected his wife. Type: 1419E, cf. 1420A.

Link: |H0094.0.1, Recognition of wife's ring in friend's possession informs husband of her unfaithfulness. |K1518, The enchanted pear tree. [Husband sees wife's adultery from tree: he is made to believe that it is magic, illusion, or that he has seen double]. |K1874\$, Misleading by a double (a replica of the real thing).

Ref.: *DOTTI* 796 798; *MITON*.>

K1874.2.1.1\$, Man's own wife as pseudo-double: wife persuades her husband that she is someone else.

Ref.: *MITON*.>

K1874.2.1.2\$, Craftsman's prized works as pseudo-double. Type: 1419E, cf. 1420A.

Link: |F0888.1.1\$, Inimitable jewelry. |J1155, "Then I woke up": man discredits his confession by declaring it all a dream. |K0258, Stolen property sold to its owner.

Ref.: *DOTTI* 796 798; *MITON*.>

K1874.5\$, Features of person altered (usually without his knowledge) so that he would be mistaken for another.

Link: |J1766, One person mistaken for another. |V0544.1\$, God (holy man) furnishes replica (a look alike) of person about to be unjustly executed: victim-to-be saved.

Ref.: Damîrî II 304.>

K1875, Deception by sham blood. [By stabbing bag of blood, trickster makes dupe think that he is bleeding]. Type: 1525T\$, 1535, 1539, cf. 516H\$.

Link: |K1912.1\$, False virgin's pseudo-bleeding: pouch of bird (animal) blood--will rupture at defloration (intercourse). |K2153.2\$, Woman wounds self (or smears self with blood) and accuses husband (lover).

Ref.: *DOTTI* 284 828 842 843 849 916/{Egy, Mrc}; *MITON*; *Zîr* 138.>

K1875.0.1\$, Red juice (from berries, tomatoes, etc.) as sham blood. Type: 1542**.

Link: |K1912.1\$, False virgin's pseudo-bleeding: pouch of bird (animal) blood--will rupture at defloration (intercourse).

Ref.: Ions 82; *DOTTI* 854.>

K1875.0.2\$, Red ink as sham blood. Type: 1542**.

Link: |K2066\$, False virgin detected: pouch to be filled with red ink (blood), but mistakenly filled with green. She accuses groom of having 'popped' (punctured) her gallbladder (bile).

Ref.: *DOTTI* 854.>

K1875.1\$, Abortion simulated by sham blood. Type: 1538A\$.

Link: |K0341.3, Thief distracts attention by apparently hanging (stabbing) himself.>

K1876\$, Staged falling in combat (or murder): sham blood from hidden bag (waterskin). Type: 516H\$, 1525T\$.

Link: |G0524, Ogre deceived into stabbing himself. [He imitates hero's actions]. |K2378, Temporary advantage by pretending to yield in combat.

Ref.: Muḥammad ^CAbd-al-Karîm *Turâth* 1965:4/5 30-31; *DOTTI* 272 275 283 335 354 828 829/{Alg, Irq}; Shamy (el-) "Egypt" (1971) no. 2, *Zîr* 137-38.>

K1877\$, Deception by sham semen. Type: 883\$.

Link: |K2112.2.5\$, Egg white placed on innocent woman's bed (as if man's emission, semen).

Ref.: *DOTTI* 520.>

K1877.1\$, Deception: spittle as sham semen.

Link: |Z0186.4.7\$, Symbolism: spitting--ejaculating.

Ref.: *DOTTI* 617/{lit.}; Shamy (el-) "Eg. Balladry": "el-Badawî and Bint-Birrî" no. 56.>

K1877.2\$, Deception: egg white as sham semen. Type: 926K\$.

Ref.: *DOTTI* 617; *MITON*.>

K1877.3\$, Deception: milk as sham semen. Type: 926K\$.

Link: |Z0170.9.1.1\$, Symbolism: salt--semen (or 'milk').

Ref.: *DOTTI* 617.>

K1878\$, Deception: guilty made to appear innocent.

Link: |K2150, **Innocent made to appear guilty**. |P0520\$, Perjury at court of law. |P0549.1.2\$, Relatives of murdered man provide 'government' with false evidence of murderer's innocence so that he would remain free and be killed by them.>

K1881, Absent people seem to be present.>

K1881.1\$, Non-existing (phantom) people seem to be present.

Link: |F0585.2, Magic phantom army.>

K1881.1.1\$, Illusion: welcoming hosts.>

K1881.1.1.1\$, Illusion: beautiful maidens surrounded by water inviting men to join them: men leap to their death on solid dry rock.

Link: |F0585.5\$, Magic phantoms as guardians of treasure.

Ref.: *MITON*.>

K1882\$, Illusory quality.

Link: |K1872, Camouflage.>

K1882.1\$, Illusory size.>

K1882.1.1\$, Shadow presented as substance.>

K1882.1.1.1\$, Shadow of person's organ (limb) deceptively said to be indicative of its actual size.

Link: |J0953.13, Fox thinks his elongated shadow at sunrise makes him as large as an elephant. |J0960.1\$, Man tries to persuade woman that elongated shadow of his limb (organ) on wall is indicative of his prowess. |J1992\$, Descending expectations: absurdly exaggerated (high) plans become realistic. |X0703\$, Humor concerning size of sex organ(s).

Ref.: Jâhîz VI 451-52; *DOTTI* 561/{lit.}>

K1888, Illusory light.>

K1889, Other illusions.>

K1883, Illusory enemies.

Ref.: *MITON*.>

K1883.1, Phantom army attacked.

Ref.: Schmidt-Kahle 34-37 no. 19.>

K1883.6, Invisible man eats bread and boy and girl quarrel. Type: 1577A\$, cf. 1572B*.>

K1883.7, Deception: mirror-reflection convinces dupe he is trickster's captive. Type: 1168A.

Ref.: *DOTTI* 711.>

K1883.10\$, Deception: objects (black and white pelts, flax) made to look like an attacking army.

Ref.: Delheure 92-111, 218-25, 226-39.>

K1884, Illusion of death.>

K1885, Dead made to appear alive. Type: 1655.

Ref.: *DOTTI* 901; Shamy (el-) *Egypt*. 200-1.>

K1886, Illusions in landscape.>

K1886.1, Mirage. Illusory water and land.

Ref.: Boqarî 39-40; Hourî-Pasotti 37-38 no. 3; *MITON*; Sha)lân 390.>

K1886.1.1, Following luminous tree in the desert.

Ref.: Chauvin V 234 no. 134 n. 2.>

K1886.1.2\$, Following illusory residences in the desert (tents, shops, coffeehouses, etc.).

Ref.: Boqarî 39-40.>

K1886.1.3\$, Aiming toward illusory island in the sea (marshes). Type: cf. 936A\$.

Link: |D0936, Magic island. |D2188.4\$, Island vanishes (supernaturally). |J1761.1, Whale thought to be island.

Ref.: Maspero lxxii; *DOTTI* 639.>

K1886.3, Mock sunrise. Contract is to be fulfilled at dawn. Wolf makes fire as mock sunrise. Is caught. Type: 120*.

Ref.: *DOTTI* 43.>

K1886.3.1, Mock sunrise: person causes cock to crow (simulated cock crow).

Link: |A2489.2\$, Cock (chanticler) as (dawn) prayer-crier.>

K1886.3.2, Mock sunrise: dupe made to believe that flaunted bare buttocks are the rising sun.>

K1886.8\$, Illusory bathtub (pool). Type: 681.

Link: |D1142.1\$, Magic bathtub (artificial pool).

Ref.: *DOTTI* 371.>

K1887, Illusory sounds.>

K1887.1, Echo answers.

Link: |F0443, Echo as wood-spirit.

Ref.: *MITON*; Damîrî II 59/(mountain).>

K1887.3, Fairies cause sound to appear to come from various directions.>

K1889.2, Deceptive cure by illusion. Man told that he can be cured only with blood of his own child. He is made to believe that the child is killed. When he learns that the child is still alive, the excess of joy cures him. Type: 661\$.

Link: |F0950.5.1\$, Shock-therapy. |F0950.11\$, Treatment (cure) by diverting attention away from 'diseased' organ.

|K1955.1, Sham physician cures people by threatening them with death. |U0240.1\$, Beliefs may heal or cause sickness.

Ref.: Chauvin VIII 133 no. 126; *DOTTI* 364/{lit.}>

K1889.3, False paradise.>

K1889.5, Illusory night (darkness).

Link: |D1109.1.1\$, Enemy frightened (overawed) with magic darkness.>

K1889.5.1\$, Mock darkness: nighttime extended by extraordinary or deceptive means.

Link: |A0726.1.1.1\$, Sunrise (dawn, daybreak) fails to arrive on time: delayed by order from God (or holy man).

|A2489.3\$, All cocks fail to crow at dawn (daybreak): under direct order from God (or holy man). |D0908, Magic darkness.

Ref.: Damîrî I 235; Damîrî I 235-36: Shamy (el-) "Arab Mythology" no. 57-5/(dawn delayed).>

K1889.6, Palace appears to be floating on water--actually glass.

Link: |D2031.1, Magician makes people lift their garments to avoid wetting in imaginary river. |K1294.1\$, Queen of Sheba (Bilqis) tricked into exposing her ugly legs.

Ref.: Tha^Clabî 187.>

K1890, Other deceptions by disguise or illusion.>

K1891\$, Deception: escape by hiding inside a statue.

Link: |K0515.7\$, Girl escapes by hiding in huge statue.>

K1891.1\$, Person hides inside statue and then arranges for it to be sold to the beloved. Type: 313K\$, 510B.

Link: |K1342, Entrance into woman's (man's) room by hiding in chest.

Ref.: *DOTTI* 133 189 192 206 261/{Egy, Tns}; *TAWT* 423 no. 10/{Egy}; AUC: 16 no. 4.>

K1891.2\$, Fugitive escapes pursuer by hiding in animal carcass. Type: 510B.

Link: |K0751.1, Capture by hiding in animal carcass.

Ref.: *DOTTI* 134 201 261 496/{Qtr}; *TAWT* 423 no. 10/{Egy}>

K1892, Deception by hiding. Type: 1653G\$.

Ref.: *DOTTI* 898; Webber 2-4 no. 1.>

K1892.2.4\$, Attempt to deceive death by hiding from it. Type: 332.

Link: |K1891.2\$, Fugitive escapes pursuer by hiding in animal carcass.>

K1892.2.4.1\$, Hiding from death inside carcass of dead animal: odor is assumed to keep angel of death away. Type: 332.

Link: |R0185.3.1\$, Mortal hides from Angel of Death in animal carcass.

Ref.: *DOTTI* 177 317/{lit.}>

K1893\$, Illusory weather phenomena.>

K1893.1\$, Mock storm. Type: 1422.

Ref.: *DOTTI* 799/{lit.}; *MITON*.>

K1894, False proof: cloak dipped into water as evidence of stormy weather.

Link: |K0401.1.2\$, Food eaten and traces smeared on hungry person's (animal's) mouth so as to provide proof that it is he who ate the food.>

K1895\$, False proof (of death): grave containing buried animal (sheep) as evidence of someone's death. Type: 311B*, 705A\$, 893, 903D*\$, 911*, 1381C, 1600A\$.

Link: |K0501\$, Incriminating evidence (confession) discredited by ruse. |K0525.3, Object substituted for murdered person so as to allay suspicion. |K0661.1, Fool's brothers substitute a goat for the body of the man he has killed: thus save him.

Ref.: *DOTTI* 118 120 122 169 375 519 524 536 543 564 579 770 777 873/{Egy, Irq, lit., Sdn}; *MITON*; Hurreiz 117 no. 47; S. Jahn 61 no. 10; Shamy (el-) *Around the World* 161, "Eg. Balladry": "Shafiqah and Mitwallî" no. 1; Stevens 183-87 no. 35; *TAWT* 417 no. 5/{Sdn}; ^CA. al-Tayyib *Al-Ahâjî* 75-88 no. 10; CFMC: Sawâm)ah 71-1 5-1-no. 3.>

K1895.1\$, Animal (sheep, cat, etc.) wrapped in shrouds as evidence of someone's death.

Ref.: *Alf* III 239; Burton VII 196.>

K1896\$, False proof (of slaying): parts (head, limb, organ) of the already slain presented by imposter as own accomplishment.

Link: |H0105, Parts of slain animals as token of slaying.

Ref.: *MITON*.>

K1900-K1999, Impostures.>

K1900, Impostures.>

K1910, Marital impostures.>

K1911, The false bride (substituted bride). Type: 403, 403A, 403D\$, 408, 425G1\$, 437, 480, 510, 1353B\$.

Ref.: Baqlûfî 79-82; *DOTTI* 188 189 190 191 195 206 213 217 224 249 258 265 708 752/{Alg, Qtr, Sdn}; Littmann *al-Quds* 251-55 (*Arabische* 389-95); *TAWT* 441 no. 32/{Egy} 444 no. 35/{Irq}; AGSFC: QTR 87-3 683-x-no. 3.>

K1911.1, Circumstances of substitution of false bride.>

K1911.1.4, False bride finishes true bride's task and supplants her. Type: 437.

Ref.: *DOTTI* 217.>

K1911.2, Treacherous disposal of true bride by false.>

K1911.2.1, True bride transformed by false. Type: 403.

Ref.: *DOTTI* 188.>

K1911.1.5.1, Man palms off elder daughter as younger on wedding night. Type: cf. 327J1\$, 480, 510A.

Link: |K1911.8.1\$, Third party (i.e., mother, midwife, servant, etc.) undertakes substitution of bride. |S0010.5.2\$, Cruel parents plan to cut off breasts (paps) of elder stepdaughters and transplant them on flat-chested youngest daughter.

Ref.: *DOTTI* 249 258.>

K1911.2.2, True bride pushed into water by false. Type: 408.

Ref.: *DOTTI* 195.>

K1911.2.2.1, True bride lives in fish's belly. Type: 403, 450.

Ref.: *DOTTI* 188 222.>

K1911.3, Reinstatement of true bride. Type: 403, 425G1\$, 437.

Ref.: *DOTTI* 188 206 217; *TAWT* 441.>

K1911.3.1, Substitution of false bride revealed by animal. Type: 403D\$, 480.

Ref.: *DOTTI* 191 249 250/{Qtr}; *TAWT* 441 no. 32/{Egy}; AGSFC: QTR 87-3 673-x-no. 13.>

K1911.3.3, False bride fails when husband tests her. Type: 403D\$, 510.

Ref.: *DOTTI* 191 258.>

K1911.5, Penniless bride pretends to wealth [(riches)]. Type: 545G\$, 545H\$, 881**.

Ref.: *DOTTI* 300 518; Panetta *Bengasi* 24-26.>

K1911.8\$, Instigators of bride substitution.

Link: |K1840, Deception by substitution.>

K1911.8.1\$, Third party (i.e., mother, midwife, servant, etc.) undertakes substitution of bride. Type: 403, 403C, 403D\$, 480.

Link: |K1911.1.5.1, Man palms off elder daughter as younger on wedding night. |T0053.7.1.2\$, Mother as matchmaker.>

K1911.8.1.1\$, Woman (mother) substitutes own daughter as bride. Type: 403, 403C, 403D\$, 480, 510A.

Ref.: *DOTTI* 189 190 191 249 260/{Sdn}.>

K1911.8.2\$, Substituting self for wife (true bride).

Link: |K1843.6\$, Mother masks as her son's wife and sleeps with him. |K1843.8\$, Sister masks as her sister and sleeps with brother-in-law (her sister's husband).>

K1911.8.2.1\$, Sister usurps her sister's place as wife (bride). Type: cf. 425, 432, 932C\$-formerly 932A\$.

Link: |K1843.5\$, Sister masks as her brother's wife and sleeps with him. |K1843.8\$, Sister masks as her sister and sleeps with brother-in-law (her sister's husband).

Ref.: *DOTTI* 199 212 633.>

K1911.8.2.2\$, Mother usurps daughter-in-law's place as wife of her son. Type: cf. 705A\$.

Link: |K1843.6\$, Mother masks as her son's wife and sleeps with him.

Ref.: *DOTTI* 375.>

K1911.8.2.5\$, Maid-servant (slave-girl) usurps mistress's place as bride (wife). Type: 403, 408.

Link: |K1952.0.2, Servant takes prince's horse and clothes and passes self off as prince. |K1969.3, Servant poses as master.

Ref.: *DOTTI* 188 195.>

K1912, False virgin. Various deceptive practices to mask bride as virgin. Type: 1542**.

Link: |H0456\$, Maiden's hymen examined so as to ascertain her virginity (chastity). |K1875, Deception by sham blood. [By stabbing bag of blood, trickster makes dupe think that he is bleeding]. |T0160.0.2.2\$, Midwife ensures bride's bleeding at defloration (by scratching bride's vagina). |T0319\$, Restoration of damaged virginity.

Ref.: *DOTTI* 854; *MITON*.>

K1912.0.1\$, Non-virgin claims to be virgin. Type: cf. 1542**.

Link: |Z0189\$, Symbolism concerning virginity and defloration.

Ref.: *Ibshih* 525.>

K1912.1\$, False virgin's pseudo-bleeding: pouch of bird (animal) blood--will rupture at defloration (intercourse). Type: 1542**.

Link: |K1305.3\$, Man deceived into marrying a non-virgin. |K1875.0.1\$, Red juice (from berries, tomatoes, etc.) as sham blood.

Ref.: *DOTTI* 145 210 486 854/{Egy, lit.}; *MITON*; *Prym-Socin*, 16-19 no. 5; *AUC*: 25 no. 9.>

K1912.2\$, False virgin: hymen restored surgically. Type: 1542**.

Link: |H0456\$, Maiden's hymen examined so as to ascertain her virginity (chastity). |T0059.2.2\$, Sexual liaison that preserves the female's 'virginity'.

Ref.: *DOTTI* 854/{Egy}.>

K1912.2.1\$, False virgin: vagina caused to contract by use of drugs (e.g., alum).>

K1912.2.2\$, False virgin: abortion (or childbirth) by Caesarean section.>

K1912.3\$, False virgin's pseudo-bleeding: internal self-inflicted wound will reopen at defloration (intercourse).

Link: |T0160.0.2\$, Traumatic (cruel) defloration.>

K1913\$, False defloration: virgin masks as deflowered (woman).

Link: |T0168.1\$, Groom's failure to consummate marriage (deflower bride) as offense.

Ref.: *Ibshih* 525/cf.>

K1913.1\$, False defloration: pseudo bleeding. Type: 884A.

Ref.: *DOTTI* 528; *MITON*.>

K1913.3\$, False defloration: pretended bridal bathing water poured out to indicate consummation of marriage. Type: 318A\$, 884A.

Link: |T0167.1\$, Bathing water poured out (after bridal night) indicates exercise of coition.

Ref.: *DOTTI* 148 528.>

K1915, The false bridegroom (substitute bridegroom). Type: 857\$.

Ref.: *DOTTI* 476; *MITON*; *TAWT* 456 no. 49/{Bhrn-Qtr}; *Wehr* 441 no. 17.>

K1915.3, Handsome man substitutes for ugly as bridegroom: wins bride.

Link: |K1307\$, Deceptive marriage arrangements: the girl (woman) is tricked.

Ref.: *MITON*.>

K1916, Robber bridegroom. Type: 955.

Ref.: *DOTTI* 662.>

K1917, Penniless bridegroom pretends to wealth. Type: 859.

Ref.: *Chauvin V* 77 no. 22; *DOTTI* 478/{lit.}.>

K1917.3, Penniless wooer: helpful animal reports master wealthy and thus wins girl for him. Type: 545.

Ref.: *DOTTI* 297.>

K1917.4, Penniless wooer. "House of my father with one hundred fifty lights and goat pen". Type: 859C.>

K1917.5, Man wins girl's love by pretending to wealth and nobility. [Discovered, banished]. Type: 859E\$.

Link: |T0049.2\$, Lovers break into seemingly empty house for rendezvous.

Ref.: *DOTTI* 478; Hurreiz 121 no. 62.>

K1917.5.1\$, Penniless wooer. "My caravans are coming soon", "My ships, carrying my merchandize, are about to arrive", (or the like). Type: 859E\$.

Ref.: *DOTTI* 478; *MITON*.>

K1917.7, "All of these are mine," says wooer as he strokes his whiskers. The girl thinks he is indicating the fields and live stock past which they are riding.

Link: |K0184.1.3\$, Deceptive sale: another's property sold without owner's knowledge (consent). |K1952.0.3.1\$, Swindler's pretence to wealth makes him receives requests from duped investor to take him as partners (investor).

|P0005.3.0.1\$, Dropping casual hints of great personal financial gains as indicator of self-sufficiency (social status and wealth). |Z0188.9.2.1\$, Symbolism: male's whiskers (moustache, beard)--power (prestige, authority).

Ref.: *DOTTI* 478.>

K1920, Substituted children.>

K1921, Parents exchange children.>

K1921.1, Son of the king and of the smith exchanged. Type: 920.

Link: |H0038.2.5.1\$, Substitution of farmer boy for promised child detected when he acts like farmer.

Ref.: *DOTTI* 586.>

K1921.2, Two mothers exchange their children, a boy and a girl. Type: 975*.>

K1923, The false heir.

Link: |P0761.1\$, Division of inheritance causes conflict.>

K1923.3, Barren woman pretends to bear child. Type: 459, 652A, 703*, 920K\$.

Link: |S0217\$, Unborn child promised by poor mother to rich but barren sister. |T0677, Substitute for a child.

[Dummy as make-believe (artificial) baby].

Ref.: *DOTTI* 229 356 374 592.>

K1928\$, Father of illegitimate child made to unknowingly adopt it. (Usually it is a son). Type: 850*, 872X\$.

Link: |N0731.1.1, King unknowingly adopts his own lost son. |S0351.0.1, Abandoned child made over to its own mother (sister) acting as wet nurse.

Ref.: *DOTTI* 468 498.>

K1930, Treacherous impostors.>

K1931, Impostors abandon (or kill) their companion and usurp his place.

Ref.: *DOTTI* 472 509 590/{lit.}>

K1931.1, Impostors throw hero overboard into sea. Type: 506.

Link: |P0475.0.3.1.1\$, Pirate (smuggler) throws person (cargo) overboard. |S0142, Person thrown into water and abandoned.

Ref.: *DOTTI* 256.>

K1931.1.0.1\$, Impostor(s) throw(s) brother overboard into sea. Type: 551A\$.

Link: |K2211, Treacherous brother.

Ref.: *DOTTI* 308; *MITON*.>

K1931.2, Impostors abandon hero in lower world. Type: 301.

Ref.: *DOTTI* 101; *MITON*.>

K1931.4, Impostors throw hero into pit.

Ref.: Kâmil 95-102 (abandon hero in desert).>

K1932, Impostors claim reward (prize) earned by hero. Type: 300, 301, 303, 303B\$, 550, 551.

Link: |P0760.5.3.4.2.1\$, Craftsman claims credit for assistant's (apprentice's) fine work.

Ref.: Ibshîhî 636-37/cf.; *DOTTI* 97 100 101 108 110 302 305/{N.-Afr}.>

K1933, Imposter forces oath of secrecy. Type: 303, 531, 533.

Ref.: *DOTTI* 108 292 294.>

K1934, Imposter forces (hero) heroine to change places with him (her). Type: 451A, 533.

Ref.: *DOTTI* 227 294; *TAWT* 453 no. 47/{Lib}.>

K1935, Imposter steals rescued princess. Type: 301.

Ref.: *DOTTI* 101.>

K1935.1, Impostors exposed by girl at her wedding.

Ref.: *DOTTI* 472 509 590/{lit.}>

K1939\$, Credit for fine work usurped by imposter--(for material or non-material product). Type: 300, 303B\$..

Link: |P0760.5.3.4\$, Copyrights: author's ownership.

Ref.: Ibshîhî 636-37; Shamy (el) *Egypt* 13 no. 1/(jewelry).>

K1941, Disguised flayer. An imposter dresses in the skin of his victim. Type: 313K\$, 327, 510D\$, 533A\$.

Link: |D0531, Transformation by putting on skin [(feathers)]. |K0521.1.4, Escape by putting on old woman's skin.

|K1823.0.6.1\$, Disguise in sheep hide so as to deceive adversary (pursuer).

Ref.: *DOTTI* 46 118 119 131 132 133 157 158 159 162 163 168 197 198 264 294 295 296 370 442 459 484 705 707 891/{Alg, Egy, Mrc, Qtr, Sdn}; Frobenius *Kordofan: Atlantis* IV 224-37 no. 20; Kronenberg *Nubische* 50 no. 11, 96 no. 21; Massenbach (Von) *Nubische* pt. B.VIII 163-65 no. 42; Nacib 63-69 no. 7; Savignac 76-79 no. 5; *TAWT* 424 no. 11/{Bhrn} 452 no. 46/{Sdn}; T.M. al-Tayyib *et al. al-Manâsîr* 29-31; AGSFC: QTR 87-3 701-1-no. 6; CFMC: Aswan 70-12A 6-1-no. 5, 6-2-no. 6; HE-S: Qulali/Nubia 69-63 no. 10.>

K1947\$, Deception by substituting baby animals for newborn human infants. Type: 707.

Ref.: *DOTTI* 293 345 386 387/{Egy, lit.}>

K1947.2\$, Substitution of dog and cat for newborn boy and girl (respectively). Type: 707:II.

Ref.: *DOTTI* 386.>

K1947.2.1\$, Substitution of brick (stone, log, one of kitchen utensils) for newborn infant. Type: 707C\$.

Ref.: *DOTTI* 389.>

K1950, Sham prowess.>

K1951, Sham warrior. Type: 1641.

Ref.: *DOTTI* 886.>

K1951.1, Boastful fly-killer: "Seven at a blow". Type: 1640.

Link: |K1953, Sham brave man.

Ref.: *DOTTI* 884.>

K1951.2, Runaway cavalry-hero. When the sham hero goes to war his horse runs away with him. To save himself he grasps a cross from a graveyard and waves it from side to side, putting the enemy to flight. Type: 1640.

Link: |K2351.5.3\$, Adversary's horse frightened: it becomes unruly and brings about defeat of the rider.

Ref.: *DOTTI* 884.>

K1951.3, Sham-warrior intimidates soldiers with his boasting. Type: 1640.

Ref.: *DOTTI* 884.>

K1951.4, Boastful coward frightened by conspirators. Type: 1640A\$.

Ref.: *DOTTI* 885.>

K1952, Sham prince (nobleman). Type: 545B.

Link: |P0239\$, Parent's confession concerning child(ren).

Ref.: *DOTTI* 298.>

K1952.0.2, Servant takes prince's horse and clothes and passes self off as prince. Type: cf. 451A, 533, 756, 851B\$, 851C\$.

Link: |K1911.8.2.5\$, Maid-servant (slave-girl) usurps mistress's place as bride (wife). |K1969.3, Servant poses as master.

Ref.: *DOTTI* 227 294 472 590.>

K1952.0.3\$, Sham wealthy person--(usually a swindler). Type: 545B, cf. 859F\$.

Link: |K1817.4, Disguise as merchant.

Ref.: Ibshîhî 385.>

K1952.0.3.1\$, Swindler's pretence to wealth makes him receives requests from duped investor to take him as partners (investor).

Link: |K1917.7, "All of these are mine," says wooer as he strokes his whiskers. The girl thinks he is indicating the fields and live stock past which they are riding. |W0161.3\$, Fibbing (for publicity: unfounded pretence to power, wealth, ability, etc.).

Ref.: Ibshîhî 384.>

K1952.1, Poor boy said by helpful cat to be dispossessed prince. Type: 545, 545B.

Ref.: *DOTTI* 297 298.>

K1952.1.1, Poor boy said by helpful animal to be dispossessed prince (wealthy man) who has lost clothes while swimming (in shipwreck). Type: 545B.

Ref.: *DOTTI* 298; Rochemonteix 55ff. no. 5.>

K1952.1.2\$, Youth said by helpful notable person to be a relative of his (nephew or the like).

Link: |K1952.3.0.1\$, Sham relatives (kin).

Ref.: *MITON*.>

K1952.1.3\$, Notable person said by trickster woman to be gypsy (so as to dissolve unwanted marriage). Type: 1353B\$, 1353B1\$.

Link: |K1816, Disguise as menial. |K1817.5, Disguise as gypsy.

Ref.: *DOTTI* 752 754; Littmann *al-Quds* 251-55 (*Arabische* 389-95).>

K1952.2, Better things at home. Type: 545B, 545H\$.

Ref.: *DOTTI* 297 298 300 301/{Ymn}; Noy *Jefet* 84-86 no. 26; *TAWT* 419 no. 7/{Egy}.>

K1952.3, Brothers pose as princes, deeming their parentage not worthy of their merit.>

K1952.3.0.1\$, Sham relatives (kin). Type: 545G\$, 1353B\$.

Link: |K1952.1.2\$, Youth said by helpful notable person to be a relative of his (nephew or the like).

Ref.: *DOTTI* 300 752.>

K1952.3.0.2\$, Sham relatives--disgraceful: hirelings in motley (shabby) and with shameful wear said to be a person's family. Type: 1353B\$.

Ref.: *DOTTI* 752 754/{Irq}; Littmann *al-Quds* 251-55 (*Arabische* 389-95).>

K1952.4.0.1\$, Imposter son or daughter.

Link: |P0239\$, Parent's confession concerning child(ren).

Ref.: *TAWT* 104.>

K1952.4.3\$, Poor girl poses as daughter of noble person. Type: 545G\$, 545H\$.

Ref.: *DOTTI* 300; *TAWT* 420.>

K1952.8\$, Sham community (crowd, customers, neighbors, etc.) provide set up to mulct victim--('Sting'). Pretended communal usage of facility. Type: cf. 38B\$, 545B, 1313, 1406.

Link: |K0915\$, Murder with help of confederate posing as victim's friend (client, guest, or the like): victim set up to be killed by actual killer. |K2054.5\$, Feigned dispute (quarrel) to mulct victim. |J2316, Husband made to believe that his house has moved during his absence. [By wife and her confederates acting as customers in an inn]. |K0466\$, Confederate shams interest in goods and thus drives the price up. |K0477, Attention secured by trickery. |K0712.7\$, Capture by providing deceptive model for empathetic reward.

Ref.: *DOTTI* 12 298 787.>

K1952.8.1\$, Sham servants (slaves). Type: 545G\$, 545H\$.

Link: |K1816.13, Disguise as slave. |P0322.4\$, Owner (host) helps uninvited guest in pretending to be the 'master of the house'.

Ref.: *MITON*.>

K1952.9\$, Impersonating the ruler (king, emperor, etc.). Type: cf. 890.

Link: |K1315.5, Seduction by posing as nobleman.

Ref.: *DOTTI* 539 540/{Egy}; *MITON*.>

K1952.9.1\$, Rich man poses as caliph or king (sham-caliph).

Ref.: *DOTTI* 503/{lit.}; *MITON*.>

K1952.9.2\$, Fugitive in king's palace (women's quarters) masks as the king (caliph).

Link: |K1321.1, Man disguised as woman admitted to women's quarters: seduction.

Ref.: *MITON*.>

K1952.9.3\$, Poor man poses as governor (viceroi, judge, etc.).

Ref.: *DOTTI* 478/{Lib}.>

K1953, Sham brave man. Type: 328C\$,/1640A\$.

Link: |K1951.1, Boastful fly-killer: "Seven at a blow".

Ref.: *DOTTI* 271 558 560 647 885.>

K1954, Sham rich man. Type: 859A-859AF\$.

Link: |J0951, Lowly masks as great.

Ref.: *DOTTI* 478.>

K1954.0.1\$, Sham rich woman (girl). Type: 545G\$.

Ref.: *DOTTI* 300.>

K1955, Sham physician.

Link: |J2117.3.2\$, Illness said to be due to sinning. |J2412.9\$, Failure at healing--miscellaneous.

Ref.: Chauvin II 93 no. 39, cf. BASSET *Mille* I 325 no. 50; *DOTTI* 52; *MITON*; Sengo "Kiswahili" 366-404 no. 5.>

K1955.1, Sham physician cures people by threatening them with death. Type: 921N\$.

Link: |F0950.5.1\$, Shock-therapy. |F0950.11\$, Treatment (cure) by diverting attention away from 'diseased' organ. |H1072, Task: give sheep good care [(feed)] but do not let it fatten. (Sheep fed but kept near wolf where it is afraid and does not fatten). |H1199.2.3.2\$, Task: curing obesity. Fear of death used as remedy. |U0241, [Obese] king grows lean from fear of death.

Ref.: Basset *Mille* I 382; *DOTTI* 598.>

K1955.1.2, Patients frightened from hospital by harsh treatment.

Link: |P0591.5.1\$, Hospitalization would ensure death for patient (due to poor care). |P0424.3.0.1\$, Unskilled physician(s).>

K1955.2, Sham physician pretends to diagnose entirely from urinalysis. Type: 1641A.

Link: |F0668.9.1\$, Skilful physician diagnoses entirely from urinalysis.

Ref.: Chauvin VIII 106 no. 81; *DOTTI* 888; Râsî (al-) Haky 181-83/cf.>

K1955.6, The sham physician and the devil in partnership. Type: 332, 1862B.

Ref.: *DOTTI* 176.>

K1956, Sham wise man. Type: 924, 1641.

Ref.: *DOTTI* 610 886/{Sdi}; Juhaymân (al-) III 75-76.>

K1956.7, Sham wise man pretends knowledge of dreams: really overheard conversation.

Ref.: *DOTTI* 886 889.>

K1957\$, Sham wise woman. Type: 1469A\$.

Link: |X0055\$, Ridiculous humiliations in public.

Ref.: *DOTTI* 720 780 815 852/{Irq}; Hasaballâh Yahyâ *Turâth* I:4 78-79; Qasîr *Falsafah* 103-10; Sûfi (al-) 14-25.>

K1958, Sham teacher. [An illiterate] pretends to read a document brought him as a letter. It is a tax receipt. Type: 1331E*.

Link: |K1969.0.1\$, Pretended knowledge: ignorant poses as knowledgeable.

Ref.: Fâdil M. ^CAbd-Allâh *Turâth* IV:6 68 no. 3; Chauvin VI 137 no. 289; *DOTTI* 738/{Egy, Irq, lit.}; Lane 62; McCarthy-Raffouli II pt. 4 331-32 no. 3; *MITON*; Wesselski *Hodscha* I 282 no. 332.>

K1960\$, Sham savant -- pretended expertness in sciences (literatures, philosophies, etc.). Type: 1873\$, cf. 924A.

Link: |H0502, Test of learning [(knowledge)]. |P0426.0.5\$, Ignorant grammarian (too literal).

Ref.: *DOTTI* 610 940.>

K1960.1\$, Fabricated (*muntahâl*) traditions (poetry, utterances, etc.). Type: 1873\$.

Link: |V0469.1\$, Holy text (scripture) forged by cleric. |W0142.1.2.1\$, Students invent a word ("*khunfushâr*") and ask teacher about it: teacher concocts an answer and 'substantiates' it with fabricated example 'from traditions'. ('*intihâl*\$, fake-lore). |Z0001.1.3\$, Oracle's (augurer's, magician's) rhymed prose (*saj*^C kuhhân).

Ref.: Jâhîz VI 280; *DOTTI* 940.>

K1961, Sham churchman.

Link: |K1826, Disguise as churchman (cleric).>

K1961.1, Sham parson [(wâ^Ciz, preacher)]. Type: 1824, 1825B, 1826, 1827A.

Ref.: *DOTTI* 933/{Syr}; Kh. Ibrâhîm *Hikam* 17 no. 7.>

K1961.1.2, Sham parson repeats same expression over and over or says a few words of Latin. Type: 1825B.

Ref.: *DOTTI* 933.>

K1961.1.2.1, Parody sermon. [Fabricated holy text]. Type: 1824, 1825B.

Link: |V0066.1, Witty funeral sermon. [Y]. |Z0001.1\$, Holy passages (from scripture) as formulas (usually in non-holy contexts, e.g., "The Lord says 'Y'," "The Holy Book states," or the like).

Ref.: Ibshîhî 616/cf.; *DOTTI* 933.>

K1961.1.5, Sham holy man. Type: 927D\$, 1641, cf. 1842D\$.

Link: |J1607.1\$, Dog as saint: "We buried him (it) together!" Two impostors pretend that entombed dog is a saint. Later, one cheats and swears his innocence by the saint; the other retorts. |K1962, False prophet. |K2285.1.1\$, Dervish as villain. |V0113.0.3.2\$, Tomb-shrine without corpse. Deceased buried elsewhere.

Ref.: *DOTTI* 619 886 935.>

K1961.1.5.1, Jackal as sham saint. Type: 61A, 62, 113B.

Ref.: *DOTTI* 26 42 43/{Plst}.>

K1961.1.5.2\$, Cat (fox) as sham saint. `shaikh-cat' ('hajji-fox'). Type: 61A, 62, 113B.

Ref.: *DOTTI* 26 28 42 43/{Egy}; Schmidt-Kahle II 47-8 no. 83; Shawqî 292 [no. 21].>

K1961.7\$, Preacher gives practical illustration of sinful act. Type: 1827B\$.

Link: |J2201.2\$, Pleading sinful (illegal) conduct as excuse.

Ref.: *DOTTI* 934.>

K1962, False prophet. Type: 927D\$.

Link: |J1169.8, Prophet's first disciple. [Pseudo-prophet offers proof: to cut off judge's head, then resuscitate him].

|K1962.5\$, False prophet's lame excuse.

Ref.: Ibshîhî 619-20; Basset *Mille* I 284 no. 26 340 no. 64 357 no. 77 373 no. 88 461 no. 160; Chauvin V 233 no. 132; *DOTTI* 619 620/{lit.}; Kh. Ibrâhîm *Hikam* 15-16 no. 6; Sha)lân 382.>

K1962.5\$, False prophet's lame excuse. Type: 927D\$.

Link: |H0257.3\$, Claim of a false prophet tested: asked to show a miracle. |J1289.0.1\$, False prophet's repartee with ruler (judge, etc.). |J1441, God of the earth. [Trickster's excuse: he claims to be God; king demands proof]. |J1391, Thief makes a lame excuse. |K1962, False prophet. |K1979\$, Sham miraculous manifestations--miscellaneous. |K2059\$, Lame excuses for negligence in religious exercise.

Ref.: *DOTTI* 619/{lit.}.>

K1962.5.1\$, Not enough time to start mission: false prophet's excuse.

Ref.: *DOTTI* 619/{lit.}.>

K1962.5.2\$, Angel required for miracle unavailable: false prophet's excuse.

Ref.: *DOTTI* 619/{lit.}.>

K1963, Sham magician.>

K1964, Sham astrologer. Type: 1641.

Ref.: *DOTTI* 886.>

K1964.2\$, Slave disposes of master and takes his place as suitor (unseen groom). Type: 920G\$.

Link: |K1952.0.2, Servant takes prince's horse and clothes and passes self off as prince. |K1969.3.2\$, Imposter: slave (servant) takes master's place.

Ref.: *DOTTI* 590.>

K1966, Alchemist.

Link: |P0159.0.1.1\$, Source of the newly rich's wealth questioned (suspected).

Ref.: Ibshîhî 384; Amîn 340-41; *DOTTI* 184 640/{lit.}; *MITON*.>

K1966.2, Alchemist secures payment for his "secret".>

K1966.2.1\$, Alchemist secures payment from investor for his "equipment".

Link: |D0475, Transformation: object to treasure (or vice versa).

Ref.: Ibshîhî 384; Amîn 340-41; Burton VIII 10.>

K1969, Sham prowess--miscellaneous.

Link: |W0142.1.1\$, Person cannot bring himself to say: "I do not know".>

K1969.0.1\$, Pretended knowledge: ignorant poses as knowledgeable. Type: cf. 1233A\$, 1331E*.

Link: |J1215\$, Know-all person ("Abu-el-^CUrraif"): a talkative fool. |K0442.2\$, Dishonest informant falsifies information (for reward--material or non-material). |K1958, Sham teacher. [An illiterate] pretends to read a document brought him as a letter. It is a tax receipt.

Ref.: *DOTTI* 720 738; *MITON*; *TAWT* 19/26.>

K1969.3, Servant poses as master. Type: 851B\$, 876, 920G\$.

Link: |H0038.3, Slave recognized by his conversation, habits, and character. |K1317.1, Serving-man ([servant]) in his master's place [with mistress]. |K1911.8.2.5\$, Maid-servant (slave-girl) usurps mistress's place as bride (wife). |K1952.0.2, Servant takes prince's horse and clothes and passes self off as prince.

Ref.: *DOTTI* 355 472.>

K1969.3.2\$, Imposter: slave (servant) takes master's place. Type: 920G\$.

Link: |K1964.2\$, Slave disposes of master and takes his place as suitor (unseen groom).

Ref.: *DOTTI* 506 511 590/{lit.}.>

K1969.5\$, Pretended knowledge of a language.>

K1969.5.1\$, Person pretends to know language of animals (birds, insects, etc.). Type: 908A\$, 1358, 1750.

Link: |B0217, Animal language learned. |V0223.5.0.1\$, Saint knows all systems of communication (languages of animals, of jinn, of objects, etc.). |Z0061.5.1\$, "The she-sparrow told me." (Through the grape-vine).

Ref.: *DOTTI* 567 756 762 800 928/{lit.}; *MITON*; *TAWT* 458.>

K1969.5.2\$, Pretended knowledge of language of supernatural beings (angels, jinn, etc.).

Link: |K1354.9.1\$, Seduction by bearing false instructions from birds. |K1963, Sham magician. |V0249.2, Language of angels.>

K1969.6\$, Pretended knowledge of a science.

Link: |H0607.2.1, Learned professor from one university examines by signs a professor at another university (actually [□] shoemaker or miller or the like). |K1956, Sham wise man.>

K1969.7\$, Pretended knowledge of modern machine (computer, motor, etc.).

Link: |J1749.5\$, Countryman ignorant of the modern machine (automobile, train, airplane, etc.).>

K1970, Sham miracles.

Link: |K1315.6.7\$, Seduction upon promise of producing (sham) miracle. |V0320.2.2\$, Pseudo-prophet's holy text (sham-scripture)--heretic.

Ref.: *Jâhiz* VI 201-2.>

K1971, Man behind statue (tree) speaks and pretends to be God (spirit). Type: 1380, 1653G\$.

Link: |F0415, Demon occupies oracular artificial head and gives responses to questions.

Ref.: *Jâhiz* VI 201-2; Chauvin II no. 34; *DOTTI* 773 898.>

K1971.1, Husband answers behind statue when wife wants to know how to fool him. Type: 1380B\$.

Ref.: *DOTTI* 773.>

K1971.2, Man behind tree threatens his debtor. The latter thinks God is calling and pays his debt. Type: 1575*.

Ref.: Wesselski *Hodscha* II 203 no. 403.>

K1971.3.1, Maid behind statue of Virgin advises the mistress to give the servants better food. Type: 1388.>

K1971.5, Husband as God behind the tree forces his wife to confess adultery. Type: 1380*.

Ref.: *DOTTI* 773.>

K1971.12, Impostor acting as God in tree suspected and tree burned. Type: 1761*.

Ref.: *DOTTI* 930.>

K1972.2, Sham miracle. Priest makes congregation believe the painting of the Virgin weeps real tears.>

K1972.3\$, Sham miracle: apparition. Priest makes congregation believe sacred personage (the Virgin, prophet, etc.) has appeared.

Ref.: *Jâhiz* VI 201-2.>

K1973, Jackal inside carcass of bullock makes people think his voice is God's. Type: 68.

Ref.: *DOTTI* 31.>

K1976, False miraculous relic. Type: cf. 1842D\$.

Ref.: *DOTTI* 935.>

K1977\$, Sham answer to prayer. Prayer (wish) expressed aloud: trickster in hiding emerges to miraculously fulfill the wish. Type: 1380B\$, 1543.

Link: |J1473.1, The 999 gold pieces. [Man will not accept a penny less than what he had prayed for, but he can trust God for the other coin]. |K1315.6.7.1\$, Seduction: one 'girl' (man masked as woman) induces another to pray for penis: prayer of only one is answered.

Ref.: *DOTTI* 773 854.>

K1977.1\$, Mouse (in mourning) wishes to be dead: cat presents self as God's answer to prayer.

Link: |J0227.9.1\$, Death-wish: person in misery wishes to die. |M0401.1.1\$, A Moslem and a Christian curse each other: Jew: "May the Lord answer both of you".

Ref.: Shawqî 327 [no. 51].>

K1979\$, Sham miraculous manifestations--miscellaneous. Type: 927D\$.

Link: |K1962.5\$, False prophet's lame excuse.

Ref.: *MITON*.>

K1979.1\$, Sham miracle-like manifestations: economic.>

K1979.1.1\$, Money made to appear mysteriously--as if from 'heaven' (from air).

Link: |A0473.0.3\$, 'Bursar of [God's] Omnipotence'--dispenses money that seems to be acquired mysteriously. |D2179\$, Money supernaturally produced (by saint).

Ref.: *MITON*.>

K1979.2\$, Sham miracle-like manifestations: knowledge of a person's private matters. Type: 927D\$.

Link: |H0257.3\$, Claim of a false prophet tested: asked to show a miracle. |H0524, Test: guessing person's thoughts. |V0223.3, Saint can perceive thoughts of another man and reveal hidden sins.

Ref.: Ibshîhî 620; *DOTTI* 619; *MITON*.>

K1979.3\$, Sham miracle-like manifestations: changing nature of matter (substance). Type: 927D\$.

Link: |F0888.2\$, Large object fitted into small space.>

K1979.3.1\$, Sham miracle-like manifestations: egg fitted into bottle with narrow neck. (Egg-shell softened with vinegar). Type: 927D\$.

Ref.: *DOTTI* 619/{lit.}>

K1980, Other impostures. [Sham weakness—in part].

Link: |K2010.0.1\$, 'Feign weakness (submissiveness) till you are in control' (i.e., 'Stoop to conquer').>

K1981.1, Trickster feigns deafness and gets hospitality from miser. Type: 1544, cf. 1388C\$.

Link: |X0573\$-(formerly, X0583\$), Futile attempts to gain hospitality from miser.

Ref.: *DOTTI* 783.>

K1982, Ubiquitous beggar. In disguise obtains alms three times from same person. Type: 1525K.

Link: |K1996.4.2\$, Beggar's feigned disability (e.g., blindness, lameness, etc.).

Ref.: *DOTTI* 826.>

K1984, Girls keep up appearances to deceive suitors as to their desirability.>

K1984.1, The lisping sisters. [Trying to conceal speech-defects]. Type: 1457.

Ref.: *DOTTI* 812/{Qtr}; Duwayk (al-) II 204.>

K1984.2, The girl who ate so little. [Suitor discovers she is mighty eater]. Type: 1373A, 1458.

Ref.: *DOTTI* 769 813; S. Jahn 281 no. 39.>

K1984.2.1, Girl claims to have overeaten on a nightingale's thigh. Type: 1407.

Ref.: *DOTTI* 790; *TAWT* 429 no. 19/{Egy}>

K1984.2.2\$, Starved wife steals miserly husband's money, prepares a grand feast and claims: "All seven cauldrons are from half a sparrow (sparrow's side)". Type: 1407.

Link: |P0215.5.1\$, Husband suspects (accuses) his wife of stealing from him. |W0153, Miserliness.

Ref.: Jâhiz V 567; *DOTTI* 663 790/{Qtr}; *TAWT* 429 no. 19; CFMC: Sawâm)ah 71-1 6-1-no. 8.>

K1984.3, The girl with the ugly name. [She does not recognize new one: must be called by old]. Type: 1461.

Link: |Z0183.0.1.1\$, Beautiful and ugly names.>

K1991, Hare (jackal) makes horns of wax and poses as horned animal. Type: 123.

Ref.: *DOTTI* 48.>

K1991.1\$, Mother goat masks her sharp horns by covering them with mud (dough, wax). Type: 123.

Link: |K0014.2.1\$, Sailing contest won by deception: wooden boat made to look like stone--adversary deceived.

|K1872.9.2.1.2\$, Dough (mud) made to appear like bone (iron).

Ref.: *DOTTI* 48; *TAWT* 413 no. 1/{Egy}>

K1995\$, Means of feigning sham weakness. Type: 91, 314, 511A.

Ref.: *DOTTI* 35 135 266.>

K1996\$, Means of feigning illness by shamming physical symptoms.

Link: |H0248.0.3\$, Test of death: listening to heartbeat (or other physical indicators). |K1514.11, Illness feigned to call physician paramour. |K1821.5, Disguise by dyeing complexion. |P0790.2.4\$, Failing to perform customary chores (duties) as sign of anger (unhappiness).

Ref.: *MITON*.>

K1996.1\$, Feigning illness by shamming physical symptoms: crackling bread under mattress to simulate crackling bones. Type: 314, 511A.

Ref.: *DOTTI* 35 266; Shamy (el-) *Egypt* 30 no. 4; *TAWT* 445.>

K1996.2\$, Feigning illness by shamming physical symptoms: saffron dye on face to simulate 'yellowness' (paleness) of death. Type: 314, 511A.

Link: |F1041.9.4.1.1\$, Yellowness of skin from illness. |K0149.5\$, Egg yolk (powdered) sold as potent (yellow) poison. |Z0148.4\$, Yellow as color of sickness (death).

Ref.: *DOTTI* 135 266; *MITON*; *TAWT* 439 445; Wehr 165 no. 7.>

K1996.4\$, Feigning physical disability by shamming loss of members (leg, arm, eye, etc.). Type: 750D, 969\$.

Link: |C0901.0.1\$, Tabu: feigning disability (sickness, blindness, etc.). |K1817.1, Disguise as beggar (pauper).

|K1821.6, Disguise by cutting one eye out. |Q0591.0.1\$, Feigning a disability causes its materialization.

Ref.: *DOTTI* 408 671 939/{lit.}>

K1996.4.1\$, Pretending to stumble and injure limb (leg, foot, etc.) in order to be pitied (gain sympathy). 737C\$, cf. 223.

Link: |K1289.2\$, Girl feigns stumbling and slaps man (king) as she pretends to be leaning on him for support.

(Usually her hand lands on the back of his neck).

Ref.: *DOTTI* 85 405.>

K1996.4.2\$, Beggar's feigned disability (e.g., blindness, lameness, etc.). Type: 1871\$.

Link: |J1330, **Repartee concerning beggars**. |K0311.17, Thief disguised as beggar. |K0455.3, Old beggar disguised as gentleman: much money borrowed on his credit. |K1817.1, Disguise as beggar (pauper). |K1982, Ubiquitous beggar. In disguise obtains alms three times from same person. |K2291, Treacherous beggar. |P0160.1\$, Beggar. |X0535\$, Beggar accused of pretending to be needy. |W0014.1\$, Robber, disguised as old man on the road, steals marvelous horse when owner dismounts to help him. Moved by owner's request not to reveal how he got the horse in order not to discredit chivalry, thief returns horse.

Ref.: *DOTTI* 939; *MITON*.>

K1997\$, Means of feigning insanity.

Link: |K1790.1\$, Feigning ignorance (forgetfulness) to avoid self-incrimination.>

K1997.1\$-(formerly, K1997\$), Shamming spirit possession by feigning behavior of the possessed (insane).

Link: |K0523.1, Escape by shamming madness [(idiocy)].

Ref.: *DOTTI* 285/{Alg}; Frobenius *Kabylon: Atlantis* III 294-327 no. 53; *MITON*.>

K1997.3\$, Feigning insanity by talking nonsense. Type: 1585, 1585A\$.

Ref.: *DOTTI* 868.>

K1997.4\$, Feigning insanity by imitating animal behavior. Type: 1585, 1585A\$.

Ref.: Jâhiz II 171-72/(barking); *DOTTI* 868/{lit.}>

K1998\$, Means of feigning death.

Link: |N0444\$, Accidental learning of a death.>

K1998.1\$, Feigning death by shamming physical symptoms. Type: 1, 33, 56A*, 885A, 1654.

Link: |H0248.0.3\$, Test of death: listening to heartbeat (or other physical indicators). |J2311.7, Cold hands and feet for the dead man. [To be thus recognized; wolves eat sham dead man's ass, "Lucky for you that his master (owner) is dead"].

Ref.: Jâhiz II 289-90; *DOTTI* 1 8 21 534 899.>

K2000-K2099, Hypocrites.>

K2000, Hypocrites.

Link: |W0171, Two-facedness. |U0248.0.3.1.1\$, Flagrant lie perceived (thought of) as truth by interested party (judge, king, umpire, etc.). Party would benefit if claim is true. |V0301.2\$, Hypocrite declares intent to commit a sin (as in performing religious duties): "I am intent on stealing such and such", "I am intent on getting drunk", etc. |V0339.1\$, Pretended conversion to a faith while secretly believing in another. (Religious hypocrites).

Ref.: Amîn 361-62; Jarâjrah (al-) 67-70.>

K2001\$, Deception by pretense (pretence).

Link: |U0087.3.1\$, 'Life (business) is pretence (fib) and ruse (strategy)'. |Z0063.6.6\$, Ignoring: [listening with] one ear [made] of mud and the other of dough.>

K2010, Hypocrite pretends friendship but attacks.

Link: |P0318.3\$, The unreliable friend(s): abandon(s) friend when he becomes needy. |U0110.3.5.3\$, "[To be like deep] water underneath hay". |W0171, Two-facedness.

Ref.: *MITON*.>

K2010.0.1\$, 'Feign weakness (submissiveness) till you are in control' (i.e., 'Stoop to conquer'). Type: cf. 1615B\$.

Link: |K1980, **Other impostures. [Sham weakness--in part]**. |K1995\$, **Means of feigning sham weakness**. |W0171, Two-facedness.

Ref.: Ibn-^CArabshâh 99; *MITON*; Taymûr no. 61.>

K2010.0.2\$, 'Divide and conquer'. Type: 910F-X\$.

Link: |J1026.1\$, "I was devoured the day the white (red) ox was devoured!" (Said by the last of three rival oxen (white, black, and red), whose former unity used to make them invincible against lion).

Ref.: *DOTTI* 574.>

K2010.0.3\$, Bargaining by flattery, then by threats (when former does not work).

Link: |P0774.1\$, Bargaining.

Ref.: Shamy (el-) "Eg. Balladry": "Cobbler and *fiqi*" no. 41.>

K2010.0.4\$, Swindler shows superior efficiency and fidelity until placed in full control: theft (betrayal)

follows.

Link: [K0712\$, Prey lured into predator's power by flattery or promise of reward. [K2054, Pretended honesty to mulct victim. [Staged honest act leads onlooker (spectator) to trust swindler with large sum of money].

Ref.: Ibshîhî 385/("mubartilh").>

K2010.2, Friendship feigned to avenge murder.

Ref.: *Zîr* 45ff. 102ff.>

K2010.4\$, Treacherous one-time winner. Loses repeatedly and is forgiven, but refuses to yield when finally wins. Type: 315, 590, 590A, 1066A\$.

Link: [K0780\$, Falling into adversary's power through game (contest): loser must comply with winner's demand.

[K0850, **Fatal deceptive game**. [W0011.17.1\$, Generous gambler: gives winnings back to loser. [W0154, Ingratitude.

Ref.: *DOTTI* 31 86 139 196 295 336 338 370 701 899/{Qtr, Sdi}; K. Sa^Cd-al-Dîn *Turâth* IX:7 195-97 no. 1/{cf. Sdi}; Shamy, (el-) *Egypt* 23 no. 2; *TAWT* 452 no. 46.>

K2010.6\$, Deception by posing as kindly (helpful) neighbor or relative (aunt, grandmother, etc.). Type: 327, 879, 1353B\$.

Link: [K1315.4, Seduction by posing as a relative.

Ref.: *DOTTI* 157 201 481 513 754 771 885/{Alg}; Shawqî 309 [no. 36].>

K2011, Wolf poses as "grandmother" and kills child. (Red Riding Hood). Type: 333.

Ref.: *DOTTI* 178.>

K2011.1, Wolf poses as mother and kills child. Type: 123.

Ref.: *DOTTI* 48.>

K2011.3\$, Predator poses as a person's kindly relative (neighbor). Type: 327H\$.

Link: [G0415.1\$-(formerly, G0415\$), Ogress poses as man's sister and invites him to live in her house. [K2216.3\$, Treacherous paternal-aunt (Cammah). [P0294.0.1\$, Paternal-aunt (Cammah).>

K2011.3.1\$, Ogress poses as man's sister and feigns affection for his children. Type: 327H\$.

Ref.: *DOTTI* 166; *TAWT* 433.>

K2011.4\$, Ogress poses as woman's sister (the children's maternal-aunt) so as to deceive her (them). Type: 327B, 327K\$.

Ref.: *DOTTI* 160 171/{Tns}.>

K2011.5\$, Ogre (cannibal, predator) poses as instructor (teacher). Type: 56C, 955.

Link: [K1822.2, Fox disguised as scholar. [K1958, Sham teacher. [An illiterate] pretends to read a document brought him as a letter. It is a tax receipt.

Ref.: *DOTTI* 22 173 662.>

K2011.5.1\$, Ogre (masked as teacher) promises to teach girls craft: eats them.

Link: [P0779.1.0.1\$, Transfer of technology (know-how): introducing an industry and accompaniments to country (region) where it is unknown.

Ref.: *DOTTI* 663/{Egy}.>

K2014, Women pretend to weep over warrior's wounds while attempting to inflame them.

Link: [W0215.2, Refusal to fight wounded enemy. [Y] because it would be said he died of previous wounds rather than the ones hero might inflict.>

K2014.0.1\$, Women pretend to aid wounded warriors, but beat them to death.

Link: [W0014.4.4\$, Chivalry: refusal to fight wounded enemy.

Ref.: *Zîr* 124.>

K2020\$, Deception through secured promise of a granted wish. Type: 880A\$, 927C\$, cf. 915C\$.

Link: [J1181, Execution escaped by use of special permissions granted the condemned. [K0170, **Deception through pseudo-simple bargain**. [M0223, Blind promise (rash boon). Person grants wish before hearing it.

Ref.: *DOTTI* 515 582 618 804; Galley-Ayoub 172/3 (wife asks for divorce); *MITON*; Shamy (el-) "Character Transmutation" 263 n. 102; T.M. al-Tayyib *al-Humrân* 39, 44.>

K2020.1\$, Eblis secures God's promise of longevity (till Resurrection-Day) and then vows to corrupt Adam's offspring.

Link: [A0063.5.3\$, Eblis vows to corrupt Adam's descendants. [A0196.5\$, Deity deceived (cheated). [E0724.1.1\$, Eblis's progeny: for each descendant of Adam God promised to create a satan counterpart as descendant of Eblis. [G0303.9.0.3.1\$, Satan's misdeeds motivated by envy (jealousy). [K2371, Deceiving the higher powers (God, the saints, fate). [M0201.0.3\$, Eblis secures God's promise to postpone his death till Resurrection Day.

Ref.: *MITON*; Tha^Clabî 16-17; Shamy (el-) "Arab Mythology" no. 40.>

K2020.2\$, Person secures promise that wish will be granted and then demands the impossible. Type: 880A\$.

Link: |K2025\$, Deceitful exploitation of rules of hospitality. |P0002.3\$, Social expectations should be proportionate to the social status of the granting person. |P0529.2.2\$, Wife granted a wish: she demands divorce.

Ref.: *DOTTI* 516/{Sdn}; *TAWT* 388 n. 510/{Sdn}.>

K2021, Betrayal by a kiss.>

K2021.1, The bitten cheek. [In reconciliation man allowed to kiss woman's cheek: he scars it].

Ref.: Chauvin V 98 295; *DOTTI* 693/{lit.}; *MITON*.>

K2021.2, Man pretends to kiss relative: bites him instead.>

K2021.2.1\$, Son on gallows asks to kiss his mother's tongue: he bites it off. Type: 838.

Link: |K0825.1.1, Victim persuaded to hold out tongue: bitten off. |Q0451.4, Tongue cut off as punishment. |Q0586, Son on gallows bites his mother's (father's) nose off: punishment for neglect in youth.

Ref.: *DOTTI* 459.>

K2021.2.2\$, Sister asks to kiss sister's tongue: bites it off. Type: 883B.

Ref.: *DOTTI* 524; AUC: 12 no. 15.>

K2024\$, Treacherous guest.

Ref.: *MITON*; *Zir* 143-44/(abducts hostess).>

K2024.1\$, Treacherous guest murders host.

Link: |K2294.3\$, Treacherous host: murders guest. |P0329\$, Guest kills host's wife for trying to seduce him: host grateful. |W0154.0.1\$, Perfidy: repayment of good deeds with evil ones.

Ref.: *Alf* II 20; Burton III 111.>

K2024.1.1\$, Treacherous guest murders sleeping host.

Ref.: *DOTTI* 677/{lit.}; *MITON*.>

K2025\$, Deceitful exploitation of rules of hospitality. Type: 1615B\$.

Link: |K0355, Trickster pollutes house so that he is left in possession. He is in upper room and throws filth on those below. |K2020.2\$, Person secures promise that wish will be granted and then demands the impossible. |P0191.1.1.1\$, Guest to host: "Either you let me urinate in your water-tank, or I leave and never come back!" (Proverbial use). |P0320.0.2.1\$, Hospitality toward the stranger(s) is an obligation. |P0321.3\$, Guest refuses food and drink to enforce demand. |P0529.0.2.3.1.2\$, Wife forfeits her end of marriage compensation (remainder of her *mahr*) if she initiates divorce procedures for non-'legitimate' reasons.

Ref.: *DOTTI* 877; *MITON*; Shawqî 264 [no. 5].>

K2025.1\$, Malicious exploitation of rules of hospitality so as to destroy host.

Link: |P0333\$, Deceitful guest exploits host. |P0522.1.4.4\$, Accidental wounding met with intentional (malicious) worse injury (or death). |Q0292.3, Abuse of hospitality punished.

Ref.: *Zir* 56ff.>

K2025.2\$, Trickster appeals for protection with intent to implicate helper. Type: cf. 737C\$.

Link: |K1289.2\$, Girl feigns stumbling and slaps man (king) as she pretends to be leaning on him for support. (Usually her hand lands on the back of his neck).

Ref.: *DOTTI* 405; *MITON*.>

K2025.3\$, Host offers hospitality when certain that guest is unable to accept it. Type: 1388C\$, cf. 60.

Link: |D1927, Appetite magically diminished. |J1562, The greedy host. |K0289\$, Artificial (deceptive) compliance: one party to a bargain arranges for the terms (conditions, stipulations) to occur. |P0327, Barmecide feast. [Host gives imaginary feast, guest repays (reciprocates) with a slap; host admires guest's daring and serves real banquet]. |W0159\$, Pseudo-hospitality: equivocal invitation, or impossible circumstances.

Ref.: *DOTTI* 25 783.>

K2025.3.1\$, Good food offered after guest's appetite has been diminished with bad. Type: cf. 1567C.

Link: |D1927, Appetite magically diminished.>

K2028\$, Good wishes from predator spoil (do not improve) prey's day.

Link: |J1422, Good bath. [Mouse's bath would have been good had he not seen cat].>

K2028.1\$, Cat blesses mouse with God's name: mouse prefers to be left alone without the incantation, even if he becomes vulnerable to possession by jinn.

Link: |N0385.3\$, Demon possesses person who fails to mention God's name.

Ref.: Taymûr no. 2084.>

K2030, Double dealers.>

K2040\$, Joining a group (faith, political party, etc.) so as to destroy it from within.

Link: |K1164\$, Secret learned by spying (eavesdropping). |V0339.1\$, Pretended conversion to a faith while secretly believing in another. |W0188.2.1\$, Polemics (*al-jadal*, argumentativeness) as a divine curse.

Ref.: *DOTTI* 106 289/{Egy}.>

K2040.1\$, Enemy's trust gained and then betrayed.

Link: |K0712\$, Prey lured into predator's power by flattery or promise of reward. |K2042.0.1\$, Self-mutilation so as to persuade enemy that one has been mistreated (cast out) by own people.>

K2040.1.1\$, Partisan (patriot, spy, soldier, etc.) leads enemy to believe that he is switching sides: enemy betrayed and defeated. Type: 954A\$.

Link: |B0263.3, War between crows and owls.

Ref.: Maspero 109-14 no. 6; *DOTTI* 661.>

K2042, Crow gets to owls pretending that crows have cast him out.>

K2042.0.1\$, Self-mutilation so as to persuade enemy that one has been mistreated (cast out) by own people.

Link: |K0521.2.2, Disguise by mutilation so as to escape. Ears cut off, eyes put out, etc. |K1079\$, Dupe persuaded to deform himself in order to escape detection. |K2040.1\$, Enemy's trust gained and then betrayed.

Ref.: *MITON*; Damîrî II 132; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122.>

K2042.1\$, 'It is for some reason that Qaşîr cut off his own nose'.

Ref.: Damîrî II 132; Aalûcî II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122; Hujelân 241 413-14 no. 26-6.>

K2050, Pretended virtue. Type: 964B\$, 964C\$.

Link: |J0021.18, "Do not trust the over-holy". |K2098.2\$, Pretended sorrow (regret, remorse).

Ref.: *DOTTI* 670 671; Noy *Jefet* 33 no. 10; Schmidt-Kahle 48-53 no. 24.>

K2051, Adulteress feigns unusual sensitiveness. Type: 964B\$, cf. 517A\$.

Link: |T0306\$, Wife's nakedness or exposure. |W0136, False modesty.

Ref.: *DOTTI* 286 670.>

K2051.1, Adulteress pretends shame before male statue (mirror, male fish, [male sparrow]).

Link: |F0951.3.2\$, Watching copulating animals (birds) arouses sexual desire.>

K2051.1.1\$, Adulteress feigns unusual sensitiveness to masculine things: speaks only in feminine gender. Type: 964B\$.

Link: |K2058.1, Apparently pious man (sadhu) a thief.

Ref.: *DOTTI* 670 671/{Egy}; AUC: 25 no. 13, 38A no. 3.>

K2051.3, Adulteress feigns great disdain for men; will look at none but husband (and lover).>

K2051.3.1\$, Adulteress feigns great disdain for (male) pitcher with spout; wants (female) water-bottle instead. Type: 964, cf. 1360C.

Link: |T0306.1.1\$, Woman's (wife's) modesty and water pitcher: too modest to be exposed to a pitcher's spout. |Z0139.9.3.2\$, Water jug (jar, bottle, inkwell, etc.)--female, vagina, womb, (or body orifice). |Z0186.5\$, Symbolism: pitcher's spout--penis.

Ref.: *DOTTI* 763/{Egy}.>

K2051.5\$, Women pretend that they are not interested in men (sex), though they really are. Type: 2039\$.

Link: |W0256.6.4.1.1\$, Women say "No," but actually mean "Yes". |X0761.1\$, Progressive testing of seducer's intentions: from street (bus, train, etc.) to specifics of intercourse. Every step, girl at first indignantly refuses and then, in response to seducer's pleading, she 'unwillingly' consents: "Just to see what he has in mind--for I am unjustly treated!"

Ref.: *DOTTI* 971.>

K2051.5.1\$, Pretended virtue: testing (by girl) of seducer's intentions. Type: 2039\$.

Link: |K1361.2, Progressive purchase of favors: the anatomical progression. |T0258.1, Curious wife: wait and see. [A man and his wife overhear thieves planning to rob house, put husband out of the way, and have their way with (rape) her]. |X0761.1\$, Progressive testing of seducer's intentions: from street (bus, train, etc.) to specifics of intercourse. Every step, girl at first indignantly refuses and then, in response to seducer's pleading, she 'unwillingly' consents: "Just to see what he has in mind--for I am unjustly treated!"

Ref.: *DOTTI* 971.>

K2051.7\$, Lover wants to kiss "chaste" girl, she advises him to wait till she is drunk (unconscious).

Link: |K2052, The oversensitive bride. |K2063, "Chaste" woman surprised in adultery. |T0059\$, Accompaniments of coition. |T0473\$, Rape committed while intoxicated (drunk).

Ref.: *MITON*.>

K2052, The oversensitive bride.>

K2052.1, The bride's (wife's) false modesty. Wears gloves, etc., to bed.>

K2052.1.1\$, Bride pretends shame before invisible spirits (jinn).

Link: |K0430\$, Groom induced to take off magic ring because bride thinks its genie is spying on her.

Ref.: *MITON*.>

K2052.3, Oversensitive bride pleads a headache (or other excuse). Groom retaliates with similar plea when she changes her mind.

Link: |K0490\$, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse.

|K0523.0.4.1\$, Menses as excuse to escape unwelcome coition (sexual intercourse).>

K2052.3.1\$, Husband wants to "typewrite" a letter with wife, but she pleads a broken-down machine; when she changes her mind, he has already "handwritten" it--(by masturbation).

Link: |T0183.2\$, Wife feigns illness (death) to get respite from coition. |T0474\$, Masturbation (autoeroticism).

|X0706\$, Humor concerning labels used to indicate desire for sexual intercourse. |Z0119.1.1\$, Components of the alphabet in physical embrace. |Z0198\$, Symbolism: machine movement--engaging in sexual intercourse.>

K2052.4, The oversensitive or hypocritical widow.>

K2052.4.1, Doctor prescribes sexual intimacy for widow's ills. [Her daughter adopts treatment as a preventive].>

K2052.4.1.1\$, Mother visits newlywed daughter and hears in dismay about groom's (son-in-law's) sexual prowess (jumping on target from the top of wardrobe). Later, daughter receives telegraph: "Your father fell off the wardrobe and broke his neck".

Link: |K2099.3.2\$, Hypocritical mother commits what she forbids. |X0772\$, Jokes concerning sexual prowess: performance.>

K2053\$, Harboring an unseemly desire for marriage (remarriage). Type: 1380B\$, cf. 1392*.

Ref.: Basset *Mille* II 88 no. 35; *DOTTI* 680 774 784 785/{lit.}>

K2053.1\$, The hypocritical widow: wishes to remarry, but only if forced (coerced) by her family. Type: 1380B\$, 1392\$.

Link: |T0131.4, Widow may not remarry.

Ref.: *DOTTI* 689 756 774 784/{Sdi}; Juhaymân (al-) II 335-47; Mouliéras-Lacoste 479-86 no. 72.>

K2053.3\$, Son rejects friend's (physician's) advice that his mother, a widow, needs to remarry. He is rebuked by mother.

Ref.: Basset *Mille* 88 no. 35.>

K2054, Pretended honesty to mulct victim. [Staged honest act leads onlooker (spectator) to trust swindler with large sum of money].

Link: |K2010.0.4\$, Swindler shows superior efficiency and fidelity until placed in full control: theft (betrayal) follows. |P0435.0.3\$, Dishonest banker (swindler) pretending to be over-pious. Uses airs of religiosity to mulct victims (depositors). |U0090\$, Credibility depends on characteristics of source.>

K2054.3\$, Thief returns stolen goods so as to avert further search for culprit: he thinks he is about to be discovered. Type: 1641.

Link: |K1668\$, Thief tricked into returning goods he stole. |N0276\$, Culprit thinks he is about to be discovered: he remedies the situation by undoing what he has done (e.g., secretly replace stolen goods, correct the forgery, etc.).

|N0884.4\$, Robber returns stolen goods to owner.

Ref.: *DOTTI* 886; *RAFE* 305 n. 40.>

K2054.4\$, Pretended confession: actually a ruse for escape.

Link: |J0224.1\$, Innocent person falsely confesses to stealing a valuable item (necklace) rather than reveal murder of owner at his home.>

K2054.4.1\$, Culprit feigns providing confession (own name) as the person responsible for damage (accident). Type: 1807A*.

Link: |K0373.1\$, "Owner not found". Trickster alters characteristics of found item and then announces finding it--no one claims it.

Ref.: *DOTTI* 932.>

K2054.4.2\$, Adversary feigns seeking reconciliation, but actually inflames situation.

Link: |K0712\$, Prey lured into predator's power by flattery or promise of reward. |K2021.2, Man pretends to kiss relative: bites him instead.

Ref.: *DOTTI* 637/{Tns}>

K2054.5\$, Feigned dispute (quarrel) to mulct victim.

Link: |K0184.1.2\$, Deceptive sale: doomed article sold to gullible buyer(s). |K0929.6, Murder by feigned quarrel. Peacemaker killed. |K1952.8\$, Sham community (crowd, customers, neighbors, etc.) provide set up to mulct victim-- ('Sting'). Pretended communal usage of facility.

Ref.: *MITON*.>

K2054.5.1\$, Feigned break-up of partnership (marriage, family, etc.) so as to furnish reason for selling valuable property. (Actually the property is doomed).

Ref.: Damîrî II 298-99; Damîrî I 298-99; Shamy (el-) "Arab Mythology" no. 124.>

K2055.1, The wolf in the company of saint. Promises to give up slaying animals. [Fails]. Type: 165.

Ref.: *DOTTI* 70.>

K2056, Hypocritical stepmother [□]. Type: 314, 480, 510, 511, 720.

Link: |K2099.3.2\$, Hypocritical mother commits what she forbids.

Ref.: Bustânî (al-) 13-40; *DOTTI* 135 249 258 265 381 397/{Lbn}; *TAWT* 445.>

K2056.1\$, 'A stepmother can neither love nor be loved'.

Ref.: *MITON*; Râsî (al-) Haky 159-63.>

K2057, Hypocrite refuses gift orally but stretches out his hands.

Link: |P0503.4\$, Corrupt bureaucrats (officials, officers, etc.).>

K2058, Pretended piety. Type: 61A, 62, 113B, 1353.

Link: |H0070.1\$, Sign of piety: attire (cleric's vestments and apparel: turban, rosary, etc.). |K2098.2\$, Pretended sorrow (regret, remorse). |X0590\$, Humor concerning the sham pious. |V0301.2\$, Hypocrite declares intent to commit a sin (as in performing religious duties): "I am intent on stealing such and such", "I am intent on getting drunk", etc.

Ref.: *DOTTI* 26 27 43 750; *MITON*.>

K2058.1, Apparently pious man (sadhu) a thief. Type: 964C\$.

Link: |K0830.1.2.3\$, Types of deceptive pseudo-investments offered by 'greed-evokers ('*mutammi*)în, swindlers).

|K1827.1.2\$, Robber masks as saint (pious man). |K2051.1.1\$, Adulteress feigns unusual sensitiveness to masculine things: speaks only in feminine gender. |W0199.6\$, Reaction formation: manifesting behavior patterns that are the opposite of actual feelings (needs).

Ref.: *DOTTI* 671; Shamy (el-) *Egypt* 141-43 no. 26.>

K2058.2\$, Feigned piety (religiosity) to mulct victim. Type: 61A, 62, 113B, 1353.

Link: |W0004\$, Religiosity (piety): most favorable trait of character. |X0596.1\$, Humor concerning sham-pilgrimage.

Ref.: *DOTTI* 26 27 43 750; *MITON*.>

K2058.2.1\$, Trickster masks as saintly and induces victims to entrust their goods to him. He steals the goods. Type: 1525J2, 1538A\$.

Ref.: *DOTTI* 825 847; *MITON*.>

K2058.2.2\$, Seduction under pretence of performing religious duty.

Link: |T0428\$, Lecherous (lustful) clergyman (judge, dervish, holy man, etc.): seeks to seduce girl left in his trust.

Ref.: Jâhîz III 26.>

K2058.2.3\$, Abduction under pretence of performing religious duty or bestowing supernatural power.

Link: |R0010.1.1\$, Queen (royal consort) abducted.

Ref.: *MITON*.>

K2058.3\$, Entering intended victim's home under pretence of need to perform prayers (ablution). Type: 1353A\$.

Ref.: *DOTTI* 751 823 908/{lit.}; *MITON*.>

K2058.6\$, Hypocritical performing of religious ritual(s).

Link: |K0231.3, Refusal to make sacrifice after need is past. |U0236.0.1\$, Piety exercised (assumed), but only as long as need exists.>

K2058.6.1\$, Hypocrite goes on pilgrimage so as to gain reputation as honest hajji.

Ref.: Ibn-^CAasim no. 70; Amîn 154.>

K2058.6.2\$, Hypocrite prays only until need is past.>

K2058.6.2.1\$, "Like a dismissed Turk, prays only until he is re-employed".

Link: |P0727.1\$, Characteristic behavior of Turks (Sarkassians, 'Arnâ'oat, etc.).

Ref.: Taymûr no. 1391.>

K2059\$, Lame excuses for negligence in religious exercise. Type: 61A, 62, 113B, 122B*, 122Z.

Link: |C0163.9.1\$, Tabu: denying husband conjugal relations (except for legitimate reason). |K0490\$, Dodging

responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. |K1962.5\$, False prophet's lame excuse. |Q0223, Punishment for neglect of services to gods (God). |V0003\$, Required religious services ('pillars,' corners, 'arkân, furûd) and fundamental beliefs. |V0005, Negligence in religious exercise. |X0590\$-X599\$, Humor concerning the sham pious, **and exercise of religious services**.

Ref.: *DOTTI* 26 27 43 47.>

K2059.1\$, Excuses for failure to pray. Type: 332.

Link: |K0551.1, Respite from death granted until prayer is finished. |K1874.0.1.2\$, The Lord says: "'innahâ la-kabîrah Y (It is indeed a gross [sin] Y): taken to mean: "It is indeed *laka bîrah*"/'beer' for you).

Ref.: *DOTTI* 176.>

K2059.1.1\$, Place of worship (mosque, church, etc.) is closed--(excuse).>

K2059.1.1.1\$, 'O mosque, thank you [for being closed]; it came from you not from me!'--(excuse).

Ref.: Amîn 431/cf./((expression); Taymûr no. 775.>

K2059.1.2\$, Ablution is needed before praying--(excuse). Type: cf. 122B, 122Z.

Ref.: Basset *Contes pop. berb.* 19 no. 9, cf. 34-36 no. 17, *Nouveaux* 23 no. 71; *DOTTI* 47.>

K2059.1.2.1\$, Water for ablution is unavailable (unsatisfactory)--(excuse).>

K2059.1.2.1.1\$, Water for ablution is too cold--(excuse).

Link: |U0066, Every man has his price. [Behavior potential]. |U0249\$, Behavior potential: expected effort (trouble) required for performing task, and self-interest, determine whether task will be undertaken.>

K2059.2\$, Excuses for failure to fast.>

K2059.3\$, Excuses for failure to give alms (*zakâh*, tithes).

Link: |V0010.2.1\$, 'If it is needed in household, it is sinful for mosque (church)'>

K2059.4\$, Excuses for failure to perform pilgrimage.>

K2059.9\$, Lame excuses for negligence in religious exercise--miscellaneous.>

K2059.9.1\$, Sinning now, with the intention of seeking God's forgiveness later--(as excuse: "Only this once!"). Type: cf. 756C.

Link: |J0480, **Other choices**. |K0490\$, Dodging responsibility by using religious service (fasting, prayers, pilgrimage, etc.) as excuse. |V0003.0.3\$, Performing a religious service is to be preceded by declaration of intent to perform it (e.g., "*nawaytu* (I am intent on) performing the Dawn-prayer", "I am intent on fasting Y", etc. |V0006\$, Expiatory-deed (*kaffârah*): negligence in religious exercise made-up for by additional good deeds. |V0315.2\$, Repentance intended. |W0199.1\$, Rationalization: justifying erroneous behavior by reasoning believed to be true.

Ref.: *DOTTI* 415.>

K2059.9.1.1\$, Fornicating now and then repenting immediately after.

Link: |K1360\$, Seduction through shaming into conformity ("Of all your peers, only you remain a virgin," or the like).

Ref.: *MITON*; Musawi (Al-) *Islamic Context* 180.>

K2059.9.2\$, Excuse: innocent person sins merely to justify undeserved condemnation (by adversaries, censors, etc.).

Link: |C0827\$, Tabu: thinking accusatory (evil) thoughts about others--unfounded (undeserved) suspicion. |W0011.5, Generosity toward enemy. |W0252\$, One becomes what one is instructed he is--("looking-glass self"). |Z0122, Time personified. |Z0122.7.1\$, Temporal forces ('Time') responsible for man's misfortune (troubles). |Z0135, Adversity personified.

Ref.: *MITON*.>

K2059.9.3\$, Excuse: sinning so as to absolve another sinner of sin.

Link: |J0485.0.1\$, 'Liquor is the mother of wickedness, and the focal point of cardinal sins!'. |U0284.1\$, Merits and demerits of sinning (erring). |W0011.5.0.1\$, Enemy's evil deeds met (repaid) with good ones.>

K2059.9.3.1\$, Excuse: sinning so as to absolve slanderer of the sin of thinking evil thoughts.

Ref.: *MITON*.>

K2060, Detection of hypocrisy [hypocrisy].

Link: |J0814.6\$, Congratulations for an insignificant occurrence.

Ref.: Ibshîhî 144.>

K2061, Treacherous plan of hypocritical animal detected and prevented. Type: cf. 62/113B, 123.>

K2061.9, Cat hangs on wall pretending to be dead: mice detect plan. Type: 109\$.

Ref.: *DOTTI* 39.>

K2061.4, Wolf tries to entice goat down from high place: plan detected.>

K2061.4.1\$, Fox tries to entice cock down from high place: plan detected. Type: cf. 62/113B.

Link: |K0712.3\$, Victim lured (coaxed) into predator's power under pretence of performing religious (philanthropic) service. |K0815.1.1, Fox tries to persuade cock to come down and talk to him.

Ref.: *DOTTI* 27 43.>

K2061.9.1\$, Cat attacks (eats) mice's envoy.

Link: |P0014.15.2.1.1\$, Mistreatment of a state's envoy is an offense against that state. |S0160.4, Mutilation of envoys.

Ref.: *DOTTI* 40 43/{Sdn}>

K2062, Thief tries to feed watchdog and stop his mouth: dog detects plan.>

K2063, "Chaste" woman surprised in adultery.>

K2064, "Holy" hermit surprised in amorous intrigue.

Link: |T0428\$, Lecherous (lustful) clergyman (judge, dervish, holy man, etc.): seeks to seduce girl left in his trust.

Ref.: *DOTTI* 536 770/{lit.}>

K2065, Appearance of Death exposes hypocrisy.>

K2065.1, Woman and sick husband. [She wishes to die in his stead, but when Death comes she points to her husband].>

K2065.2\$, Sick husband wants wife to look pretty so that Death (Azrael) may choose her, not himself. Type: 1354, cf. 332G*.

Link: |J1547\$, Husband wants wife to die so that he may escape death.

Ref.: *DOTTI* 178 755/{Egy}; Shamy (el-) *Egypt* 224-25 no. 60.>

K2066\$, False virgin detected: pouch to be filled with red ink (blood), but mistakenly filled with green. She accuses groom of having 'popped' (punctured) her gallbladder (bile). Type: cf. 1542**.

Link: |J0675.0.2\$, The best defense is an offense. |K1305.3\$, Man deceived into marrying a non-virgin.

@K1875.0.2\$, Red ink as sham blood. |K1912.1\$, False virgin's pseudo-bleeding: pouch of bird (animal) blood--will rupture at defloration (intercourse). |W0254.4\$, Power of endurance (perseverance, stamina) resides in gallbladder (bile, *marârah*)--(Compare: *mirrahah*, i.e., power). |Z0189.1\$, Symbolism: unpierced and pierced (perforated, punctured) objects--virgin and non-virgin.

Ref.: *DOTTI* 797/{Egy}>

K2090, Other hypocritical acts. Type: cf. 1839B.

Link: |J0814.6\$, Congratulations for an insignificant occurrence.>

K2091, Illness feigned in order to learn secret.

Link: |K1067.2\$, Ruler feigns intent to abdicate (resign, etc.) so as to find out who will agree with him: those who do not object to plan are accused of disloyalty (treachery).

Ref.: *DOTTI* 657 777 778/{Mrc}>

K2091.1, Illness feigned in order to get better food. Type: cf. 1372*.

Link: |J1511.3, Eating cure becomes epidemic. [Feigned illness so as to eat is imitated].>

K2091.2\$, Illness feigned in order to gain pity (sympathy). Type: 4, 969\$.

Link: |B0335.2, Life of helpful animal demanded as cure for feigned sickness. |K2092\$, Spirit possession feigned in order to gain pity (sympathy).

Ref.: *DOTTI* 1 671; *Zîr* 40.>

K2092\$, Spirit possession feigned in order to gain pity (sympathy).

Link: |F0385.2.4\$, Possessing *zâr*-jinn placated by appeasing (mollifying) person whom they possess. |K2091.2\$, Illness feigned in order to gain pity (sympathy). |T0055.5.1\$, Real (or feigned) wound as means of wooing.

Ref.: Frobenius *Kabylon: Atlantis* III 294-327 no. 53; *TAWT* 53 n. 67.>

K2094, Love falsely pledged for wooer's benefit.>

K2094.3\$, Feigning sexual enjoyment.

Link: |T0329.3\$, Effects of clitoridectomy. |U0011.1.3.2\$, Consenting cleric, being sodomized in homosexual affair, would not feign enjoyment: "Lying is an abomination to The Lord!". |X0520, **Jokes concerning prostitutes**.>

K2095, Hypocrisy concerning thefts.>

K2095.1, Man announces finding lost jewel, but so softly so that no one hears. Type: 1807A*.

Link: |K0373.1\$, "Owner not found". Trickster alters characteristics of found item and then announces finding it--no one claims it.

Ref.: *DOTTI* 932/{lit.}>

K2095.2, Hypocrite will not share in stolen chicken only takes some gravy.>

K2096, Hypocrisy concerning charity.>

K2096.3\$, Beggar living on charity is uncharitable.

Link: |H1552.4\$, Test of charitableness.

Ref.: AUC: 1 no. 8.>

K2096.6\$, Bribe claimed to be a gift (charity). Type: 516A.

Link: |K0251.2.1\$, Deceptive gift: claimed back after it has been consumed. |P0503.7\$, Bribery (*rashwah*, 'burtail').

|T0041.7.0.1\$, Intent behind gift received by person of opposite sex questioned. |W0010.3.1\$, Person shamed into accepting gift: "Don't make me feel turned town!"--("Don't injure my pride!").

Ref.: *DOTTI* 71 275 324 901 941/{Tns}; *MITON*.>

K2096.7\$, Hypocritical gift-giver demands repayment from receiver. Type: 170A./1655, 565A\$.

Link: |J0708.5.2\$, 'Harvesting [a gift]': gift received in reciprocity to one given. |W0159\$, Pseudo-hospitality: equivocal invitation, or impossible circumstances.

Ref.: *DOTTI* 71 324 901.>

K2098, King sends regrets for death of man he has ordered executed.>

K2098.0.1\$, Hypocrisy concerning social proprieties (decorum, etiquette).>

K2098.1\$, 'Murdering a person and then joining his funeral [procession so as to express regrets (condolences)]'.

Ref.: Amîn 480; Delheure 326-27/cf.; *DOTTI* 201 481 658 754 771 846 872 885/{Alg, Egy}; Taymûr no. 3169.>

K2098.2\$, Pretended sorrow (regret, remorse).

Link: |K2050, **Pretended virtue**. |K2058, Pretended piety.

Ref.: *Zîr* 123.>

K2099\$, Hypocrisy concerning family morals. Type: 570A.

Ref.: *DOTTI* 332; Shamy (el-) "Demographic Factor" 82.>

K2099.1\$, Hypocritical man (husband).

Link: |T0263, The hypocritical wife.>

K2099.1.1\$, Wife punished severely for offense; husband is shown that he would be willing to commit a more serious offense for the same gain. Type: 570A.

Link: |J1513, Healed [(treated)] with his own medicine. |T0464.1\$, Man sells favors (homosexual) for particular purpose.

Ref.: *DOTTI* 332 755 763 789/{Egy}; Shamy (el-) "Demographic Factor" 82, cf. CFMC: Sawâm)ah 71-1 17-1-no. 1.>

K2099.3\$, Hypocritical parent.

Link: |K2056, Hypocritical stepmother [□]. |W0206\$, Authoritarian person's (father's) 'love'.>

K2099.3.1\$, Hypocritical father commits what he forbids at home.

Ref.: Jâhîz I 124-5-(emasculates son); Shamy (el-) "Mahfûz's Trilogy" cf. 72-73 n. 89.>

K2099.3.2\$, Hypocritical mother commits what she forbids.

Link: |K2052.4.1.1\$, Mother visits newlywed daughter and hears in dismay about groom's (son-in-law's) sexual prowess (jumping on target from the top of wardrobe). Later, daughter receives telegraph: "Your father fell off the wardrobe and broke his neck".

Ref.: ^cAbd-al-Quddûs 134-44 no. 11; Boqarî 156-57/(song-box); Hujelân 302.>

K2099.4\$, Hypocritical parent-like person (teacher, instructor, nurse, etc.). Type: 879, 1873\$.

Link: |S0018\$, Cruel parent-like person (teacher, instructor, nurse, etc.).

Ref.: *DOTTI* 513 800 940 941/{Egy}.>

K2099.5\$, Hypocritical sibling.>

K2099.5.1\$, Hypocritical brother(s). Type: 303B\$, 551A\$.

Ref.: *MITON*.>

K2099.5.2\$, Hypocritical sister(s). Type: 898, cf. 551B\$.>

K2100-K2199, False accusations.>

K2100, False accusations. Type: 318, 883, 910C, 917\$.

Link: |C0827\$, Tabu: thinking accusatory (evil) thoughts about others--unfounded (undeserved) suspicion. |J1742.5.3.1\$, Countryman is vexed by the silence of store clerk (actually a manikin on display) strikes him (it), and then pleads with shopkeeper: "He struck me first!". |P0282.0.2\$, Stepmother unjustly blamed (accused). |P0788.2.2\$, False accusation motivated by fear of public disgrace (*fadhah*).

Ref.: Maspero 284 no. 21; Shamy (el-) "Sailor" 104-105/(Fadlûn/résumé).>

K2101, Falsely accused minister reinstates himself by his cleverness. Type: 922A.

Ref.: *DOTTI* 601/{lit.}>

K2101.1\$, Falsely accused minister reinstated after truth is learned.

Ref.: Ibshîhî 386.>

K2104, Jewel presented to king brings false accusation of theft. Type: 779K\$, cf. 706D\$.

Ref.: *DOTTI* 384 440.>

K2105\$, Innocent accused of acting in accordance with benign habitual nature.

Link: |S0199\$, Revolting cruelty to the innocent--miscellaneous. |U0169.2\$, Wasp's buzz brings about destruction of own nest--(betrays hidden location). |W0173\$, Fault-finding.

Ref.: Ibshîhî 517; Shawqî 313 [no. 39]/(frog); *Zîr* 117/(horse).>

K2105.1\$, False accusation: benign natural behavior of prey as punishable sin (crime). Type: cf. 111A.

Link: |J1162, Plea by admitting accusation and discomfiting accuser. |U0021, Justice depends on the point of view.

Ref.: *DOTTI* 40.>

K2105.1.1\$, Hen accused of disturbing peace (tranquility) by cackling loudly when laying eggs: must be punished. Type: 20D*, 62*, cf. 111A.

Ref.: *DOTTI* 7 28 40 41 69/{Syr}>

K2105.1.2\$, Cock (chanticler) accused of disturbing peace by crowing: must be punished. Type: 20D*, 62*, cf. 111A.

Ref.: *DOTTI* 7 28 40 41 47.>

K2105.1.3\$, Crow (raven) accused of discomfiting the aged by its habitual stealing: must be punished. Type: 20D*, 62*, cf. 111A.

Link: |A2455.3, Why raven is thief. Because he has none of ten commandments and carries a black stamp on his breast. |W0156.1.1\$, 'A crow (raven) would steal a bar of soap only to drop it into sea'.

Ref.: *DOTTI* 7 28 40.>

K2105.1.5\$, Wild beast accused of being too noisy.>

K2105.1.5.1\$, The hippopotami of the Nile: their neighing said to awaken sleeper at great distance. King of land held responsible.

Link: |B0741.2, Neighing of stallion in Assyria impregnates mares in Egypt. |H0572, Reductio ad absurdum of riddle: stallions of Babylon. "Why is my mare restless when stallions of Babylon neigh?" Hero beats cat [in Egypt] for having strangled a cock last night in Babylon (impossible distance away). |H1024.10\$, Task: silencing wild animals (birds). |J1536.3\$, Absurdity of accusation of impossible crime rebuked. |J1847.8\$, Person held responsible (blamed) for natural phenomenon.

Ref.: Maspero xxiii 273 no. 19; *DOTTI* 507/{lit.}>

K2106\$, False accusation of blasphemy (disbelief). Type: 1534.

Link: |J2117.3.2\$, Illness said to be due to sinning. |Q0221.3, Blasphemy punished. |Q0436.5\$, Judging a person as having become disbeliever (*takfir*) as punishment.

Ref.: *DOTTI* 838.>

K2107\$, Accusation by anonymous.>

K2107.1\$, Poison-pen: letter (by anonymous) containing false accusation or slander. Type: cf. 883\$, 896.

Link: |K2117, Calumniated wife: substituted letter (falsified message). |P0503.6.1.1\$, Official knows that accusation against employee is 'poison-pen\$, but punishes (dismisses) the accused. |W0047.3\$, 'Eloquent silence'--message conveyed by silence (refusal to reply).

Ref.: *DOTTI* 520 552.>

K2107.3\$, Rumor mongering. False report concocted and spread (so as to slander).

Link: |C0434.3\$, Scandal (defamation, infamy) must not be spoken of (spread). |J0170.3\$, 'People are reports' (i.e., a person's worth is what is told about his life). |J0679.5\$, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'. |K2130.1\$, 'Wedge-driver' (*isfingî*, *mahmûz*-person): trouble-maker who drives wedges or spurs trouble between persons (usually by poison-pen, praising one to adversary, or the like). |Q0314, Scandal-mongering punished. |U0194\$, Rumors are not truths. |W0173\$, Fault-finding.

Ref.: Maspero 284 no. 21/(drunkennes); *DOTTI* 531/{Sdn}; *MITON*; *TAWT* 429.>

K2107.3.1\$, Rumor of moral deficiency brings about accusation of immorality. Type: 706, 872\$, 883\$, 917\$.

Link: |K1087, Falsified message to bring about war. |N0342.4, False accusation overheard causes hasty killing.

Ref.: Simpson 206; *DOTTI* 379 488 520 583; Shamy (el-) "Eg. Balladry": "Fawzî and Fawziyyah" no. 2/cf.>

K2107.3.1.1\$, Rumor of adultery brings about real accusation. Type: 706, 872\$, 883\$, 917\$.

Ref.: TAWT 188 no. 20.>

K2107.3.2\$, Rumor of being unavailable spoils person's (object's) potential.

Ref.: Shamy (el-) "Eg. Balladry": "Mahrûs and Mabrûkah" no. 16/cf.>

K2107.3.2.1\$, Rumor that girl is engaged (promised to relative) causes would-be suitor to refrain from proposing to her.

Link: |T0061.4.0.1\$, Publication of betrothal (engagement).

Ref.: MITON; Shamy (el-) "Eg. Balladry": "Mahrûs and Mabrûkah" no. 16/cf.>

K2107.3.3\$, Rumor of being defective (physically or mentally) lowers worth (value). Type: cf. 1353B\$.

Link: |K2108.1\$, Healthy said (alleged) to be sick.

Ref.: Tha^Clabî 178; DOTTI 752.>

K2107.3.3.1\$, Jinn monger rumor that Bilqis suffers from mental instability, and that she has ass's legs.

Link: |K1294.1\$, Queen of Sheba (Bilqis) tricked into exposing her ugly legs. |K2125.1, Girl said to be possessed by demons: suitors frightened away.

Ref.: Tha^Clabî 178.>

K2108\$, Attempting to dissuade by slander: claiming that desired item (person) is defective. Type: 1460A\$, cf. 5, 1353B1\$, 1526D\$.

Link: |J0081, The dishes of the same flavor. |J0758.8\$, Adviser's counsel rejected. |K0444.2.1\$, Food is said to be "poison". Trickster eats: "Life after (to survive) you would be a sin". |T0075.7.1\$, Scorned lover avenges himself by slandering maiden (woman) who had ridiculed him. |U0092.4\$, Bad (negative) reputation, but good (positive) appearance. |W0128.0.1\$, Everything found to have a demerit (drawback). |W0173.1\$, Perfect said to be defective.

Ref.: DOTTI 2 754 814 832.>

K2108.0.2\$, Aggressor as accuser.

Link: |K2111, Potiphar's wife [and Joseph]. A woman makes vain overtures to a man and then accuses him of attempting to force her.>

K2108.0.2.1\$, He hit me and cried, then went ahead of me and complained.

Ref.: Taymûr no. 1760.>

K2108.1\$, Healthy said (alleged) to be sick. Type: 1351E\$, 1460A\$.

Link: |K1073.1\$, Doctor duped into performing surgery on healthy unsuspecting person. Victim reported to be in critical need of cure (e.g., branding, circumcision, teeth-pulling, etc.) but reluctant to undergo treatment. |K1265, Man falsely reported insane. No one will believe him. |K2107.3.3\$, Rumor of being defective (physically or mentally) lowers worth (value). |K2125, Slander: woman said to be possessed by demons.

Ref.: Jâhîz VI 259-60; Tha^Clabî 178/(Bilqis); DOTTI 749 814/{Egy, Irq}; MITON.>

K2108.2\$, Wholesome (healthful) said to be harmful (poisonous). Type: 1567C.

Ref.: DOTTI 863.>

K2108.2.1\$, Medicine (cosmetic aid) reported to intended user as 'poison'. Type: 613A1\$,/980*.

Ref.: DOTTI 682; MITON.>

K2108.3\$, Beautiful said to be ugly. Type: 1353B\$.

Link: |W0143.1\$, Ugly thinks of self as beautiful.

Ref.: DOTTI 752.>

K2108.4\$, Chaste said to be unchaste. Type: 883\$, cf. 1703A\$.

Link: |K2114, Man falsely accused of infidelity.

Ref.: DOTTI 520 919.>

K2108.5\$, Inexpensive said to be costly.>

K2108.6\$, Genuine said to be false (a forgery, counterfeit).

Link: |J1798\$, Which is real and which is illusory? (The actual is mistaken for imaginary (dream-like)--or the imaginary is mistaken for actual.

Ref.: Wickett 172.>

K2108.6.1\$, Person falsely accused of forging a document.

Ref.: MITON.>

K2108.9\$, Attempting to dissuade by slander--miscellaneous.>

K2108.9.1\$, Person (animal, object) said to bring bad luck (a 'jinx').

Link: |N0265, Person brings bad luck to others. |Z0084.5.1\$, Insult: being a 'jinx' (harbinger of evil, mash'ûm/manhûs, etc.).

Ref.: Tha^Clabî 72-73.>

K2110, Slanders.>

K2110.1, Calumniated wife. Type: 451, 706, 707, 712, 883A, 892, 894.

Ref.: *DOTTI* 224 379 386 393 522 542 545; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a.>

K2111, Potiphar's wife [and Joseph]. A woman makes vain overtures to a man and then accuses him of attempting to force her. Type: 318, 910K1\$.

Link: |J0675.0.2\$, The best defense is an offense. |K2108.0.2\$, Aggressor as accuser. |T0404.4\$, Temptress seeks to seduce man.

Ref.: Maspero xviii; Tha^Clabî 70-73; ^CAbd-al-Hakîm *Al-Hikâyah* 226-30; BASSET *Mille* III 56 no. 40; Chimenti 145-48; *DOTTI* 146 149 279 285 575 583 584/{Egy, lit., Omn}; Galley *Badr* 258-62 no. 7; *MITON*; Prym-Socin 26-28 no. 8; *TAWT* 435 no. 26/{Egy}; *Zîr* 33-35; AUC: 7 no. 8; CFMC: Aswan 70-12A 5-1-no. 9.>

K2111.0.1, Telling a story to allay a woman's amorous desires.

Link: |T0320.4, Wife escapes lust of king by shaming him.>

K2111.4, Adulteress tricks husband into killing allegedly importunate lover.>

K2111.5, Mother falsely accuses son of incest with her.

Link: |N0342.1.3\$, Mother hastily suspected (accused) of incestuous liaison with own son. |P0282.0.2\$, Stepmother unjustly blamed (accused). |P0788.2.2\$, False accusation motivated by fear of public disgrace (*fadhah*).>

K2111.5.1\$, Stepmother falsely accuses stepson of sexual misconduct. (Also made by a father's other sex partners (e.g., concubine, slavegirl, girlfriend). Type: 916A\$.

Link: |T0418, Lustful stepmother.

Ref.: *MITON*.>

K2111.7\$, Wife falsely accuses her husband's brother of seduction (rape, attempted rape). (Anubis's wife accuses Bata). Type: 318, 917\$.

Link: |K2212.2, Treacherous sister-in-law. |P0200.0.1.5.1\$, Characteristic images (scenes) one experiences within patrilocal family residence--(mostly visual). |T0331, Man unsuccessfully tempted by a woman. [Chaste man].

|T0427\$, Sister-in-law seduces (seeks to seduce) brother of her husband (her brother-in-law).

Ref.: *DOTTI* 147 583; Shamy (el-) "Eg. Balladry": "Nûr and Gamîl" no. 17; *Zîr* 41.>

K2112, Woman slandered as adulteress (prostitute). (Usually by unsuccessful suitor). (Crescentia, Genoveva, Susanna). Type: 712, 872\$, 872D\$, 881, 883\$, 883A, 883E\$.

Link: |J1153.1, Susanna and the elders: separate examination of witnesses [discredits accusation]. |P0073.1\$, *sharifah*-(woman) accused of committing sinful act.

Ref.: Chauvin VI 159 no. 323, 167 no. 327; *DOTTI* 394 488 495 516 520 522 525; Hujelân 242-43 no. 28-4; *MITON*; Shamy (el-) "Eg. Balladry": "el-Hasanât" no. 7; *TAWT* 431 no. 20/{Omn}.>

K2112.0.1\$, Innocent (chaste) maiden slandered. Type: 872\$, 883A.

Ref.: *DOTTI* 488 522; Shamy (el-) "Eg. Balladry": "Fawzî and Fawziyyah" no. 2, "Maryam"/cf. no. 52 12; *TAWT* 447.>

K2112.0.2\$, Unfounded (false) suspicion of unfaithfulness.

Link: |K2114, Man falsely accused of infidelity.

Ref.: Shamy (el-) "Eg. Balladry": "el-Badawî and Three Axes" no. 58 2-3ff.>

K2112.1, False tokens of woman's unfaithfulness. Type: 882, 1353A\$.

Link: |K2114.1\$, False token of man's infidelity. |K2176\$, Planting false evidence: the wheat measure (cup) in the sack.

Ref.: Chauvin VII 159; *DOTTI* 519 751/{Tns}; *MITON*.>

K2112.1.1, Fingers as false token of wife's unfaithfulness. [Prove to be the maidservant's]. Type: 1379.

Ref.: *DOTTI* 771; *TAWT* 436 no. 28/{Egy}.>

K2112.2.2.1\$, Female confederate (maidservant, daughter, sister, etc.) masked as man is introduced into a girl's room as ruse so as to slander her. Type: 872D\$, 883\$, 883A, 883E\$.

Link: |K1810.1, Disguise by putting on clothes (carrying accoutrements) of certain person. |K2114.1.1.1\$, Female confederate of troublemaker poses as innocent man's lover in order to separate him from his wife (sweetheart).

Ref.: *DOTTI* 496 520 522 525; *TAWT* 431 no. 20/{Omn}.>

K2112.2.3, Maidservant's confederate feigns coming out woman's bedroom. Type: 872D\$, 883\$, 883A, 883E\$.

Ref.: *DOTTI* 496 520 522 525.>

K2112.2.5\$, Egg white placed on innocent woman's bed (as if man's emission, semen).

Link: |J1142.7.1\$, Examination of semen as method of detecting sexual crime. |K1877\$, Deception by sham semen.

[T0591.5.1\$, Artificial insemination.

Ref.: *DOTTI* 526/{lit.}; *MITON*.>

K2112.3, Man taking refuge in woman's house causes her false accusation. Type: 883\$.

Link: [R0320\$, Escape to relatives: fugitive seeks refuge at helpful relative or friend.

Ref.: *DOTTI* 520.>

K2112.3.1\$, Girl falling in well as she helps man who had fallen in it causes her false accusation. Type: 883\$.

Ref.: *DOTTI* 517 520 523/{Plst}.>

K2112.5.2, Giving madman [(beggar)] food causes woman to be falsely accused.

Ref.: *DOTTI* 522/{Mrc}.>

K2113, Princess disguised as man is accused of illicit relations with queen.

Ref.: Chauvin II 187 no. 38; *DOTTI* 154 528 529 661 821/{lit., Tns}.>

K2113.2, Rich woman, when her advances are repulsed by an ascetic (really a girl in man's clothes) accuses her of adulterous assault.>

K2113.5\$, Female slandered as lesbian.

Link: [Z0084.4.1\$, Insult: homosexuality.

Ref.: *MITON*.>

K2114, Man falsely accused of infidelity.

Link: [K2108.4\$, Chaste said to be unchaste. [K2112.0.2\$, Unfounded (false) suspicion of unfaithfulness.>

K2114.1\$, False token of man's infidelity.

Link: [K2112.1, False tokens of woman's unfaithfulness.>

K2114.1.1\$, Husband (lover) made to appear as if he has a lover.>

K2114.1.1.1\$, Female confederate of troublemaker poses as innocent man's lover in order to separate him from his wife (sweetheart).

Link: [K2112.2.2.1\$, Female confederate (maidservant, daughter, sister, etc.) masked as man is introduced into a girl's room as ruse so as to slander her. [T0075.2.1, Rejected suitors' revenge. [T0092, Rivals in love.>

K2114.5\$, Male slandered as being sodomized ('gay').

Link: [Z0084.4.1\$, Insult: homosexuality.

Ref.: Simpson 121; Damîrî II 193; *Zîr* 35.>

K2115, Animal-birth slander. Type: 707.

Ref.: Chauvin VII 97 no. 375 n. 1; *DOTTI* 386.>

K2116, Innocent person accused of murder. Type: 451, 706.

Link: [N0342.8\$, Person hastily accused of murder.

Ref.: *DOTTI* 224 380.>

K2116.1.1, Innocent woman accused of killing her new-born children. Type: 451, 881.

Ref.: *DOTTI* 224 516 546/{Irq}; *MITON*.>

K2116.1.1.1, Innocent woman accused of eating her new-born children. Type: 652, 706, 710, 712, 894.

Link: [G0011.6.5\$, Mother devours her child (children). [N0342.6, Woman mistakenly accused of cannibalism. She is seen biting off finger of corpse to get its ring.

Ref.: Chauvin VI 159 no. 323; *DOTTI* 355 380 390 393 394 545/{Alg}; *TAWT* 425 no. 13/{Egy}.>

K2116.1.2, Queen falsely accused of having poisoned husband.>

K2116.1.2.1\$, Wife ignorantly accused of murdering husband by witchcraft.

Link: [K2123, Innocent woman accused of using witchcraft.

Ref.: Dickson *Kuwait* 360-64.>

K2116.7\$, Person falsely said to be cannibal (requiring human flesh). Type: cf. 1741, cf. 126.

Link: [F0950.0.3\$, Ghoulish cures: human organ (liver, brain, etc.) as medicine. [K1715, Weak animal (man) makes large animal (ogre) believe that he has eaten many of the large one's companions. [K1720\$, Bluff: pretended cannibalism--unwanted person frightened away.

Ref.: *DOTTI* 53 927 928/{Mrc}.>

K2117, Calumniated wife: substituted letter (falsified message). Type: 706, 883A.

Link: [K1851, Substituted letter. [K2107.1\$, Poison-pen: letter (by anonymous) containing false accusation or slander.

Ref.: *DOTTI* 353 380 382 522 530 547/{Mrc}; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a; *TAWT* 426.>

K2117.1, Husband's letter ordering the calumniated wife to be treated well is altered into an order of

execution. Type: 706.

Link: |K2131.0.2\$, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.

Ref.: Adibah al-Khamîsî *Turâth* III:10 102; *DOTTI* 380; Shamy (el-) *Brother and Sister* 14-15 19-20 30-31, cf. *Zîr* 56; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a.>

K2120\$, Innocent (chaste) man slandered as seducer. (Bata, Joseph, etc.). Type: 318, 910K1\$, 917\$, cf. 1353B1\$.

Link: |K2111, Potiphar's wife [and Joseph]. |K2114, Man falsely accused of infidelity. |K2121, Man slandered as having deflowered princess.

Ref.: Ibshîhî 274; *DOTTI* 147 575 583 754; *MITON*.>

K2121, Man slandered as having deflowered princess.>

K2121.1, Brother accused of paternity of mystically impregnated sister.

Link: |T0578.3\$, Pregnant virgin.

Ref.: Basset *Contes pop. berb.* iii/cf.; HE-S: Manyal 72-7 265-80/cf.>

K2121.1.1\$, Wife claims that her brother is the father of her child.

Link: |P0253.2.7.1\$, Brother falsely confesses to raping his sister (while drunk) so as to protect her from severe punishment. |T0415.1.2\$, Brother(s) suspected of impregnating (raping) sister.

Ref.: *Zîr* 137/(poem).>

K2121.2, King's faithful servant falsely accused of familiarity with queen.>

K2121.2.1\$, King orders poet to compose poem describing (beauty of) queen; poet accused of too accurate a description that could have come only from personal intimacy.

Link: |F0575.9.1\$, Detailed description of remarkably beautiful woman (verbal 'centerfold'). |K2141.1\$, Jealous courtier shakes king's confidence in his physician (councillor).>

K2122\$, Merchant (vendor) falsely accused of cheating.

Link: |K2127, False accusation of theft.

Ref.: *DOTTI* 384 833 899/{lit.}; *MITON*.>

K2123, Innocent woman accused of using witchcraft.

Link: |J1809.5\$, Sage (saint) mistaken for sorcerer (magician). |K2116.1.2.1\$, Wife ignorantly accused of murdering husband by witchcraft.

Ref.: Dickson *Kuwait* 360-64; *DOTTI* 521/{lit.}; *MITON*.>

K2125, Slander: woman said to be possessed by demons.

Link: |K2108.1\$, Healthy said (alleged) to be sick.>

K2125.1, Girl said to be possessed by demons: suitors frightened away.

Link: |D2065.4, Insanity of princess depends on height of fire. |K2107.3.3.1\$, Jinn monger rumor that Bilqis suffers from mental instability, and that she has ass's legs.>

K2126, Knight falsely accused of sedition [(treason)].

Link: |P0714\$, Treason.

Ref.: Ibshîhî 386/(vizier).>

K2127, False accusation of theft.

Link: |K2122\$, Merchant (vendor) falsely accused of cheating. |P0159.0.1.1\$, Source of the newly rich's wealth questioned (suspected).

Ref.: *DOTTI* 66 244 384 961/{lit., Mrc}; *MITON*.>

K2127.5\$, False accusation of negligence leading to loss (theft) of valuables. Type: 613B\$.>

K2127.6\$, False accusation of treason.

Link: |Q0217.1\$, Treason is to be punished with death.

Ref.: Ibshîhî 386.>

K2130, Trouble-makers.

Link: |P0194.9.1.1\$, Person frequently imprisoned ('*radd sugûn*\$, jailbird). |Z0084.5.2.1\$, Seeker (promoter) of misery: wishes for a funeral during which one--as condoler--would have his fill of own face-slapping (as expression of grief).

Ref.: Sulaymân 92-94 no. II-1.>

K2130.1\$, 'Wedge-driver' (*isfingî*, *mahmûz*-person): trouble-maker who drives wedges or spurs trouble between persons (usually by poison-pen, praising one to adversary, or the like). Type: 513C, 910C, 910F-X\$, 980, 1378, cf. 1515.

Link: |K0501.3.1\$, Marked coat (veil) 'planted' in woman's room as evidence of her infidelity is reclaimed by the

`planter' as her own. |K1084.3.1\$, Excessive (or impious) praise by trickster starts quarrel between allies. |K2107.3\$, Rumor mongering. False report concocted and spread (so as to slander). |W0179\$, Hatred.

Ref.: Ibshîhî 98-100; *DOTTI* 270 572 574 682 771 819; *MITON*.>

K2131, Trickster makes two friends each suspicious of the other's intentions. Type: 59*.

Link: |J0601.0.2\$, The actual insult to you comes from its conveyer, not from the supposed source.

Ref.: *DOTTI* 24.>

K2131.0.1\$, Old woman as trouble-maker (trickster). Type: 545G\$, 923D\$.

Link: |K2293, Treacherous old woman. |W0256.7\$, Stereotyping: age traits.

Ref.: Amîn 284, *Zîr* 46ff; *DOTTI* 55 161 300 608 750 815/{lit.}>

K2131.0.2\$, Friendly message treacherously altered into hostile one. Friendship between sender and recipient destroyed.

Link: |K0455.8, Credit based on forgery. |K0511, Uriah letter changed. Falsified order of execution. |K0992\$, Misleading advice. |K1084.3, Trickster attempts to bring friends to fight. |K1354, Seduction by bearing false order from husband or father. |K2117.1, Husband's letter ordering the calumniated wife to be treated well is altered into an order of execution.

Ref.: *Zîr* 55.>

K2131.2, Envious jackal makes lion suspicious of his friend, the bull. Type: 59*.

Link: |K2139\$, Poisonous medicine for king: envious man gives king's barber (doctor, etc.) a supposedly healing substance (actually poison), then he reports to the king that the barber plans to assassinate him with that `medicine'. |W0179.1.2\$, Devastating praise--('kiss of death'): praising someone to his powerful nemesis so as to bring about his destruction.

Ref.: Chauvin II 86 no. 18; *DOTTI* 24.>

K2131.3, Woman destroys men's friendship by pretending to whisper to one.

Ref.: *DOTTI* 276 751 752/{Egy, Irq}; CFMC: Oases 71-3 1-1-no. [1].>

K2131.5, Treasure-animal introduced into family's flock in order to stir up dissension and enmity.

Link: |B0811.3.5.1\$, Sacred she-camel (*nâqah*).

Ref.: *Zîr* 53ff.>

K2131.6\$, Old woman destroys (seeks to destroy) couple's marriage. Type: 1378, cf. 1515.

Link: |K1543, The marked coat in the wife's room. |K2293, Treacherous old woman. |T0452.2\$, Old woman as procuress.

Ref.: *DOTTI* 771 819; *MITON*.>

K2132, False message of love carried to hero and maiden by troublemaker.>

K2134, Servant lays skin of dead dog in the bed of his mistress and master. Makes trouble between them.

Ref.: *DOTTI* 35 866/{lit.}>

K2134.0.1\$, Slave (servant) makes each of husband and wife suspicious of the other's intentions. Type: 1573*.

Link: |K1085, Woman [(man-slave)] makes trouble between man and wife: the hair from his beard.

Ref.: Basset *Mille* II 479 no. 178; *DOTTI* 866/{lit.}>

K2135, The complaint about bad breath: trouble for the king's favorite. Type: 837B\$, cf. 910C.

Link: |F0687.4\$, Person with remarkably bad breath (*'abkhar*, *bakhrâ*). |J2516.1, Think thrice before you speak. The youth obeys literally even when he sees the master's coat on fire. |K2139\$, Poisonous medicine for king: envious man gives king's barber (doctor, etc.) a supposedly healing substance (actually poison), then he reports to the king that the barber plans to assassinate him with that `medicine'. |K2242, Treacherous steward. |W0047.1\$, The power of the spoken word.

Ref.: Chauvin VIII 144 no. 145; *DOTTI* 347 459 572 573/{Alg, Egy, lit.}; Sulaymân 135-36 no. III-B-3.>

K2137, The priest's guests and the eaten chickens. Type: 1741.

Ref.: Chauvin VI 179 no. 341; *DOTTI* 927; Shamy (el-) "Sailor" 88 no. 10; Wesselski *Hodscha* II 245 no. 543.>

K2137.1\$, "Both are yours if you catch me!" Wife smuggles two geese prepared for dinner with guest to her paramour. She induces guest to believe that her husband is after his testicles; he flees. She tells her husband that the guest fled with `both' geese. The husband calls: "Give me one." Guest retorts. Type: 1741.

Link: |J1563.5, Guest frightened away by housewife [(host's wife)]. |K0961.2, Flesh (or vital organ) of certain person alleged to be only cure for disease. |K1720\$, Bluff: pretended cannibalism--unwanted person frightened away.

|U0248.0.2\$, "It" taken to mean what listener has in mind.

Ref.: *DOTTI* 927 928/{Egy, Mrc, Tns}; Shamy (el-) "Sailor" 88 no. 10.>

K2139\$, Poisonous medicine for king: envious man gives king's barber (doctor, etc.) a supposedly healing substance (actually poison), then he reports to the king that the barber plans to assassinate him with that 'medicine'. Type: 613A1\$,/980*.

Link: |K2131.2, Envious jackal makes lion suspicious of his friend, the bull. |K2135, The complaint about bad breath: trouble for the king's favorite. |K2296, Treacherous partner. |K2297, Treacherous friend.

Ref.: *DOTTI* 683; *MITON*.>

K2141, Jealous courtiers shake king lion's confidence in his councillor, the virtuous jackal, by accusing the jackal of stealing lion's food.

Ref.: Chauvin II 102 no. 64.>

K2141.1\$, Jealous courtier shakes king's confidence in his physician (councillor).

Link: |K2121.2.1\$, King orders poet to compose poem describing (beauty of) queen; poet accused of too accurate a description that could have come only from personal intimacy. |P0424.2, Doctor who can cure can also poison. This reflection [(thought)] brings the doctor under king's suspicion.

Ref.: *MITON*.>

K2142, Two persons informed separately about each other's death.

Ref.: *MITON*.>

K2142.1\$, Husband and wife informed separately about each other's death in collapse of building (fire, etc.): communal crisis follows. Type: 1931A\$.

Ref.: *DOTTI* 955/{lit.}; *MITON*.>

K2143\$, Making someone suffer as I suffered: harmful said (alleged) to be wholesome.

Link: |H1228, Quest undertaken by hero for vengeance. |N0261, Train of troubles from sparrow's vengeance. [Avenge self on Elephant who destroyed her nest]. |P0022.1.1\$, Queen leaves country with her son to avoid new ruler's vengeance. |X0001\$, Practical joker: amusement derived from discomfiting others.

Ref.: Burton III 141/(poem/also fate)/cf.>

K2150, Innocent made to appear guilty. Type: 15, 706C1\$, 1353A\$.

Link: |J0679.5\$, Truth-speaking meddler fails to prove his report (claim): punished for 'slander'. |J1159.0.1\$, Defensive as opposed to offensive damage (injury).

Ref.: *DOTTI* 5 326 328 383 751/{Omn}; *MITON*; Rhodokanakis *Zfâr*: *SAE* VIII 1 no. 1; *Zîr* 88.>

K2150.1.2\$, Marked coat left in room of chaste woman brings about accusation of infidelity. Type: 1353A\$.

Link: |K1543, The marked coat in the wife's room.

Ref.: *DOTTI* 751; Hurreiz 115 no. 40; *MITON*.>

K2151, The corpse handed around. (The thrice-killed corpse). Dupes are accused of murder when the corpse is left with them. The trickster is paid to keep silent. Type: 1536C, 1537.

Link: |N0619.2.2.2\$, Person carrying (transporting) human corpse accidentally apprehended. |N0694.3\$, Apparently dead man handed around. Revives--(bone in throat).

Ref.: *DOTTI* 843 844 845; Wesselski *Hodscha* II 214 no. 438.>

K2151.2\$, The seemingly dead is abandoned in street and made to look as if leaning against wall: one unsuspecting passer-by after another tries to awaken him and thinks that he caused his death. Type: 990,/1537.

Link: |K2322, The three hunchback [(one-eyed)] brothers drowned. [They were to be buried].

Ref.: *DOTTI* 691; *MITON*.>

K2152, Unresponsive corpse. Type: 170A, 990,/1537, 1525T\$, 1653H\$, 1655.

Link: |K2321.2, Dummy set up as corpse to frighten people. |N0441\$, Silence betrays secret. |N0444.1\$, Death of person noticed only when his body falls on ground (or becomes corrupt).

Ref.: *DOTTI* 71 691 828 845 899 901; *MITON*; Shamy (el-) *Egypt* 292 no. 50.>

K2153, Trickster wounds self and accuses others.

Link: |H0105.2.3\$, Bloody garment as token (proof) that man has been killed. (Usually the blood is not victim's).>

K2153.2\$, Woman wounds self (or smears self with blood) and accuses husband (lover). Type: 917\$, 859F\$.

Link: |J1149.14\$, Evidence acquired through ruse (trick). |J1159\$, Evidence of crime preserved (presented at trial). |K0501.3\$, Evidence of offense (misdeed) destroyed, concealed or otherwise compromised. |K1875, Deception by sham blood. [By stabbing bag of blood, trickster makes dupe think that he is bleeding]. |S0186.9.1\$, Marks (bruises, scars, etc.) on body tell-tale of cruel treatment (beating).

Ref.: Tha^Clabî 68; *DOTTI* 479 583; *MITON*.>

K2154\$, Hero masks as his enemies and attacks neutral parties, thus drawing them into war on his side.
Type:.

Link: |P0552.7\$, *tatarruss* (also, *taqiyyah*). Innocent Moslems used as shield by enemy (attackers) treated as if enemy combatants.

Ref.: *Zîr* 88/cf.>

K2155, Evidence of crime left so that dupe is blamed.

Link: |K2176\$, Planting false evidence: the wheat measure (cup) in the sack.

Ref.: *MITON*; *Zîr* 88.>

K2155.1, Blood smeared on innocent person brings accusation of murder. Type: 652, 712, 894.

Ref.: *DOTTI* 355 394 545; Shamy (el-) "Eg. Balladry": "*Sâlih* and *Sâlihah*" no. 4-a; *TAWT* 425 no. 13/{Egy}>.

K2155.1.1, Bloody knife left in innocent person's bed brings accusation of murder. Type: 706C1\$.

Link: |K0401.1.1, Trail of stolen goods made to lead to dupe. [Y].

Ref.: *DOTTI* 383 384 546 669/{Alg, Irq, Mrc}; Shamy (el-) "Eg. Balladry": "*Sâlih* and *Sâlihah*" no. 4-a.>

K2155.3\$, Slanderer wounds person and then accuses him (her) of receiving injury during illicit activity.

Link: |K0443.9, Women lead man into intrigue and then shout for help. Get money. |K1390\$, Man tricked into girl's power. |K1397.3\$, Man causes unattainable woman to be cast-off (imprisoned) so that he may gain control over her.

Ref.: *DOTTI* 521/{lit.}; *MITON*.>

K2156, Innocent man compelled to write treasonable letter. It brings about his death sentence.>

K2156.0.1\$, Coerced false confessions (self-incrimination).

Link: |J1141.1.19.1\$, Confession sought or obtained by torture. |N0482, Secret learned by torture. |P0521, Complacent judge disregards the confession. [It was given by the criminal after he has been tortured without success and released--(no "double jeopardy"). |R0051.0.1\$, Prisoner(s) tortured. |S0180, **Wounding or torturing**.

Ref.: Shamy (el-) *Egypt* 228-29 no. 64.>

K2157\$, Jackal (fox) devours meat and places the bones in dupe's anus so that dupe is to be found guilty.
Type: 15.

Ref.: *DOTTI* 5.>

K2160\$, Deception into doubting one's identity (own actions).>

K2160.1\$, Person deceived into doubting own identity.

Link: |J1980\$, Uncertainty about own identity (or actions). |K2156, Innocent man compelled to write treasonable letter. It brings about his death sentence. |U0169.5\$, Victim of crime blames self.>

K2160.2\$, Person induced to believe that he has committed certain act.

Link: |K1311.0.1, Seduction by masking as woman's husband: "Why--you have just left!">

K2160.2.1\$, Innocent person induced to believe he is guilty.>

K2160.2.2\$, Fraudulent evidence leads person to doubt own innocence.

Link: |K2155, Evidence of crime left so that dupe is blamed.>

K2160.2.2.1\$, Food (food odor) smeared on unsuspecting person leads him to believe that he had eaten it.
Type: 15, 1406, 1572A*, cf. 1358C, 1829A*.

Link: |J1661.2, Clever deductions by eating, smelling, drinking, etc. |K0401.1.2\$, Food eaten and traces smeared on hungry person's (animal's) mouth so as to provide proof that it is he who ate the food.

Ref.: *DOTTI* 5 758 787 864 934/{lit.}>.

K2165, Sham blind man throws suspicion on real blind.

Ref.: Chauvin V 159 no. 83; *MITON*.>

K2171, The dog receives the blows. [The cat steals the meat but the dog is blamed.>

K2171.1\$, The ichneumon steals the grain (sesame) and makes mouse look guilty of the crime.

Ref.: *MITON*.>

K2172, Rats cause cats to be killed. [Rats unite, cause damage proportionate to number of cats].

Ref.: Chauvin II 110 no. 74.>

K2173\$, Guilty party makes innocent accuser look guilty (by means of stronger, louder accusations). Type: cf. 1515.

Link: |J0675.0.1\$, Preemptive actions: anticipatory treachery countervailed by treacherous acts. |J1159.0.1\$, Defensive as opposed to offensive damage (injury). |K1514.4.1.1\$, Would-be adulterer husband beaten by his would-be adulteress wife. Procureess brings man to woman, he proves to be her husband: wife beats him pretending that she was testing his fidelity. |K1683, Tables turned on procureess by chaste wife. The old woman is enticed into

the wife's room, beaten, and driven forth naked. |L0406\$, Hunter (predator) becomes hunted (prey). |V0005.0.1.1\$, 'The sin [for this misdeed (injustice)] would be around one's neck' (or 'on your head').

Ref.: *MITON*.>

K2176\$, Planting false evidence: the wheat measure (cup) in the sack.

Link: |H0151.4, Recognition by cup in sack: alleged stolen goods. [Joseph accuses his brethren]. |J0711, In time of plenty provide for want. |K2155, Evidence of crime left so that dupe is blamed.

Ref.: *DOTTI* 326 328/{Omn}; Rhodokanakis *Zfâr*: *SAE* VIII 1 no. 1.>

K2178\$, Virgin made to look pregnant. Magic potion (snake's eggs, etc.) used. Type: 872A\$, 883C*.

Link: |K0115.3, Pseudo-magic potion: to induce pregnancy. Found to contain snake's eggs. |K0501.3.1\$, Marked coat (veil) 'planted' in woman's room as evidence of her infidelity is reclaimed by the 'planter' as her own. |K2212.2.0.1\$, Magic pregnancy induced by treacherous sister-in-law to discredit husband's sister. |T0591.5\$, Pregnancy induced by abnormal means (magic, philtre, potion, etc.).

Ref.: *DOTTI* 490 525; *TAWT* 447 no. 39/{Ymn} 448 no. 40/{Alg}; Wehr 194 no. 7.>

K2200-K2299, Villains and traitors.>

K2200, Villains and traitors.

Ref.: Bashmî *Arkhibîl* 96-97 no. 43; Cachia 250-53.>

K2201\$, Treacherous betrayal of (friend's or relative's) secret.

Link: |C0420, **Tabu: uttering secrets**. |K0975, Secret strength treacherously discovered. |K1164\$, Secret learned by spying (eavesdropping). |K2213.16, Wife betrays husband in revenge for his once having taken a second wife. |T0258.1.1, Husband insists upon knowing wife's secret.

Ref.: *MITON*; Qazwînî II 124/(mistress's).>

K2201.1\$, Secret betrayed out of spite (or for revenge).

Link: |J1545.1, Will work when beaten. [Abused wife's report to king, as revenge on her husband]. |Q0062, Reward for ability to keep secrets.

Ref.: Maspero 41 no. 2-4; Qazwînî II 128/(slave girl); *TAWT* 420.>

K2210, Treacherous relatives.

Ref.: *DOTTI* 194 392/{Egy}; *Sabâh el-Khair* no. 482.>

K2211, Treacherous brother. Type: 301, 303B\$, 550, 551, 551A\$, 954.

Link: |K1931.1.0.1\$, Impostor(s) throw(s) brother overboard into sea.

Ref.: Maspero 181-82 no. 11; *DOTTI* 98 101 102 110 111 162 163 174 289 290 294 302 303 305 307 308 315 322 330 368 441 660 661 665 895/{Alg, Bhrn, Egy, Egy, Jrd, lit., Mrc, Plst, Sdi}; Juhaymân (al-) III 274-85; *MITON*; Sâî 221-29 no. 52[+1]; Shamy (el-) *Egypt* 239 no. 1; Shamy (el-) "Eg. Balladry": "Mas)ûd and Wagîdah" no. 5, "Mandûh and Yasmîn" no. 18, "Eg. Balladry": "Sa^Cd-the-Orphan" no. 21; AGSFC: BHR 86-4 2-2-110; ^CUKH-II: ^CAyyât 66 no. 12.>

K2211.0.1, Treacherous elder brother(s). Type: 301, 303B\$, 327B.

Link: |N0733.3, Joseph and his brethren. Elder brothers unwittingly come to maltreated youngest in great need.

Ref.: Tha^Clabî 66-67; *DOTTI* 101 110 160 162 174 272 284 285 293 317 321 706/{Alg, lit., Mrc}; *MITON*; Shamy (el-) "Folkloric Behavior" 196, *Egypt* 10 no. 1.>

K2211.0.2, Treacherous younger brother(s). Type: cf. 613A\$, 613B\$.

Ref.: *DOTTI* 344 347/{Egy}.>

K2211.1, Treacherous brother-in-law. Type: 314.

Link: |P0273.2, Faithless foster brother. |T0425, Brother-in-law seduces (seeks to seduce) sister-in-law. [Lecherous brother-in-law].

Ref.: *DOTTI* 135 193 250 370 394 517/{Syr}; *MITON*; Shamy (el-) *Egypt* 44-45 no. 6; Shamy (el-) "Eg. Balladry": "el-Hasanât" no. 7; *TAWT* 441.>

K2211.1.1\$, Treacherous Cadîl (husband of wife's sister, brother-in-law). Type: 314.

Link: |P0263.0.1.1\$, Rivalry between hero and his Cadîl (husband of wife's sister, brother-in-law).

Ref.: *DOTTI* 135 138 196 294 295 303 308 614 645/{Alg, Qtr}; Duwayk (al-) II 190-93; Sâî 293-99 no. 61[+1]; Sengo "Kiswahili" 826-54 no. 34.>

K2211.2, Treacherous foster brother.

Link: |P0273.2, Faithless foster brother. |T0426.1\$, Milk-brother seeks to seduce milk (foster) sister.

Ref.: Bustânî (al-) 234-39.>

K2211.3, Treacherous stepbrother. Type: 301, 511, cf. 312E\$.

Link: |P0251.5.3.9.1\$, Hostile half brothers.

Ref.: *DOTTI* 49 84 101 114 126 136 237 251 265 267 282 347 518 530 952/{Egy, Sdi, Sdn, Sdn, Syr, Ymn}; F.). Muḥammad *Ta'āyishah* 318-28 no. 3.>

K2211.4\$, Treacherous paternal-cousin(s).

Link: |S0071.2\$, Cruel paternal-uncle (Camm).

Ref.: Mâjid K. ^CAlī *Turâth* X:1/2 249-53; *DOTTI* 98 126 127 136 273 306 379 491 529 676 758/{Egy, Irq, lit., Qtr, Sdn}; Duwayk (al-) II 172-73; Juhaymân (al-) III 31-39; *MITON*; D.H. Müller *Shhauri*: *SAE* VII 138 no. 44; Sulaymân 107-10 no. II-7; *TAWT* 422 458; ^CA.)A. Ibrâhîm "Rubâtâb" [no. 2].>

K2211.5\$, Treacherous maternal-cousin(s).

Ref.: *DOTTI* 214 556/{Egy}.>

K2212, Treacherous sister. Type: 315, 432, 676A\$, 707, 898.

Ref.: Bâṭinî (al-) *Al-Hikâyat* 74-77 no. 13; *DOTTI* 88 139 141 158 165 189 193 208 212 225 227 309 319 369 370 386 554/{Irq, Kwt, lit., Mrc, Qtr, Sdi, Sdn}; Pétigny (de) 24-38; Shamy (el-) "Demographic Factor" 98-99, *Egypt* 254 no. 9; *TAWT* 415 no. 2/{Sdi} 426 no. 14/{Egy} 433 no. 23/{Mgh} 442 no. 33/{Egy}; Wahîd Bahâ'-al-Dîn *Turâth* I:10 91-96; AGSFC: QTR 87-3 701-2-no. 5.>

K2212.0.2, Treacherous sister as mistress of robber (giant) plots against brother. Type: 315.

Ref.: *DOTTI* 128 139 143/{Mrc}.>

K2212.1, Treacherous stepsister. Type: 510.

Ref.: *DOTTI* 190 192 258/{Alg}; *TAWT* 443 no. 34 444 no. 35/{Irq} 445 no. 36/{Egy}.>

K2212.2, Treacherous sister-in-law. Type: 303B\$, 318, 402, 706, 872\$, 872A\$, 883\$, 883A, 883E\$, 917\$.

Link: |C0172.0.1\$, Brother's wife tabu: brother and his brother's wife should avoid each other. |K2111.7\$, Wife falsely accuses her husband's brother of seduction (rape, attempted rape). (Anubis's wife accuses Bata). |P0264.6\$, Sister-in-law and her husband's brother (brother-in-law). |S0075\$, Cruel uncle's wife. |T0427\$, Sister-in-law seduces (seeks to seduce) brother of her husband (her brother-in-law).

Ref.: *DOTTI* 93 147 223 376 380 470 488 490 493 496 502 520 522 525 526 551 776 873 891/{Alg, Egy, Qtr, Sdi}; Juhaymân (al-) IV 244-57; Shamy (el-) *Brother and Sister* 7, "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a; *TAWT* 431 457; *Zîr* 33-44/(brother's wife); AGSFC: QTR 87-3 685-x-no. 3, al-Duwayk II 158-9; ^CAdlî Ibrâhîm no. 31.>

K2212.2.0.1\$, Magic pregnancy induced by treacherous sister-in-law to discredit husband's sister. Type: 872A\$, 872A1\$.

Link: |K2178\$, Virgin made to look pregnant. Magic potion (snake's eggs, etc.) used.

Ref.: *DOTTI* 490 492; Shamy (el-) *Brother and Sister* 7; *TAWT* 447 no. 39/{Ymn} 448 no. 40/{Alg}.>

K2212.2.1\$, Treacherous husband's *bint*-^Camm (paternal-cousin, wife's in-law). Type: 883E\$.

Ref.: Bâṭinî (al-) *Al-Hikâyat* 36-41 no. 5; ^CAbd-al-Hâdî 67-74 no. 17 84-90 no. 21; *DOTTI* 194 222 223 225 262 295 340 378 523 525 526 527 529 753/{Alg, Irq, Kwt, Plst, Qtr, Syr}; Salîm Tâhâ al-Tikrîfî *Turâth* III:12 126; Stevens 194-204 no. 37; Sâ)î 325-30 no. 67[+1]; *TAWT* 423 447; Muhawi-Kanaana 181-88 no. 21; Sârîs (al-) "al-filistînî" 1972 420-24 no. 155; AGSFC: QTR 87-3 679-?-300-69, 683-x-no. 10, 683-x-no. 8, 686-x-no. 3.>

K2212.2.2\$, Treacherous husband's sister: plots against her brother's wife (fiancee).

Link: |P0264.4\$, Inherent rivalry between a man's sister and his future wife (fiancée, sweetheart, etc.).

Ref.: *DOTTI* 128 143/{Mrc}.>

K2212.2.3\$, Treacherous foster sister.

Ref.: *DOTTI* 194 228/{Sdn}; ^CA. al-Tayyib *Al-Aḥâjî* 24-33 no. 3.>

K2212.2.3.1\$, Foster sister plots against brother for rejecting her 'incestuous' offers. Type: 329.

Ref.: Fâḍil M. ^CAbd-Allâh *Turâth* II:7/8 158-61; *DOTTI* 175 269/{Irq}.>

K2212.3\$, Treacherous *bint*-^Camm (paternal-cousin, father's brother's daughter). Type: 315, 425G, 425G1\$, 883\$.

Link: |T0230.4\$, Faithless paternal-cousin-wife.

Ref.: *DOTTI* 139 141 142 143 168 169 205 206 207 352 520/{Egy, Egy, Mrc, Qtr}; AGSFC: QTR 87-3 679-?-002-066; HE-S: Sinai 69-63 no. 6.>

K2213, Treacherous wife. Type: 566, 590A, 612, 612A, 1350, 1510.

Ref.: Tha^Clabî 246/(Samson's); Damîrî I 249-50; Basset *Mille* II 221 no. 9; *DOTTI* 106 153 315 326 338 343 669 747 816 884 929/{Mrc, Omn, Plst, Sdn, Ymn}; *MITON*; Shamy (el-) "Eg. Balladry": "Mahfûzah and Mukhtâr" no. 11, "Qurani" no. 13; AGSFC: Doha 85-84 3-no. 15.>

K2213.0.1\$, Treacherous spouse.

Link: |S0060, **Cruel spouse**.>

K2213.0.2\$, Treacherous husband.

Link: |K0235.7.1\$, Wife provoked into demanding divorce so that she would forfeit her "*mu'akhkhar sadâq* (end of marriage compensation)". |P0529.2.5\$, Husband abuses wife (bride) so as to drive her to demand divorce. |S0062, Cruel husband. |T0100.0.9.6\$, Marriage for revenge (spite). |T0245.0.1\$, Unfaithful husband.

Ref.: Basset *Mille* III 508 no. 308; Burton VII 243.>

K2213.0.2.1\$, Treacherous husband conspires to murder his wife.

Link: |S0060.0.1\$, Uxoricide (wife-killing).

Ref.: Chauvin II 121 no. 112.>

K2213.0.2.2\$, Treacherous husband murders his wife. Type: 955, 1360C, 1426.

Ref.: Ibshîhî 280-81.>

K2213.1, Matron of Ephesus. (Vidua). [Mourning wife gives away husband's corpse]. Type: 1510.

Link: |H0492.0.1\$, Husband ready for marriage immediately after wife's death.

Ref.: Chauvin VIII 210 no. 254; *DOTTI* 816; CFMC: Cairo 68-9A 1-1-2.>

K2213.3, Faithless wife plots with paramour against husband's life. Type: 449, 590A, 1511.

Link: |S0066.1\$-(formerly, S0066\$), Faithless wife murders her husband.

Ref.: *DOTTI* 219 338 339 701 818/{Egy}; *MITON*; Shamy (el-) "Eg. Balladry": "Qurani" no. 13.>

K2213.3.4, Queen in love with own brother kills her husband.

Link: |T0415, Brother-sister incest.>

K2213.4, Betrayal of husband's secret by his wife. Type: 561A\$, 911*, 981, cf. 318.

Link: |K1164.1\$, One spouse learns the other's secret by spying. |P0210.2.1\$, Wife knows her husband's secret(s).

Ref.: Tha^Clabî 246-47/(Samson); A. ^CAbd-al-^CAzîz *Turâth* III:11 142-44; *DOTTI* 94 147 319 579 599 656 684 892/{Egy, Irq, lit.}; Sulaymân 204-9 no. IX-2.>

K2213.4.1, Secret of vulnerability disclosed by hero's wife. Type: 318, 590A, cf. 315.

Ref.: *DOTTI* 139 147 338.>

K2213.4.2, Noah's secret betrayed by his wife. [The Devil persuades her to intoxicate him and find out secret (building the ark)].>

K2213.4.4\$, Demon's secret of vulnerability disclosed by his wife (mistress, captive-woman, etc.). Type: 302, 312, 313.

Link: |K0975.2, Secret of external soul learned by deception.

Ref.: *DOTTI* 106 122 128; *MITON*.>

K2213.6, Faithless wife transforms husband. Type: 449, 1511.

Link: |K1535, Adulteress transforms her husband into an animal to get rid of him. (The Tsar's dog).

|S0066.1\$-(formerly, S0066\$), Faithless wife murders her husband. |T0033.1\$, Faithless woman transforms lovers (husbands) to animals (birds) and keeps them as pets. |T0232.3.1\$, Adulteress transforms her husband into an ass (dog) to avenge slaying of loathly paramour.

Ref.: *DOTTI* 219 818; *MITON*.>

K2213.13, Queen kills her husband as revenge of his killing of her father and brother.

Link: |K1308.1.1\$, Bride murders (slays) groom. |P0234.3\$, Father avenged by daughter. |P0253.5, Sister avenges brother's death.>

K2213.13.1\$, Wife kills her husband as revenge of his killing her brother.

Ref.: *DOTTI* 140 278 688/{Kwt}.>

K2213.16, Wife betrays husband in revenge for his once having taken a second wife.

Link: |K2201\$, Treacherous betrayal of (friend's or relative's) secret.>

K2214, Treacherous children.>

K2214.1, Treacherous daughter.>

K2214.1.2\$, Daughter conspires with servant (cook) and deprives her father of water of immortality. (Calé, Alexander's daughter). Type: 774R\$.

Link: |K2254, Treacherous cook. |Q0553.3.8\$, Loss of immortality as punishment.

Ref.: *DOTTI* 433/{lit.}>

K2214.1.3\$, Daughter assists her beloved in killing her father. Type: cf. 313.

Link: |S0022.7.1\$, Daughter kills her father in order to be with beloved.

Ref.: *MITON*; Ibshîhî 280-81.>

K2214.2, Treacherous daughter-in-law.

Ref.: *DOTTI* 458 704 706/{Irq}.>

K2214.2.1, Treacherous daughter-in-law plots against husband's mother. Type: 903D*.

Ref.: Bâtinî (al-) *Nisâ'iyyah* 30-32 no. 2; *DOTTI* 352 564/{Egy}; ^CAdlî Ibrâhîm no. 27.>

K2214.3, Treacherous son: leads revolt against his father to whom he owes all.

Link: |A0060.1\$, Creator's children plan to make rebellion. He destroys them.

Ref.: Simpson 191/(myth); *MITON*.>

K2214.3.0.1\$, Treacherous son(s): abuse(s) mother.

Link: |S0022, Parricide [(i.e., patricide)].

Ref.: *MITON*.>

K2214.3.1, Treacherous foster-son.

Link: |A0060.1\$, Creator's children plan to make rebellion. He destroys them.>

K2215\$, Treacherous father.

Link: |T0411.1, Lecherous father. Unnatural father wants to marry his daughter. |S0011.3.9\$, Treacherous father plots son's death. |S0011.3.10\$, Cruel father escapes from harm by exposing (sacrificing) own children. |S0221.1, Bankrupt father sells his daughters in marriage to animals. (Sometimes to pay gambling debt).

Ref.: Maspero 181-82 no. 11/cf.>

K2216\$, Treacherous aunt.

Link: |S0072, Cruel aunt.

Ref.: *DOTTI* 228/{Alg}; *TAWT* 454.>

K2216.1\$, Treacherous maternal-aunt (*khâlah*). Type: 403D\$, 707.

Link: |S0072.2\$, Cruel maternal-aunt (*khâlah*).

Ref.: *DOTTI* 191 192 194 366 386 389 524 630/{Egy, Sdn, Ymn}; Hein-Müller *Mehri-Hadramî*: *SAE* IX 133-34 no. 50; Shamy (el-) "Mental Health" 16, "Demographic Factor" 98-99; *TAWT* 444 no. 35/{Irq}.>

K2216.3\$, Treacherous paternal-aunt (Cammah).

Link: |S0072.1\$, Cruel paternal-aunt (Cammah). |K2011.3\$, Predator poses as a person's kindly relative (neighbor).

Ref.: Sâ)î 92-97 no. 13[+1].>

K2217, Treacherous uncle. Type: 613B2.

Link: |S0071, Cruel uncle.

Ref.: *DOTTI* 349/{Egy}.>

K2217.0.1\$, Treacherous paternal-uncle.

Link: |S0071.2\$, Cruel paternal-uncle (Camm).

Ref.: Ibn-^CAasim no. 315; Ibshîhî 110-12; Chauvin VIII 93 no. 65; *DOTTI* 616 696 697 706 843 849 876/{Alg, Egy}; Shamy (el-) "Eg. Balladry": "Sa^Cd-the-Orphan" no. 21, "Marriage of the Prophet" no. 44 3/ff.>

K2217.0.3\$, Treacherous maternal-uncle. Type: cf. 857\$.

Link: |P0297.2.3.1\$, Maternal-uncle slays his sister's son for siding with own father (sister's husband) in feud.

|S0071.3\$, Cruel maternal-uncle (*khâl*).

Ref.: Simpson 113; *DOTTI* 476; Rhodokanakis *Zfâr*: *SAE* VIII 50-52 no. 13; *TAWT* 406 n. 813; *Zîr* 65.>

K2217.1, Treacherous nephew kills good uncle for his money.>

K2217.3\$, Treacherous sister's son (maternal nephew).

Link: |P0230.4.2\$, Son allies himself with his supernatural father: he is killed by mother's brother (*khâl*).

|P0297.2.3\$, Inherent rivalry (enmity) between maternal-uncle and sister's son.

Ref.: *Zîr* 119-20.>

K2217.3.1\$, Treacherous nephew plots with his ogre (demon) father against good maternal-uncle. Type: 315A1\$,/650D\$.

Ref.: *DOTTI* 124 143 145 169/{Irq}; Shâkir H. Ghadab *Turâth* III:10 41-42.>

K2218, Treacherous relatives-in-law.

Link: |P0260.1\$, Helpful (kind) relatives in law.>

K2218.1, Treacherous mother-in-law accuses wife. Type: 705A\$, 707C\$, 883\$, 883E\$, cf. 1618A\$.

Ref.: *DOTTI* 223 225 375 389 520 525 879/{Qtr}; *TAWT* 431 no. 20/{Omn} 432 no. 22/{Syr}; AGSFC: QTR 87-3 680-?-223-396.>

K2218.1.2\$, Treacherous mother-in-law bewitches wife. Type: 705A\$, 872D\$, cf. 403, 405.

Link: |S0051.1, Cruel mother-in-law plans death of daughter-in-law.

Ref.: *DOTTI* 188 193 375 484 496/{Ymn}.>
K2218.2, Treacherous father-in-law. Type: 516H\$, cf. 1455.
Link: |T0092.9.3.1\$, Lecherous father-in-law rapes son's wife (fiancee).
Ref.: *DOTTI* 283 811; *MITON*.>
K2218.3\$, Treacherous stepmother. Type: 314, 409C\$, 450, 480, 510, 511, 720.
Link: |P0282, Stepmother. |S0031, Cruel stepmother.
Ref.: Maspero 190 no. 13/cf.; ^CU. Abu-Tâlib *Al-Bî'ah* 139-45; Bustânî (al-) 13-40; *DOTTI* 61 123 135 137 156 158 160 198 211 222 226 235 249 254 258 265 268 328 329 381 397 427 428 458 459 490 523 664 704 758 760 797 842/{Egy, Egy, Lbn, lit., Mrc, Plst, Sdi, Sdn, Sdn}; Lewin 66-69 no. 7; Mitchnik 85-93; *MITON*; Muhawi-Kanaana 230-34 no. 28; ^CA.)A. Ibrâhîm "Rubâtâb" [no. 3].>
K2218.4\$, Treacherous grandparent(s).>
K2218.4.1\$, Treacherous spouse's grandparent(s).
Ref.: *DOTTI* 526 549/{Qtr}.>
K2218.5\$, Treacherous uncle's wife.
Link: |S0075\$, Cruel uncle's wife.>
K2218.5.1\$, Treacherous paternal-uncle's wife.
Link: |S0075.1\$, Cruel paternal-uncle's wife (*marat*-^Camm).
Ref.: *DOTTI* 148 192 228 322 392 399/{Lib, Sdn, Syr, Tns}; *TAWT* 454.>
K2218.5.3\$, Treacherous maternal-uncle's wife. Type: 872A2\$.
Link: |S0075.3\$, Cruel maternal-uncle's wife (*marat-khâl*).
Ref.: *DOTTI* 493; Shamy (el-) "Eg. Balladry": "^CAblah and Mokhtâr" no. 19.>
K2218.5.3.1\$, Bond between mother's brother and sister's son (daughter) causes anguish to uncle's wife ('*yâ nârî m-el-wâd wi khâluh*'). Type: 315A1\$,/650D\$, 1358C, cf. 872A2\$.
Link: |P0264.1\$, Bad relations between wife and husband=s sister.
Ref.: *DOTTI* 143 493 758; Shamy (el-) "Eg. Balladry": "Sâmî and Samyah" no. 8, "^CAblah and Mokhtâr" no. 19.>
K2219\$, Treacherous relatives--miscellaneous.>
K2219.1\$, Treacherous stepfather.
Link: |S0032, Cruel stepfather. |T0418.1.1\$, Stepfather seduces (seeks to seduce) step-daughter (his wife's daughter).>
K2219.2\$, Treacherous foster-father.
Link: |S0036, Cruel foster father.>
K2220, Treacherous rivals. Type: 513C, 531, 910C, 613A1\$,/980*.
Ref.: *DOTTI* 270 292 572 683.>
K2221, Treacherous rival lover. Type: 560, 561.
Link: |K2230, **Treacherous lovers.**
Ref.: *DOTTI* 314 317.>
K2222, Treacherous co-wife (concubine). Type: 450, 706C1\$, 707C\$, 917\$, 1442\$.
Link: |N0887.4\$, Co-wife helps (kind to) her co-wife.
Ref.: *DOTTI* 132 172 190 194 222 224 265 278 366 378 380 382 383 387 389 394 557 583 616 630 692 708 808 809/{lit., Mrc, Qtr, Sdn, Tns}; Duwayk (al-) I 26 II 32-35 36-37; Ghadab 46-47: Shamy (el-) "Arab Mythology" no. 91; Juhaymân (al-) III 193-214; *MITON*; *TAWT* 417 no. 5/{Mgh} 427 no. 14/{Mgh} 439 no. 31/{Egy} 446 no. 38/{Lib} 453 no. 46-3/{Egy}.>
K2222.1\$, Treacherous deserted wife (old neglected co-wife). Type: 859F\$.
Link: |P0174.0.2\$, Hero is son of deserted black slave-woman and free white father. |S0451.1.1\$, Husband reinstates his outcast wife due to her giving birth to his child (son). |T0199.3.1\$, First wife not divorced out of kindness to her.
Ref.: *MITON*.>
K2230, Treacherous lovers.>
K2231, Treacherous mistress.
Ref.: *DOTTI* 479.>
K2232, Treacherous lover (man). Type: 881.
Link: |S0322.5, Repulsed lover kills woman's child.
Ref.: *DOTTI* 516.>
K2234\$, Treacherous (cruel) seducer. Type: 706, 712, 881.
Ref.: *DOTTI* 380 394 516; *MITON*.>

K2234.1\$, Seducer mutilates victim. Type: 1099\$.

Link: |S0176, Mutilation: sex organs cut off. |T0060.0.1.1\$, Injury from rough sex-game (or foreplay). |T0072, Woman won and then scorned. |X0707.1\$, Afrit (ogre) forces man to sodomize him, then tightens his anus till 'penis' is broken: man substituted an implement (key, cane, etc.) for his organ.

Ref.: *DOTTI* 703.>

K2234.2\$, Seducer kills (threatens to kill) woman's child(ren) if she does not surrender. Type: 706, 706C, 712, 881, 883\$.

Link: |J0210.0.1\$, "No fortuitous choice for the chooser".

@K1397.1\$, Seduction (rape) by threatening woman with defamation and causing scandal: woman fears for her reputation and surrenders. |T0052.11\$, Marriage (wooing) so as to rescue. |T0193\$, Marriage through threatening girl (woman) with disgrace (scandal). |T0300.0.1\$, Preservation of sexual honor (Cird^Card^d) is most important. |W0014.3.2\$, Woman chooses to have her child(ren) killed than to surrender to seducer.

Ref.: *DOTTI* 380 383 394 516 520; *MITON*.>

K2240, Treacherous officers and tradesmen.

Link: |P0503.4\$, Corrupt bureaucrats (officials, officers, etc.). |S0090\$, **Cruel officers (officials)**.>

K2241, Treacherous inn-keeper. Type: 563.>

K2242, Treacherous steward. Type: 910C.

Link: |K2113, Princess disguised as man is accused of illicit relations with queen. |K2135, The complaint about bad breath: trouble for the king's favorite. |P0432.2\$, Server of food or drink (waiter, waitress, flight-attendant, etc.).>

K2244, Treacherous porter.>

K2246, Treacherous prince. Type: 879.

Link: |S0091\$, Cruel ruler (king, chief, etc.).

Ref.: *DOTTI* 125 169 513 531/{Sdn}.>

K2246.0.1, Treacherous princess (queen). Type: 462, cf. 465.>

K2246.1, Treacherous king. Type: 465.

Ref.: *DOTTI* 236.>

K2246.1.1, Treacherous king spies so that he may levy fines. Type: 1609\$.

Link: |K1812, King in disguise. |P0014.19, King goes in disguise at night to observe his subjects.

Ref.: *DOTTI* 874.>

K2246.2\$, Treacherous ruler (chief) cheats own people (subjects, tribe, etc.).

Link: |K2247, Treacherous lord. |P0714\$, Treason.

Ref.: Damîrî I 298-99: Shamy (el-) "Arab Mythology" no. 124.>

K2246.3\$, Treacherous lawman (policeman, lawyer, etc.).>

K2246.3.1\$, Treacherous lawman steals (destroys) evidence in his care.

Link: |K0441.2.1, Dishonest notary invents debt and collects from both parties. |P0503.4\$, Corrupt bureaucrats (officials, officers, etc.).

Ref.: *MITON*.>

K2247, Treacherous lord.

Link: |K2246.2\$, Treacherous ruler (chief) cheats own people (subjects, tribe, etc.).>

K2247.0.1\$, Treacherous tribal chief (*shaikh*).>

K2247.1\$, Treacherous employer (master, owner). Type: 650.

Link: |K2250.1, Treacherous servant. |K2251, Treacherous slave.>

K2247.0.1\$, Treacherous female-employer (servant's or slave's mistress).

Link: |K2231, Treacherous mistress. |S0123.1, Burial alive of drugged person.>

K2247.1.1\$, Treacherous servant's master.>

K2247.1.2\$, Treacherous slave's owner (master).

Link: |P0180.4\$, Treatment of slaves.

Ref.: *DOTTI* 235 521 618 873/{lit}.>

K2248, Treacherous minister [(vizier)]. Type: 513C, cf. 50, 859F\$.

Link: |K0992\$, Misleading advice. |P0110.0.3\$, Hâmân as pharaoh's (evil) vizier. |P0112.2\$, Incompetent minister (counselor).

Ref.: Ibshîhî 285; Abu-el-Layl 195-206 [no. 31]; *DOTTI* 17 158 236 270 271 272 273 293 357 379 450 463 479 525/{Egy, lit.}; *MITON*; Wehr 8ff. no. 1, 428ff. no. 17.>

K2248.2\$, Treacherous courtier(s).

Link: |P0503.4\$, Corrupt bureaucrats (officials, officers, etc.).

Ref.: Simpson 194-95 n. 5.>

K2249, Other treacherous officers and tradesmen.>

K2249.2, Treacherous treasurer. Type: 922C1\$.

Link: |P0144.1.1\$, Corrupt tax-collector. |P0437\$, Treasurer (bursar, *khâzindâr*, *sarrâf*, et.). |Z0040.2\$, Economic cycle: egg needed for patient, egg is in hen's anus; hen needs wheat-grain, wheat owned by merchant; merchant needs money, money is at treasurer (tax-collector); etc.

Ref.: *DOTTI* 602.>

K2249.4, Treacherous merchant. Type: 936*.

Link: |K2250.2\$, Treacherous (dishonest) workman (hireling). |P0431.2\$, Merchant as trickster (cheat).

Ref.: *DOTTI* 640; *MITON*.>

K2249.4.0.1\$, Treacherous street-vendor.

Ref.: *DOTTI* 225 278/{Ymn}>

K2250, Treacherous servants and workmen. Type: 450, 652.

Ref.: *DOTTI* 222 355.>

K2250.1, Treacherous servant. Type: 706, 881, 1573*, 1610.

Link: |P0368.1.1\$, Seducer bribes servant and gains access into mistress's home.

Ref.: *DOTTI* 380 516 866 875; Shamy (el-) "Eg. Balladry": "Sâlih and Sâlihah" no. 4-a.>

K2250.2\$, Treacherous (dishonest) workman (hireling). Type: cf. 102, 613A1\$,/980*.

Link: |J1524\$, Rebuke to the careless. |K0449\$, Dishonest trustee (guardian): embezzles money (goods) left in his trust. |K2249.4, Treacherous merchant. |W0111.2.10\$, Procrastinating craftsmen (hirelings, workers): "Tomorrow!". |W0142.1\$, Inability to acknowledge own ignorance (foolishness).

Ref.: *DOTTI* 3 36 404 456 683/{Irq, lit.}; *MITON*; *TAWT* 26 n. 47.>

K2251, Treacherous slave. Type: 920G\$.

Link: |P0367\$, Faithless slave. |T0471.5\$, Slave (servant) rapes his mistress. |U0296.2\$, Demerits of slaves.

Ref.: Basset *Mille* II 479 no. 178; *DOTTI* 137 148 276 355 388 506 590 866/{Egy, Irq, Jrd, lit.};

MITON.>

K2251.1, Treacherous slave-girl. Type: 408, 425G, 451, 451A, 707C\$.

Link: |K2261.0.1\$, Treacherous black woman (negress).

Ref.: Qazwînî II 128; Damîrî II 128; *DOTTI* 140 195 205 224 227 277 389 392 482/{lit., Mrc, Qtr};

MITON.>

K2252, Treacherous maidservant. Type: 533.

Ref.: Damîrî II 128; *DOTTI* 124 140 225 294 295/{lit., Qtr}; Duwayk (al-) II 49.>

K2253, Treacherous barber.

Ref.: *DOTTI* 308/{lit.}; Sulaymân 92-94 no. II-1/cf.>

K2254, Treacherous cook. Type: 774R.

Link: |K2214.1.2\$, Daughter conspires with servant (cook) and deprives her father of water of immortality. (Calé, Alexander's daughter).

Ref.: *DOTTI* 433/{lit.}>

K2255, Treacherous herdsman.

Link: |K2299.3.1\$, Treacherous Bedouin.>

K2258, Treacherous peasant.

Link: |P0723.1.2\$, Peasants are helpful (generous).>

K2258.1\$, Treacherous peasant woman (girl).

Ref.: *DOTTI* 206 208 392 484/{Mrc}; *TAWT* 421 433.>

K2259, Other treacherous servants and workmen.>

K2259.4, Treacherous sailor. Type: 159C\$, 893A\$, cf. 516, 938.

Link: |K1332, Seduction by taking aboard ship to inspect wares. |P0449.3.1\$, Cruel ship-captain.

Ref.: *DOTTI* 67 68 274 544 641/{Omn}>

K2259.6\$, Treacherous messenger (emissary, ambassador). Type: 706, 774M1\$.

Link: |B0291, Animal as messenger. |K0992\$, Misleading advice. |K2117, Calumniated wife: substituted letter (falsified message). |N0194.1\$, Initial favorable state revoked due to misunderstanding (treachery). |T0051.1, Wooing emissary wins lady's love for himself. |U0267\$, The (corruptive) effect of chain of oral transmission on accuracy of message.

Ref.: Damîrî II 119; *DOTTI* 380 431.>

K2259.8\$, Scientist (inventor, discoverer) as villain.

Link: |F0606\$, Mad scientist. |J2042\$, Absent-minded professional (scientist, physician, engineer, etc.). |K2286, Sage as villain. |X1011, Lie: the great inventor.

Ref.: *MITON*.>

K2260, Dark traitors.

Link: |W0256.8\$, Stereotyping: physical traits and appearance--general.>

K2261, Treacherous negro (Moor).

Link: |K2299.1.1\$, Treacherous magician. |S0471.1\$, Persecuted son of black (slave) co-wife or concubine.

Ref.: *MITON*.>

K2261.0.1\$, Treacherous black woman (negress). Type: 408, 425G, 451A, 533, 707C\$.

Link: |K2251.1, Treacherous slave-girl.

Ref.: *DOTTI* 195 205 206 218 227 294 389/{Tns}; *TAWT* 453 no. 47/{Lib}.>

K2261.1, Treacherous gypsy.

Link: |K2299.3.1\$, Treacherous Bedouin.>

K2261.1.0.1\$, Treacherous gypsy-girl (woman). Type: 425G, 437.

Ref.: *DOTTI* 205 206 217 547/{Egy}.>

K2266\$, Light-complexioned traitors. Type: 650A, 910B.

Link: |K2288.1\$, A European (*khawâgah*) as villain.

Ref.: *DOTTI* 354 570 892/{Egy}; CFMC: Siwa 71-10 13-1-no. 4.>

K2266.1\$, Treacherous blue-eyed man (woman). Type: 650A, 910B.

Link: |F0512, Person unusual as to his eyes. |J0021.46.1\$, "Trust not the blue-eyed". |N0134.0.1.5\$, Blue-eyed person brings good luck. |W0256.8\$, Stereotyping: physical traits and appearance--general. |Z0144.4\$, Blue: inauspicious color.

Ref.: Boqarî 19; Burton II 103 n. 2 IV 192 n. 2/(Zarqâ' al-Yamâmah); Chauvin VIII 62 no. 26;

DOTTI 144 354 565 570 679 696/{Alg, lit., Lib}; *MITON*; Mouliéras-Lacoste 235-43 no. 25.>

K2267\$, Treacherous demon (jinni, spirit).>

K2267.1\$, Jinni helper turns against human friend. Type: 565A\$.

Ref.: *DOTTI* 324; *MITON*.>

K2270, Deformed villains.

Link: |W0256.8.1\$, The might of (tyranny by) the handicapped (e.g., blind, lame, etc.).>

K2271, Hunchback villain.

Link: |F0519.1\$, Hunchback person.

Ref.: *MITON*.>

K2272, Crippled villain.

Ref.: *DOTTI* 867/{Egy}.>

K2273, One-eyed villain.

Ref.: Chauvin VIII 62 no. 26.>

K2273.1, Blind villain. Type: 926J\$, 1577*, cf. 1577A\$.

Ref.: *DOTTI* 616 823 867/{Egy}; Shalabî 92-93/cf.; Shamy (el-) "Eg. Balladry": "Cobbler and *fiqi*" no. 41; Ja^Cfar (al-) no. 14.>

K2275, Beardless villain. Type: 910B.

Link: |P0642, Only the brave to wear beards. |Z0257, Beardless hero.

Ref.: *DOTTI* 570 845/{Syr}; Prym-Socin 164-70 no. 41; Ritter I.3 370-74 no. 101.>

K2278\$, Gap-toothed villain. Type: 910B.

Link: |J0021.46.1\$, "Trust not the blue-eyed". |W0256.8\$, Stereotyping: physical traits and appearance--general.

Ref.: *DOTTI* 292 312 501 570/{Plst}; Sârîs (al-) 394-97.>

K2280, Treacherous churchmen.>

K2284, Treacherous priest [(cleric, sheik, *mulla*)]. Type: 881, 883\$, 883A, 896, cf. 325, 561, 931Z\$.

Link: |G0011.9.0.1\$, Cannibal (ghoulish) cleric. |K2299.1.1\$, Treacherous magician. |P0426.0.8\$, Immoral (corrupt) cleric (judge). |X0420.5\$, Jokes on *fu'ahâ*'s immorality toward female mourners.

Ref.: Ibshîhî 507; *DOTTI* 100 152 285 317 402 515 516 520 522 552 553 761 925/{Mrc, Syr};

Shamy (el-) "Egypt" (1971) no. 12.>

K2285, Villain disguised as ascetic or nun.>

K2285.1, Ascetic as villain.>

K2285.1.1\$, Dervish as villain. Type: 883A, 896.

Link: |D1711.4.2\$, Dervish as magician. |K1961.1.5, Sham holy man. |T0428\$, Lecherous (lustful) clergyman (judge, dervish, holy man, etc.): seeks to seduce girl left in his trust.
Ref.: *DOTTI* 281 482 522 552/{lit.}; *MITON*; Schmidt-Kahle 34-37 no. 19 (imposter).>
K2285.2, Treacherous anchorite [(hermit)].>
K2286, Sage as villain.
Link: |K2259.8\$, Scientist (inventor, discoverer) as villain.>
K2287\$, Villains belonging to `other' religious persuasions (sects, denominations).
Link: |K1820.1\$, Disguise as member of a different religion or sect (e.g., Christian, Jew, Moslem, etc., masks as of the other faith). |N0888.1\$, Helper belonging to adversary religious persuasion.>
K2287.1\$, A *kâfir* ('disbeliever') as villain.
Ref.: *DOTTI* 140 149 278 279 629/{Omn}; *TAWT* 435.>
K2287.2\$, A Magi (Hindu, `fire-worshipper\$, idolater, etc.) as villain. Type: 510B.
Ref.: *DOTTI* 184 261 262 380 640 642/{lit., Sdi}; Juhaymân (al-) IV 69-82; *MITON*; Shamy (el-) "Eg. Balladry": "Armanyos" 5 6-12 no. 62R; Wehr 8ff. no. 1.>
K2287.3\$, A Jew as villain. Type: 325, 560, 561, 567, 567A, 650A, 890, 1000, cf. 785.
Link: |K2299.1.1\$, Treacherous magician.
Ref.: Ibshîhî 386; Cachia 203, 221; *DOTTI* 99 152 217 245 282 290 310 314 315 317 318 320 327 328 332 354 443 511 519 521 539 540 569 695 696 820 871 878 947 954/{Alg, Egy, Egy, Glf/gen., Irq, Omn, Plst, Syr}; *MITON*; Schmidt-Kahle II 59-69 no. 86; Shamy (el-) "Eg. Balladry": "The Bedouin" no. 48 12.>
K2287.4\$, A Christian as villain.
Link: |K2266.1\$, Treacherous blue-eyed man (woman). |K2288.1\$, A European (*khawâgah*) as villain. |N0888\$, European (*khawâgah*) as helper.
Ref.: ^cAbd-al-Hakîm *Fallâhîn* 124-28; *DOTTI* 315/{Egy}; *MITON*; Shamy (el-) "Eg. Balladry": "The Bedouin" 12 no. 48, "Hasan and Na)îmah" no. 22.>
K2287.5\$, A Moslem as villain.
Ref.: *DOTTI* 68/{Ymn}; Noy *Jefet* 29-32 no. 7.>
K2288\$, Villains belonging to `other' nationalities (ethnic groups).
Link: |K2299.2, Treacherous peoples (tribes [(nations)]).
Ref.: *DOTTI* 667/{lit.}.>
K2288.1\$, A European (*khawâgah*) as villain. Type: 510B, 516B, 516E\$, 567, 567A, 650A, 1000.
Link: |J0021.46.1\$, "Trust not the blue-eyed". |K2266.1\$, Treacherous blue-eyed man (woman). |K2287.4\$, A Christian as villain.
Ref.: *DOTTI* 93 114 257 261 278 281 282 327 328 354 646 695 696 945 946 952/{Egy, Lib, lit.}; *MITON*; Shamy (el-) "Eg. Balladry": "Dinshwây" no. 28, "Khadrah *al-sharîfah*" no. 57.>
K2290, Other villains and traitors.>
K2291, Treacherous beggar. Type: 312, 883\$.
Link: |K0405.4\$, Blind old man successfully claims that a young man's ass, woman and money are his own. |K1996.4.2\$, Beggar's feigned disability (e.g., blindness, lameness, etc.). |K2299.1.1\$, Treacherous magician. |P0160.1\$, Beggar.
Ref.: *DOTTI* 122 458 520 866/{Qtr}.>
K2292, Treacherous physician.>
K2292.5\$, Treacherous midwife (nurse). Type: 707.
Ref.: *DOTTI* 386.>
K2292.5.1\$, Treacherous midwife steals or substitutes children. Type: 707.
Link: |K1923, The false heir.
Ref.: *DOTTI* 293 355 386 388/{Egy}; Shamy (el-) *Egypt* 64-65 no. 9.>
K2293, Treacherous old woman. Type: 312, 516B, 879, 882, 923D\$, cf. 1353.
Link: |K2299.6\$, Treacherous old man.
Ref.: *DOTTI* 75 93 122 194 276 278 300 330 389 490 493 513 519 608 750 873/{Alg, Egy, Qtr, Sdn, Tns}; *MITON*; Shamy (el-) "Eg. Balladry": "Maryam" 9 no. 52; *TAWT* 438 no. 29/{Pen} 453 no. 47/{Lib-Egy}; AGSFC: QTR 87-3 712-x-no. 2.>
K2294, Treacherous host. Type: 159C\$,/893A\$.
Link: |K0385, Host robs guest. |K0811.1, Enemies invited to banquet and killed.
Ref.: *DOTTI* 67 544.>

K2294.1\$, Treacherous host: sells guest. Type: 159C\$,/893A\$.

Ref.: *DOTTI* 67 68 544 591/{Egy}; Khatibah 251-62.>

K2294.2\$, Treacherous host: imprisons guest (keeps guest as captive).

Link: |K0714, Deception into entering box (or prison). |R0041.3, Captivity in dungeon.

Ref.: *MITON*; *Zîr* 83.>

K2294.3\$, Treacherous host: murders guest.

Link: |K0811, Victim lured into house and killed. |K0834, Victim killed while asleep in killer's house. |K2024.1\$,

Treacherous guest murders host. |P0760.0.1\$, Property in the hands of only a few. (Feudalism).

Ref.: ^CAbd-al-Hakîm *Fallâhîn* 128; *MITON*; Shamy (el-) *Egypt* 166 no. 38/cf.; Shamy (el-) "Eg.

Balladry": "Hasan and Na)îmah" no. 22 d.>

K2294.3.1\$, Messenger (envoy, ambassador) killed by host.

Link: |P0014.15.2.1.1\$, Mistreatment of a state's envoy is an offense against that state. |S0160.4, Mutilation of envoys.

Ref.: *DOTTI* 40 43/{Sdn}; *MITON*.>

K2295, Treacherous animals [(birds)].

Ref.: *DOTTI* 10/{lit.}>

K2295.1, Treacherous partridge.

Ref.: Kh. Ibrâhîm *Hikam* 13-14 no. 5.>

K2295.3, Treacherous cock. Type: 170A.

Ref.: *DOTTI* 71 72/{Lib}; Mazûghî (al-) 96-98.>

K2295.5, Treacherous camel.>

K2295.6\$, Treacherous raven (crow). Type: 200C\$, 774M1\$, 774M3\$.

Link: |A2234.1.1, Raven does not return to ark in obedience to Noah: black color is resulting punishment. |A2455.3,

Why raven is thief. Because he has none of ten commandments and carries a black stamp on his breast. |B0291.1.1,

Raven as messenger. |K2250.2\$, Treacherous (dishonest) workman (hireling). |W0111, Laziness.

Ref.: Jâhîz II 320-26; *DOTTI* 75 431 831/{lit.}>

K2296, Treacherous partner. Type: 465, 613, 613A1\$,/980*.

Link: |K2139\$, Poisonous medicine for king: envious man gives king's barber (doctor, etc.) a supposedly healing substance (actually poison), then he reports to the king that the barber plans to assassinate him with that 'medicine'.

|K2294.3\$, Treacherous host: murders guest. |P0760.9.1\$, Joint ownership (partnership).

Ref.: *DOTTI* 236 344 404 683 684 892/{Egy, lit.}; *MITON*; Shamy (el-) "Mythological Constituents of *Alf laylah*" 39; ^CAdlî Ibrâhîm no. 22.>

K2296.1, Treacherous robber-partner. Type: 763.

Ref.: *DOTTI* 427; *MITON*.>

K2297, Treacherous friend. Type: 301, 780C, 960.

Link: |K2139\$, Poisonous medicine for king: envious man gives king's barber (doctor, etc.) a supposedly healing substance (actually poison), then he reports to the king that the barber plans to assassinate him with that 'medicine'.

|P0318.0.1.2\$, Danger to friendship: a woman. |P0318.3\$, The unreliable friend(s): abandon(s) friend when he becomes needy.

Ref.: Jâhîz II 320-26/(crow pawns rooster); *DOTTI* 101 441 534 573 642 667 678 831/{lit., Syr};

Farag 295-306; Hujelân 260 no. 33-4 321 no. 9-5; Sârîs (al-) 354-6; Sâ)î 443-49 no. 106[+1].>

K2297.0.1\$, Treacherous friend: delivers friend to enemies.

Ref.: Shamy (el-) "Folkloric Behavior" 26, "Eg. Balladry": "el-Adham" no. 33, no. 33-b 245; AUC: 38C no. ?.>

K2297.0.2\$, 'Treacherous' friend: aids (comforts, supports) friend's enemy.

Link: |Q0264\$, Repayment for good with evil (perfidy) punished. |W0011.5, Generosity toward enemy. |W0014\$, *shahâmah*, *nakhwah*, *murû'ah* (gallantry, chivalry, courtliness, graciousness). |W0179.1.1.1\$, Kindness (by others) to one's enemy intolerable.

Ref.: Damîrî II 128; Hujelân 260 no. 33-4 321 no. 9-5.>

K2297.0.2\$, Treacherous friend: refuses to save (help) friend. Type: 613, 613A1\$,/980*.

Link: |P0316, Friend sacrifices his life for the other.>

K2297.1, Man leaves his sweetheart in charge of friend. [He attempts to seduce her].>

K2297.3\$, Treacherous companions (playmates).

Link: |T0075.7\$, Scorned lover (seducer) seeks revenge.>

K2297.3.1\$, Treacherous (jealous) playmates abandon girl in wilderness. Type: 312, 327J\$.

Link: |Z0039.7, Girl left in tree by sisters: Y.
Ref.: Daum 55-69 no. 5; *DOTTI* 122 124 150 168 169/{Ymn}; Hasan (al-) 4-8 no. 2.>
K2297.4\$, Treacherous neighbor. Type: 563, 926K\$, 1617A\$, cf. 883\$, 896.
Link: |N0823\$, Neighbors (friends) as helpers. |P0305\$, Neighbors and neighborly relationships.
Ref.: *DOTTI* 321 323 520 552 617 878/{Alg}>
K2298, Treacherous counselor. Type: 513C, 910C, 774R\$, 916A\$, 922C\$.
Link: |K0992\$, Misleading advice. |P0110.0.3\$, Hâmân as pharaoh's (evil) vizier. |P0112.1\$, Trusted vizier turns treacherous (evil).
Ref.: *DOTTI* 270 433 435 463 572 582 583 602/{Egy, lit.}; *MITON*; Mursî "Fayyûm" 154-56 no. 31; Shamy (el-) *Egypt* 283 no. 39; AUC: 31A no. 12.>
K2298.1\$, Satan (Eblis) as adviser: treacherous. Type: 816A\$.
Link: |A0063.6, Devil in serpent [(viper)] form tempts first woman (Satan and Eve). |G0303.9.4, The devil as a tempter. |J0758, Beware of following an interested adviser.
Ref.: Kisâ'î 22-23/(Thackston 22): "Arab Mytology" no. 37; *DOTTI* 449.>
K2298.1.1\$, Satan (Eblis) in form of colorful bird leads holy man to bathing woman. (Temptation follows).
Link: |A0063.6, Devil in serpent [(viper)] form tempts first woman (Satan and Eve). |U0233\$, Virtuous (innocent) person successfully tempted.
Ref.: Tha^Clabî 156 157.>
K2299, Other villains and traitors--miscellaneous.>
K2299.1, Treacherous astrologer.>
K2299.1.1\$, Treacherous magician. Type: 325, 561, 936*, cf. 405A*.
Link: |K2261, Treacherous negro (Moor). |K2284, Treacherous priest [(cleric, sheik, *mulla*)]. |K2291, Treacherous beggar.
Ref.: *DOTTI* 145 152 193 194 282 317 400/{Egy, Sdn}>
K2299.1.1.1\$, Treacherous magician abandons hero in treasure trove. Type: 561, 936*.
Link: |S0147, Abandonment on mountain.
Ref.: *DOTTI* 317 320 640/{Syr}; *MITON*.>
K2299.1.2\$, Treacherous diviner (shaman).>
K2299.1.2.1\$, Diviner (shaman) falsifies results of ritual.
Ref.: *MITON*.>
K2299.2, Treacherous peoples (tribes [(nations)]).
Link: |K2288\$, Villains belonging to 'other' nationalities (ethnic groups).
Ref.: *MITON*.>
K2299.3\$, Treacherous nomads.
Link: |K2255, Treacherous herdsman. |K2261, Treacherous negro (Moor). |K2261.1, Treacherous gypsy. |P0731.0.3\$, Bedouin behavior as vile (anti-ideal).
Ref.: Ibn-^CAasim no. 263.>
K2299.3.1\$, Treacherous Bedouin.
Link: |K2261, Treacherous negro (Moor). |P0731.0.3\$, Bedouin behavior as vile (anti-ideal).
Ref.: *DOTTI* 190 206 218 677/{Alg, lit.}; *MITON*; Shamy (el-) "Eg. Balladry": "Selimân and Galîlah" no. 26.>
K2299.6\$, Treacherous old man.
Link: |K2234\$, Treacherous (cruel) seducer. |K2293, Treacherous old woman.
Ref.: *MITON*.>

K2300-K2399, Other deceptions.>

K2300, Other deceptions.>

K2301\$, Misrepresentation of one's identity (profession, kinship, family relations, etc.) by equivocation (metaphor, or symbolic interpretation). Type: 545B, 921B**'.
Link: |H0581, Three young men arrested tell who they are. |J1110.1.2\$, Person so clever that he (she) can persuade one that the sea [water] is gravy (*tihînah*)--(i.e., misrepresentation). |J2470, **Metaphors literally interpreted**. |K0476.9\$, Cheating by substitution or misrepresentation--miscellaneous. |K1917, Penniless bridegroom pretends to wealth. |K1792, Feigned ignorance about person's identity in order to tell one's frank opinion of him. |K1952, Sham prince (nobleman).
Ref.: *DOTTI* 298 595.>

K2301.1\$, Kinship ties equivocally presented.

Link: |P0351.2\$, Covenant of parentage under God (foster father-son, foster mother-daughter). |Z0097.3\$, Family relations (kinship ties) alliterated (or rhymed, etc.). |Z0215.01\$, Person son of many "mothers" (three, five, etc.). |W0047.0.1\$, The craft of speech: putting eloquence to work (diplomacy, instructions) is the most difficult.>

K2301.1.1\$, Equivocal claim: "Son of the professor (minister)"--("In knowledge only").>

K2301.1.2\$, Equivocal claim: "I address him as 'My paternal-uncle'"--("Master [of a slave]").

Link: |Z0067.5\$, Esteem: to be addressed as respected relative (with social distance kept).>

K2301.1.3\$, Equivocal claim: "We are siblings"--(i.e., brother, sister "In faith" (belong to same religion)).

Link: |J1768.1\$, Sibling (brother, sister) thought to be lover (spouse).>

K2301.1.3.1\$, Equivocal claim: being brother of his own wife.

Link: |J1768.1\$, Sibling (brother, sister) thought to be lover (spouse). |K1839.14, Husband and wife disguised as brother and sister.

Ref.: Tha^Clabî 47.>

K2301.1.3.1.1\$, Abraham presents self as Sarah's 'brother'--("Brother and sister in faith").

Link: |K1839.14, Husband and wife disguised as brother and sister.

Ref.: Tha^Clabî 47; Ibshîhî 219.>

K2301.1.3.1.1\$, Equivocal claim: "Appeal by the womb (maternal descent) that you and I share!" (Eve and Adam).>

K2301.2\$, Profession equivocally presented. Type: 921B**'.

Link: |H0581, Three young men arrested tell who they are.

Ref.: *DOTTI* 595.>

K2301.2.1\$, "Dealer (merchant, businessman) in 'livestock'" -- (proves to be dog or cat catcher, or the like).

Type: cf. 859E\$, 859F\$, 921B**'.

Ref.: Jâhîz V 637 n. 339/(Ed. note); *DOTTI* 478 479 595.>

K2301.2.2\$, "Cereal merchant" -- (street bean vendor).

Ref.: *TAWT* 379 no. 344.>

K2301.2.3\$, "Sanitation 'specialist'" -- (garbage collector, etc.).>

K2301.3\$, Income (property) equivocally reported (stated).

Link: |K1917.7, "All of these are mine," says wooer as he strokes his whiskers. The girl thinks he is indicating the fields and live stock past which they are riding.>

K2301.3.1\$, Janitor: "The director and I make 110 pounds per month"--("Director's monthly salary is 100").>

K2310, Deception by equivocation.

Link: |J1268.1\$, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (*qawalân*) concerning this [matter]". |K1874.0.1\$, Statement is literally true, but in reality is false. |T0292.0.1\$, "How much is this head?" Wife sold unwittingly by husband.>

K2310.1\$, Deception by literal following (misconstruction) of instructions. Type: 315A1\$./650D\$, 650, 1000, cf. 1406, 1407, 1618\$.

Link: |J1161, Literal pleading: letter of law has been met. |J2460, **Literal obedience**. |J2516.0.1, Literal misconstruction of order. Hero gets revenge. |J2470, **Metaphors literally interpreted**. |K0196, Selling by trick: literal bargain. |K0236, Literal payment of debt (not real). |K0289\$, Artificial (deceptive) compliance: one party to a bargain arranges for the terms (conditions, stipulations) to occur. |K2312, Oath literally obeyed.

Ref.: *DOTTI* 143 564 695 786 787 790/{Sdn}; *TAWT* 432.>

K2310.1.1\$, Obeying physician's instructions: "Take a spoon after each meal." Trickster applies instruction at restaurant (steals spoons).

Link: |J1343.2, Before, during and after [a meal]. [Wine (delicacy) to be served].

Ref.: Anonymous "Gohâ wa himârih" 13.>

K2310.2\$, Wanderer ordered "not to spend night in king's realm": he sleeps inside grave.

Link: |J0837\$, Do not stand in way of overpowering might (danger). |J2460, **Literal obedience**.

Ref.: *DOTTI* 600/{Alg}.>

K2310.3\$, Deception by giving equivocal (vague, quibbling) answers to specific question. Type: 921A1\$, 921B**'.

Link: |K1513, The wife's equivocal oath. [Privates seen only by husband and donkey driver (paramour)]. |K2313, Death message softened by equivocation.

Ref.: *DOTTI* 594 595.>

K2310.3.1\$, 'Scholar' (savant) answers all questions by saying: "There is a controversy about this [subject]". Type: cf. 827A\$, 924A.

Link: |H0045.1, God recognized by his supernatural powers. |J1268.1\$, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (*qawalân*) concerning this [matter].">

K2311, The single cake. [One allowed during Lent: made very large]. Type: 1565*>

K2312, Oath literally obeyed.>

K2312.3\$, Vow (oath) figuratively fulfilled. Type: 750J\$.

Link: |K0289.9.3\$, Conditions arranged so that legal or religious edict is literally obeyed (thus compliance is evaded). |M0012.1.1\$, One hundred strokes: tapping once with palm branch with one hundred fronds. |M0105, Equivocal oaths. |M0155.5\$, Vow to perform certain acts of trickery.

Ref.: Tha^Clabî 94/(Job strikes his wife); *DOTTI* 411.>

K2313, Death message softened by equivocation.

Link: |J1268.1\$, Ignorance of 'savant' (philosopher) revealed when replying (equivocally) to the question: "Does God exist?" by saying: "There is a controversy (*qawalân*) concerning this [matter].">

K2317\$, Promise broken by equivocation.>

K2318\$, Promise broken by making a greater promise. Type: 1438\$.

Link: |J1551.3, Singer [(poet)] repaid with promise of reward: words for words.

Ref.: *DOTTI* 456 806 807/{Mrc}>

K2319, Deception by equivocation--miscellaneous.>

K2319.3, Saint hides fugitive from king underground. [Equivocal truth not understood by king].

Link: |F0942, Man sinks into earth. |V0229.8.4\$, Saint's (holy man's) cloak causes supernatural concealment (invisibility).

Ref.: Laoust *Maroc* 299-300 no. 143/cf.>

K2320, Deception by frightening>

K2320.1\$, *fazzâ*ah. Ruse applied to cause fear.>

K2321, Corpse set up to frighten people. Type: 1536A.

Ref.: *DOTTI* 844.>

K2321.2, Dummy set up as corpse to frighten people.

Link: |K2152, Unresponsive corpse.

Ref.: *Alf* IV 168-69/(lion's)>

K2321.3\$, Dummy of predator (lion, wolf) set up to frighten owner into surrendering goods (money).

Link: |K0335.0.4, Owner frightened away from goods by a bluff. |K0443, Money (or other things) acquired by blackmail.

Ref.: *MITON*.>

K2322, The three hunchback [(one-eyed)] brothers drowned. [They were to be buried]. Type: 1536B.

Ref.: Chauvin VIII 72; *DOTTI* 844.>

K2323, Cowardly dueler. [Cat's erect tail mistaken for sword, gun]. Type: 104, cf. 222, 2031A*.

Ref.: *DOTTI* 84 968.>

K2323.1, Fox's tail drops and frightens animals.>

K2325, Devil frightened by threatening to bring mother-in-law.

Ref.: *DOTTI* 710.>

K2326, Miser's family impersonates ghosts. Try to frighten him for being miserly. Type: 1388A\$.

Link: |J1563.5, Guest frightened away by housewife [(host's wife)]. |W0153.20\$, The miser is reformed. |X0561.1.1\$, Laborers needed in the heavens (hereafter) for "Rebuilding the walls (fence) of paradise": lazy man feigning death decides to remain in the-here-and-now. |X0570\$-(formerly, X0580\$), **Humor concerning misers and miserliness.**

Ref.: *DOTTI* 732 774 776 782 783 835 890/{Plst, Syr}; Sâ)î, *Lâdhiqiyyah*, 110-11 no. 19[+1].>

K2326.1, Hosts frighten guests by disguising as ghosts.

Link: |W0153.2.5\$, Miser spies on guest and drives him away.>

K2350, Military strategy. Type: 954A\$.

Link: |K2360.1\$, Gorilla warfare: surprise attacks and quick escapes (usually by bands of fighters). |P0550, **Military affairs.** |X0483\$, Jokes concerning cowardice in battle.

Ref.: Maspero 109-14 no. 6; Basset *Contes pop. berb.* 97-98 no. 46; *DOTTI* 661; *Zîr* 6-8.>

K2351, Animals help in military victory.

Link: |P0553.5\$, Animal(s) used as weapon in battle.

Ref.: Maspero 183 no. 12; Basset *Contes pop. berb.* 97-98 no. 46.>

K2351.1.1, Fire tied to foxes' tails: destroys enemy's cities and fields.>

K2351.3, Mice and hogs let loose put elephant cavalry to flight.>

K2351.3.1\$, Cat let loose puts elephant to flight.

Link: |B0749.3.1\$, Powerful elephant(s) fear cat(s). |P0553, Weapons.

Ref.: *Jâhiz* VII 77 137/cf.; *Damîrî* II 36/cf.; *Ibshîhî* 482.>

K2351.5, Horses frightened by instruments of war are backed into enemy's ranks.>

K2351.5.0.1\$, Alexander's brass horsemen (cavalry): dummies with fire lighted inside burn elephants' trunks and are thus backed into enemy's ranks.

Link: |B0749.3\$, Marvelous strength of elephant. |P0552.6.1\$, Unassailable first line of attack (defense): human hostages or sacred beings (e.g., persons, animals, objects, or the like).

Ref.: *Wehr* 490 no. 18/cf.>

K2351.5.0.2\$, Elephants frightened by defenders and driven back into attacker's camp to cause stampede.

Ref.: *MITON*.>

K2351.5.3\$, Adversary's horse frightened: it becomes unruly and brings about defeat of the rider.

Link: |K1951.2, Runaway cavalry-hero. When the sham hero goes to war his horse runs away with him. To save himself he grasps a cross from a graveyard and waves it from side to side, putting the enemy to flight. |N0330, **Accidental killing or death**.

Ref.: *MITON*.>

K2351.9\$, Scent of mare 'in heat' used to coax stallions of pharaoh's army into sea.

Link: |B0754.9.5\$, Sexual intercourse between different species (of animals). |T0009.1.1\$, Scent of female used to coax male. |Z0192.1.1\$, Mare (filly)--female with sex-appeal (fertile).

Ref.: *Tha^clabî* 113; *Damîrî* I 235-36: Shamy (el-) "Arab Mythology" no. 57-5.>

K2357, Disguise to enter enemy's camp (castle).

Ref.: *Juhaymân* (al-) IV 258-82; *Ritter* I.3 402-9 no. 104; *Sâ'î* 243-55 no. 54[+1]; *Zîr* 22ff.>

K2357.0.1, Disguise to spy on enemy.

Link: |K1820\$, Disguise by masking as member of a community (tribe, nation, ethnic group, family, etc.) other than one's own.>

K2357.1, Disguise as musician to enter enemy's camp.

Link: |K1817.5, Disguise as gypsy.>

K2357.10, Disguise as merchant to enter enemy's castle.>

K2357.10.1\$, Disguise as merchant to enter enemy's country (camp).

Ref.: *MITON*.>

K2357.13, Disguise as juggler to enter enemy's camp.

Link: |K1818.3.5\$, Disguise as performer of amusing marvels (acrobat, juggler, snake-charmer, etc.).

Ref.: *DOTTI* 869/{Egy}; *Zîr* 26-27.>

K2357.13.1\$, Warrior masks as buffoon to enter enemy's camp (castle). Type: 1585A\$.

Link: |K2357, Disguise to enter enemy's camp (castle).

Ref.: *DOTTI* 868 869/{Egy}.>

K2357.15, Capture by hiding warriors in baskets on back of oxen driven into enemy's camp on pretence that food is being brought. Type: 954A\$.

Link: |K0758, Capture by hiding in baskets of food. |K2360\$, Surprise attack ('treacherous' invasion).

Ref.: Maspero 109-14 no. 6; Simpson 81; *Damîrî* II 133-34; *Aalûcî* II 181-83/(lacks elabor.): Shamy (el-) "Arab Mythology" no. 122; *DOTTI* 661.>

K2357.16\$, Strategy to get into enemy city: fighters smuggled past defenses (gate). Type: 954A\$.

Link: |K0312, Thieves hidden in oil casks. [Ali-Baba and the forty thieves]. |K0754.1, Trojan wooden horse. [Smuggling soldiers into city]. |K0758, Capture by hiding in baskets of food. |K2357.15, Capture by hiding warriors in baskets on back of oxen driven into enemy's camp on pretence that food is being brought. |P0550.6\$, "Warfare is a trick (deception)".

Ref.: Maspero 109-14 no. 6; *DOTTI* 661.>

K2360\$, Surprise attack ('treacherous' invasion).

Link: |J1063.0.1.1\$, "She struck me with her own affliction and then slipped away"--(said by woman who was surprised to hear her rival accuse her of the same defect with which she has been taunting her rival). |K0012.7\$, Quarrel won by unfair or surprise blow ("sucker punch"). |K0758, Capture by hiding in baskets of food. |K2357.15,

Capture by hiding warriors in baskets on back of oxen driven into enemy's camp on pretence that food is being brought. |P0550, **Military affairs**. |P0550.1.1.0.1\$, Formal declaration of war expected from civilized nation (army) before attacking. |V0357\$, Holy war (crusade, jihād-*muqaddas*, etc.). |R0004, Surprise capture.

Ref.: Ibshîhî 66; *DOTTI* 732/{Egy}; *MITON*; Shafîî (el-) "Tariq al-gharâm" 4-5; Shamy (el-) "Eg. Balladry": "Khadrâh al-sharîfah" no. 57; *Zîr* 89.>

K2360.1\$, Gorilla warfare: surprise attacks and quick escapes (usually by bands of fighters).

Link: |K2350, **Military strategy**. |P0477\$, Band of banished (expelled) men ('*sa*^Câlik', *matârîd*). |P0552, Battle formations. |P0563\$, Intertribal wars (raid and counter-raid). |P0570.3.1\$, Use of tunnels in warfare learned from jerboa's defenses (*yurbû*^C, 'field mouse'). |R0004, Surprise capture.

Ref.: Simpson 188/(disgraceful).>

K2365, Enemy induced to give up siege.

Link: |P0571.1\$, Siege lifted.>

K2368, Enemy deceived into overestimating opponents: retreat. [A bluff].

Ref.: *MITON*.>

K2369, Military strategy--miscellaneous.

Link: |K2360\$, Surprise attack ('treacherous' invasion).

Ref.: Shafîî (el-) "Tariq al-gharâm" 4-5.>

K2369.11, Hero causes confusion in enemy camp in dead of night: army men fall upon one another, convinced the enemy has infiltrated their camp.

Ref.: *Zîr* 87.>

K2369.14\$, Destroying natural resources to deprive enemy of their yield.

Link: |C0868.2\$, Tabu: vandalism. |P0014.0.4\$, Kings like to destroy works (minimize accomplishments) of predecessors. Vandalism.

Ref.: Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 12.>

K2369.14.1\$, After having own fill, spring (well) is destroyed so that enemy cannot use it.

Link: |W0154.0.1.2\$, Eating out of a plate and then defecating in it.

Ref.: Shamy (el-) "Eg. Balladry": "Marriage of the Prophet" no. 44 12.>

K2370, Miscellaneous deceptions.>

K2371, Deceiving the higher powers (God, the saints, fate).

Link: |A0196.5.1\$, Deity's secret name learned by trick. |K2020.1\$, Eblis secures God's promise of longevity (till Resurrection-Day) and then vows to corrupt Adam's offspring. |V0330.2\$, Mortal puts deity (idol) to test. |W0185.7\$, Man loses temper at deity (god). |X0590.1.1\$, Folly of repenting (atoning) too soon.>

K2371.1, Heaven entered by a trick. Type: 330, 330*, 806A\$.

Link: |K0319\$, Entry into forbidden ground (domain) by bribing the guard.

Ref.: Tha^Clabî 30; Shamy (el-) "Arab Mythology" no. 83 84; *DOTTI* 446/{lit.}>

K2371.2.1\$, Pleading to God to be saved: "For my children's sake!" When safe: "I have no children!"

Link: |K0231.3, Refusal to make sacrifice after need is past. |V0057.0.1\$, Prayers are to supreme supernatural being (The God, a deity, holy personage, etc.) to solicit help or to offer thanks.

Ref.: Sha)lân 366.>

K2371.7\$, Azrael (Death) tricked. Type: 332.

Link: |K0551, Respite from death granted until a particular act is performed. |K2372.1\$, Angel deceives man. |U0250.0.1\$, Death is inevitable. |V0230.3.1\$, Angel injured (struck) by mortal.

Ref.: *DOTTI* 176 177/{Kwt}; Ja^Cfar (al-) no. 5/12.>

K2372\$, Higher power deceives mortal.>

K2372.1\$, Angel deceives man.

Ref.: *DOTTI* 176; Shamy (el-) *Egypt* 120-21 no. 17.>

K2372.1.1\$, Azrael (Death) masks as a beautiful woman (girl) so as to tricks mortal who had tricked him. Type: 332.

Link: |K2371.7\$, Azrael (Death) tricked. |V0231.9.1\$, Angel in human form (shape)--general. |V0246.4.1\$, Angel in human form induces mortal to decide wisely. |Z0111, Death personified. |Z0111.5, Death (fate) assumes various forms to destroy men.

Ref.: Shamy (el-) *Egypt* 152-53 no. 17.>

K2375\$, Deceptive description of a person.

Ref.: Basset *Mille* I 494 no. 187; Hasaballâh Yahyâ *Turâth* I:4 75-77/cf.>

K2375.1\$, White liquid (soap-water, milk) said to be milk-white from bathing person (girl) in it. Type:

1442\$, cf. 407A./652A.

Link: |K1305.1\$, Man deceived into marrying an ugly woman by showing him a beautiful girl as the bride-to-be.

|V0011.12.1\$, Milk poured out for spirit(s).

Ref.: *DOTTI* 194 356 556 808/{Egy}; *TAWT* 427.>

K2375.2\$, Allegorical description of a person: deceptive. "Crippled," "dumb," "blind," etc. (only toward evil things). Type: 921A1\$, cf. 1353B\$.

Ref.: Aswad (al-) 355-56; Sâî 325-30 no. 67[+1]; *DOTTI* 20 594 752 753/{Egy, lit., Plst, Sdi, Tns}; Juhaymân (al-) IV 307-17.>

K2378, Temporary advantage by pretending to yield in combat. Type: 516H\$.

Link: |K1876\$, Staged falling in combat (or murder): sham blood from hidden bag (waterskin).

Ref.: Maspero 82 no. 4; *DOTTI* 283.>

K2378.1, Person allowed to win first game so that he will play for higher stakes.

Link: |K0830\$, Gradual reinforcement of behavior in order to deceive. Series of rewards conditions (lulls) intended victim into a predictable behavior pattern used to attack him.>

K2378.1.1\$, Game (of strategy) won through deliberately losing minor move (part).

Link: |J0350, **Choices: small inconvenience, large gain.** |P0803.0.1\$, "Play with what you would win with".

|U0248.3\$, Greed affects perception. |W0151.0.3\$, Greed corrodes gains.

Ref.: *MITON*.>

K2378.3, Enemies deceived through shammed flight.

Ref.: *MITON*.>

K2378.4, Ammunition saved till enemy has used his.

Ref.: Maspero 82 no. 4.>

K2378.5, Hero sleeps during the first part of battle and emerges only later.

Ref.: Shamy (el-) "el-Badawî and Bint-Birrî" 159/cf.>

K2378.6\$, Amazon maiden shams defeat when she sees how handsome her adversary (hero) is. Type: 519A\$, cf. 851.

Link: |N0725\$, Hero defeats valiant warrior in combat; warrior proves to be a beautiful maiden (girl, woman) masking as man and they fall in love. |T0101.3.6.1.1\$, Groom quality: good looks.

Ref.: *MITON*.>

K2381, Ruler diverts attention from misgovernment by beginning a war.

Link: |P0550.1.0.5.1\$, War waged so as to keep army in good form.>

K2385, Demon enters person and refuses to leave until wishes have been fulfilled.

Link: |F0405.14.1\$, Possessing spirit leaves body of possessed person via wound (made by exorciser). |E0728, Evil spirit [(revenant)] possesses person. |F0415.1\$, Invisible spirit negotiates terms of departure with healer (shaman, exorcist, holy man, etc.): healing psychodrama.

Ref.: *DOTTI* 83 342 450/{Tns}.>

K2400\$, Deception for deception (tit for tat): deceived person gets even in a like manner (same ruse, strategy, trick, etc.). Type: 41A\$, 59**\$, 60, 879, 850A\$, 1504\$, 1538, 1572K\$, 1726\$, 1726*, cf. 874A\$, 750D2\$, 1572J\$.

Link: |J0218.0.1\$, Violence breeds violence; reconciliation breeds peace (tranquility). |J1365\$, One rude retort rebukes another--paying back with similar rude response. |J1612, The lazy ass repaid in kind. [Loads of salt, then of sponge]. |K0306.3, Man is robbed of gold chain while with prostitute. He swallows her string of pearls in revenge. |K0961.1.1, Tit for tat. [Wolf maligns fox to lion; fox gets even by maligning wolf: wolf killed]. |K1510.2, Wife of philanderer gets revenge by having an affair herself. |P0522.1.3\$, Revenge: vengeful acts undertaken as "tit for tat". |P0522.2\$, Vendetta: a life for a life, of equal (or higher) social rank. |P0535, ʿric fines (imposed for personal injury, etc.). [(qasâs)]. |Q0244.0.2\$, Rape for rape: brother of raped girl gets revenge by violating sister of culprit. |Q0244.0.3\$, Seduction for seduction: husband of seduced woman seduces wife of seducer (as revenge). |U0010, **Justice and injustice.** |U0213\$, Life is: 'Blow for blow' (tit for tat). |W0025.0.1.3\$, Squaring the account of shame.

Ref.: Maspero 206 no. 15; Simpson 190/cf./(retaliation); *DOTTI* 2 6 13 17 24 25 85 320 391 410 469 502 513 687 753 816 820 823 845 864 865 867 871 878 922 923 938 975/{Alg, Egy, lit., Mrc, Qtr, Sdi, Syr}; *MITON*.>